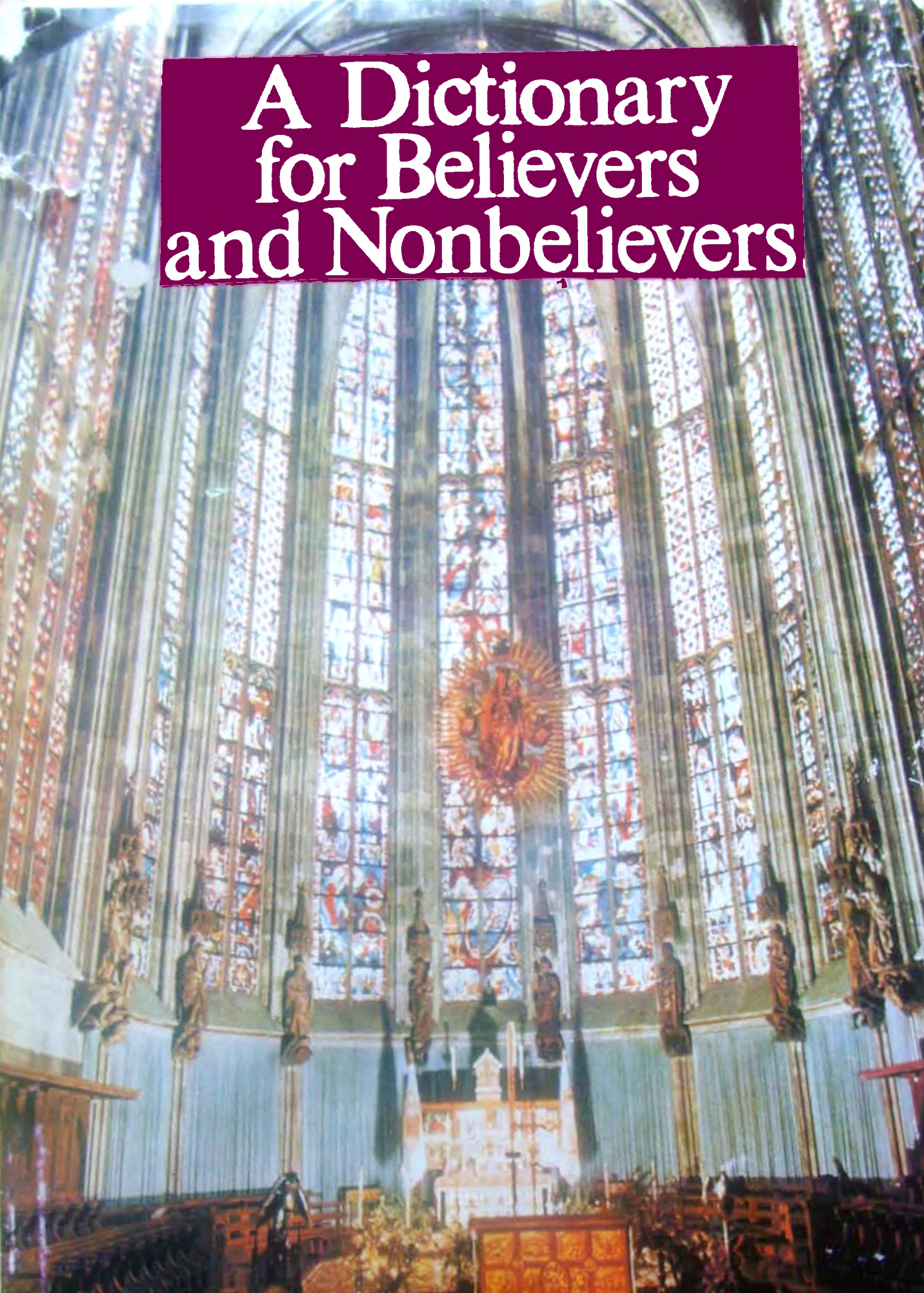
A Dictionary for Believers and Nonbelievers



A Dictionary for Believers and Nonbelievers

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Словарь для верующих и неверующих
На английском языке

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PREFACE

This dictionary is the fruit of many years' work undertaken by a large group of scholars from the USSR and other socialist countries. It is designed for all those who are interested in or working on questions requiring a scientific approach to matters of religion. The dictionary has almost 2,500 entries and it includes a wide range of terms that serve to reflect the modern attainments of philosophy and natural science and also those of Marxist research into questions of religion.

Entries are arranged in alphabetical order, and certain words are picked out in italics to indicate that special entries are devoted to them elsewhere in the dictionary (e.g. in the entry entitled LAWS OF NATURE "natural science" is picked out in italics and later there is a separate entry devoted to it which examines the concept in more detail). Dates of the festivals celebrated in the Orthodox Church are given according to the Julian Calendar, while the date according to the Gregorian Calendar is given alongside in brackets.

The period of the rise and consolidation of capitalism in Europe and North America (17th-19th centuries) is referred to in this dictionary as the Modern Era, a term widely accepted in the present-day Soviet historical science.

A

AARONITES, adherents of a trend within the *Old Believers'* schism which split away in the second half of the 18th century from the *Bezpopovtsy*. The name of this trend was derived from the name of its founder Andrei (Aaron) Zhukov. Unlike the Bezpopovtsy, the Aaronites recognized civil marriages and rejected extreme asceticism.

ABAYA, a covering which the *Sharia* demands that Moslem women should wear outside the confines of their home. The abaya conceals the shape of their figures and covers their body with the exception of their face.

ABBEY, (a) a building inhabited by a community of monks or nuns governed by an *abbot* or abbess; (b) a church built near such a building for the use of the monks or nuns; (c) the community of monks or nuns living in the building described above.

ABBOT, name for the superior of an abbey of monks in Western Europe from the 5th century A.D. onwards. In less specific usage the word is used simply to designate a priest in the *Roman Catholic Church*.

ABDUH, Muhammad (1849-1905), theologian, leading figure and reformer of *Islam*, a lecturer at the Moslem al-Azhar University, and Grand *Mufti* of Egypt from 1899. He spent the years 1883-1889 in exile. Abduh wrote a "Treatise on Monotheism" in 1897, commentaries on the *Koran*, and articles on the reform of Moslem courts and law.

ABELARD, Pierre (1079-1142), French scholastic philosopher, theologian and poet. He was famous as a teacher and master of polemics. He set great store by the philosophy and culture of classical antiquity. Abelard's philosophy was characterized by rationalism. He stressed the need to substantiate dogmas of faith with knowledge, which actually served to undermine Christian dogma. Abelard considered that the source of Christian morals was so-called natural morality. His writings include "Sic et Non" (Yes and No) and "Historia Calamitatum" (The Story of My Disasters), an autobiographical work.

ABELITES or **ABELIANS**, an early Christian sect of a Gnostic persuasion. The name was derived from the name of the second son of *Adam* in the Bible story, Abel, who although he was married, according to the beliefs of the Abelites, remained chaste. Following the example of Abel, the Abelites took wives but their marriages were not consummated. Couples belonging to this sect would adopt a young boy and girl, who would make a vow to enter in their turn a marriage of the same kind.

ABHIDHAMMA ("Higher Doctrine"). See *Tripitaka*.

ABLUTION, rite of ritual cleansing with water of various parts of the body before the execution of some sacred act (reading prayers, entering a house of worship, taking part in a religious celebration etc.) practised by the adherents of *Judaism*, *Islam* and a number of Christian sects. In many religions there exists the rite of washing a dead person in order to carry out ritual cleansing before burial. In a number of Christian movements, for example, among *Adventists*, the rite of washing feet is practised, which can be traced back to the story in the *New Testament* to the effect that *Jesus Christ* had washed the feet of his disciples. The sources of these rites are to be found in ancient conceptions regarding the magical power of water.

ABRAHAM, the Biblical patriarch venerated by Jews, Christians and Moslems (in *Islam* he is known as Ibrahim). He is regarded as the founder of the Hebrew people (through his son Isaac) and of the Arab peoples (through his son Ismail). Religious traditions link to the name of Abraham the start of belief in one God, the conclusion of a contract or covenant with God, strengthened by the rite of *circumcision*. The legends concerning Abraham and his family (for example, the story of the sacrifice of Isaac) reflect pre-Biblical concepts that can evidently be traced back to the cult of Abraham as a tribal deity.

ABRAHAMITES, a sect of deists in Bohemia which emerged within the *Roman Catholic Church* in the 18th century. Starting out from the teaching of the *Hussites*, the Abrahamites declared themselves to be followers of "Abraham's original faith", i.e. the ancient Jewish religion, before the rite of *circumcision* was adopted. The Abrahamites like the Jews believed in one God, in the immortality of the soul, observed as sacred the Sabbath day, and did not eat pork etc. From the *Old Testament* they only accepted the Ten Commandments (Decalogue) and from the *New Testament* the Paternoster. They rejected the Christian dogmas of the *Trinity*, the idea of God made flesh (regarding Christ merely as a pious man), Christian *sacraments* and rituals (but for practical reasons they baptized their children and married in church). In order to undermine the sect the Abrahamites were deported to the borderlands of the Austrian Empire, in accordance with an edict promulgated by the Kaiser of Austria, Joseph II (1741-1790). Soon afterwards the sect broke up.

ABU-L-'ALA Ul-MA'ARRI (973-1057 or 1058), Arabian poet and thinker from the town of M'arrat an-Nu'man (Syria). His collection of poems "Luzumiyyat" (Obligation of the Compulsory) brought him international recognition and also a collection of letters on the subject of forgiveness, "Risalat ul-Ghufran", and a further collection of letters on the subject of angels, "Risalat ul-Mala'ika", in which he criticized traditional Moslem conceptions of life beyond the grave and the idea of *predestination*. He maintained that the Earth emerged as the result of a natural process.

ACATHISTUS, special Church services in the Eastern *Orthodox Church* consisting of panegyrical, laudatory songs and prayers in honour of *Jesus Christ*, *Our Lady*,

Mother of God, and the saints. These services are conducted standing, with all worshippers participating.

ACOSTA, Uriel. See *Da Costa, Uriel.*

ACTS OF THE APOSTLES, THE, one of the Books which, together with the *Gospels*, the Epistles of the Apostles and the *Revelation of St. John the Divine* (an *Apocalypse*), form the *New Testament*. The first 12 chapters of the Acts of the Apostles tell of the preaching of Christianity by the Apostle *Peter* among the Jews. The next 16 chapters tell of the preaching by the Apostle *Paul* among the heathen. This allows us to assume that the Acts of the Apostles reflect a certain stage in the history of Christianity, when it was turning from a Judaistic sect into a universal religion, embracing many peoples. Church tradition ascribes the authorship of the Acts of the Apostles to St. *Luke*. Yet a comparative analysis of the content and form of this Book and the Gospel according to St. Luke shows that it came from the pen of different authors separated from one another in time by several decades. Moreover, the Acts of the Apostles should not be regarded as an integral work belonging to a single author. It is to be assumed that the Acts of the Apostles were written after the Epistles, in the second half of the 2nd century.

ADAM (the Hebrew word meaning "man"). According to the *Bible*, the first man on Earth, created by God in his own image and after his own likeness from the dust of the ground. The Bible story of Adam can be traced back to the myths of ancient Mesopotamia. The figure of Adam, the first man and progenitor of the human race, has, in its turn, been incorporated into *Islam*.

ADAMITES, general name for religious sects which called for a return to the sinless life in paradise enjoyed by *Adam* and *Eve*, preached the divine nature of natural feelings, advocated nakedness and community of property etc. In the late 14th and early 15th centuries the teachings of the Adamites spread through Bulgaria and Bohemia. The Adamites in Bohemia made up the left wing of the *Taborites*. Their teachings were aimed against exploitation and violence, and against private property. They rejected all kinds of Church organization, religious rituals and the family.

ADI-BUDDHA (Sanskrit "eternal Buddha"). In the *Mahayana* it meant the supreme featureless substance in the world. Sometimes it is identified with *Nirvana*.

ADI GRANTH (Punjabi words meaning "first book"), the holy scriptures of *Sikhism* compiled in the late 16th and early 17th centuries. The original of the Adi Granth is kept in the Golden Temple – the Sikhs' most important place of worship – in the town of Amritsar.

ADONAI. See *Yahweh*.

ADONIS, in classical mythology, a youth of remarkable beauty, a vegetation spirit, whose death and return to life represent the decay of nature in winter and its revival in spring. He was first worshipped in Phoenicia and Syria, but in the 5th century B.C. the cult of Adonis began to spread,

first in Greece and then, later, in Rome. Festivals in honour of Adonis were held in the spring. Clear traces of the influence of the cult are to be found in the Gospel narrative of the death and resurrection of Jesus Christ.

ADVENTISTS, followers of a religious trend which emerged within *Protestantism* in the first half of the 19th century in the USA. In his book "Evidence from Scripture and History of the Second Coming of Christ, About the Year 1843", the founder of this trend, William Miller (1782-1849), based his calculations as to the date of the *Second Coming* on references from the *Books of the Prophets* (in the *Bible*). His teaching was taken up mainly within the ranks of the petty bourgeoisie that was experiencing privations during the early development of capitalist production relations in the USA. The failure of Miller's prophecy did not shake the Adventists' belief in an imminent Second Coming, which they believed would usher in the Millennium – Christ's reign of glory – which would last a thousand years. The Adventist movement later split into a number of groups. The largest of these is that of the Seventh Day Adventists, whose teachings are based on the belief that the Second Coming is imminent, that there will be the *Day of Judgement* and that Christ will reign over the righteous for a thousand years. The history of mankind is seen as an age-long struggle between Christ and *Satan*, which will end with the downfall of Satan's host. The only path to *salvation* is to adopt the Adventist faith. The Adventists deny the immortality of the soul, declaring that it dies together with the body so as to be resurrected on the day of Christ's coming. Life on earth is granted to man only as preparation for that day, hence the demand for the individual to aspire not only to moral but also to physical perfection, to which end a code of rules for healthy living was introduced, which in many respects are at variance with medical recommendations. Observation of the Ten *Commandments* is compulsory for Adventists, in particular, the Fourth Commandment which demands that man observe the *Sabbath* as a day of rest. The Adventists are also required to contribute a *tithe* or tenth part of their income to their Church. The authority of the "prophetess" *Ellen Gould White*, whose works are venerated on a par with the *Bible*, is accepted without question. The Seventh Day Adventists engage in active missionary work and are constantly expanding their publishing activities. They run hundreds of hospitals and clinics in which they propagate their "tidings of salvation". All this helps the Church of the Seventh Day Adventists (founded in 1863) to swell the ranks of its members numbering nearly three million. The majority live in America and Africa.

AEOLUS, god of the winds in the mythology of Ancient Greece. Late classical writers also often confused him with the mythological eponym (ancestor) of the Greek tribe of the Aeolians.

AESCULAPIUS, the god of healing in Roman mythology; his Greek counterpart was *Asclepius*.

AESIR, THE, in Scandinavian mythology, the principal Gods. The word is also used sometimes to denote

gods in general. The principal Gods include *Odin*, *Thor*, *Balder*, Heimdall (the guardian of Bifrost – the rainbow bridge between Heaven and Earth), Bragi (god of poetry), Vidar (god of the forests), Forseti (custodian of the truth), Uller (god of hunting), *Frigg*, Iduna (goddess of youth), Saga (goddess of legends).

AGA KHAN, the hereditary title of the head of the Shi'ite Ismailis.

AGAPE, (a) a Greek word for "love", used by the Biblical writers to avoid the sensual associations of the ordinary Greek noun "eros"; it is used to denote the love of God, or the love of Christians for one another; (b) a communal meal (supper) taken by the early Christians to commemorate the Last Supper of Christ and the Apostles. Later this practice was forbidden by the Church.

AGGIORNAMENTO (Italian "renewal"), a term used to convey the attempt at renewal of the *Roman Catholic Church*, aimed at adjusting its dogma and patterns of worship to present-day conditions. Pope John XXIII used this term to express the endeavours by leaders of the Roman Catholic Church to make it part of the modern, dynamic world by modernizing its ideas, liturgy and structure. The aim of Aggiornamento was to make Roman Catholicism a more flexible religion and to equip it with more subtle means of influencing people. The programme of Aggiornamento was ratified by the Second Vatican Council and expounded in a series of documents approved by that Council.

AGNI, one of the main gods of the *Vedic religion*. According to the beliefs of the Ancient Indians, Agni was the embodiment of Holy Fire, possessed of a purifying force.

AGNUS DEI (Latin "lamb of God"). This Christian term symbolizes *Christ* who sacrificed himself to expiate men's sins. The image contains an element of totemism permeating the myth about Jesus Christ. In the *Apocalypse*, and also in some prayers and religious ceremonies, Jesus is proclaimed "immaculate lamb", and early Christian frescoes depict him as a shepherd carrying a lamb on his shoulders (the image of a "good shepherd").

AGONISTICS, members of a democratic Christian sect in Roman African territories in the 4th and 5th centuries A.D., who constituted the left wing of the *Donatists*. The members of the sect were drawn for the most part from the rural poor, husbandmen, and slaves. They preached asceticism, a withdrawal from worldly matters, voluntary martyrdom and viewed the official Church as the enemy of the true faith. The Agonistics persecuted priests and destroyed church buildings. It is also known that they led large-scale uprisings against the Roman Empire.

AGRARIAN CULTS, a system of religious rites and concepts associated with agriculture. The beginnings of agrarian cults in the form of agrarian *magic* were common even at early stages of certain peoples' development. A system of agrarian cults took shape with the emergence of well-developed rural communes. In historical terms, this coincided with the transition period between pre-class and class societies. Agrarian

cults are usually associated with an advanced polytheistic *pantheon*, in which the most celebrated deities are those worshipped as the patrons of farmers. A particularly typical figure venerated by agrarian peoples is that of a deity who dies and returns to life, whose worship was to influence the subsequent emergence of the figure of Christ. In their turn, the matriarchal and clan-linked beliefs intrinsic to agrarian cults shaped in part the image of the Virgin Mary.

AHIMSA (Sanskrit), the avoidance of causing pain or harm to living creatures. A religious ethical principle characteristic of *Hinduism*, *Buddhism* and *Jainism*. For the adherents of these religions it is elevated to the status of a religious duty. The principle of Ahimsa is bound up with the teaching of the *transmigration of souls* and the reincarnation of one living creature as another.

AHMADIS, a Moslem sect named after its founder, Mirza Ghulam Ahmad (1839-1908), who in 1891 was proclaimed to be a new prophet and *mahdi* and preached a doctrine aimed at reconciling *Islam*, *Christianity* and *Hinduism*. At the present time the sect numbers over a million followers living mainly in Pakistan and India. The Moslem World League has outlawed the sect as a "trend hostile to Islam".

AHUNG, a title for Moslem religious leaders of a higher rank.

AHURA MAZDA, the supreme deity in *Zoroastrianism* and *Mazdaism*; the good principle that is in constant conflict with the evil deity *Angra Mainyu*.

AKHBAR, a Shi'ite holy tradition. The Akhbar, like the *Sunna*, is based on the acts, deeds and words of *Mohammed*, which were supposed to provide a supplement to the *Koran* and solutions for socio-economic and socio-legal questions. Most of the texts in the Akhbar are similar in content to those of the Sunni *Hadith*, the only differences being in the names of those who handed them down.

AKHUNDOV, Mirza Fatali (1812-1878), Azerbaijani materialist philosopher and militant atheist who openly opposed *Islam*. He rejected the idea of God as the first cause of the world and asserted that Nature had not been created by anyone. Nature has been, is and will be, it exists objectively without the help of any higher force. Nature is its own cause. The works of Akhundov provide a profound and comprehensive critique of Islam. His philosophical and political treatise, "Three Letters of the Indian Prince Kamal-ud-Daula to the Persian Prince Jamal-ud-Daula and the Latter's Answers to Them", is one of the best atheist works to be found in Oriental literature.

AL-. See under name following this prefix.

ALBANIAN ORTHODOX CHURCH, THE, an autocephalous Orthodox Church founded in 1922.

ALBERTUS MAGNUS, St. (Albert, Count von Bollstadt, c. 1193-1280), mediaeval philosopher, theologian and scientist, teacher of St. *Thomas Aquinas*, one of the first theological commentators and interpreters of Aristotelian philosophy. He tried to

adapt the ideas of *Aristotle* to fit Roman Catholic teaching.

ALBIGENSES, followers of an heretical movement in France, Italy and Germany in the 12th and 13th centuries directed against the *Roman Catholic Church*, that was opposed to the growth of mediaeval towns. One of the centres of the movement was in the town of Albi (in the French province of Languedoc). The Albigenses rejected the doctrine of a triune god, Church *sacraments*, veneration of the Cross or icons, and they did not acknowledge the power of the *Pope*. After the Pope had pronounced an *anathema* against them, the Albigenses set up their own Church, declaring it to be independent of the Roman Catholic Church. Pope Innocent III launched a *crusade* against the Albigenses in 1209 which ended with their total defeat. The Albingenses had been suppressed once and for all by the end of the 13th century.

ALCHEMY, a pre-scientific trend in the development of chemistry. It first emerged in Egypt in the 3rd century A.D. It was developed and perfected by the Arabs and in mediaeval Europe it was to have an extremely wide following. The most famous of the alchemists were St. *Albertus Magnus*, Arnold of Villanova, and *Roger Bacon*. The ultimate aim of all alchemic investigations was to obtain the philosophical stone, that would allegedly be capable of changing base metals into gold and silver, cure all diseases, provide the key to eternal youth and prolong life indefinitely. In the course of fruitless searching for the miraculous substance alchemists discovered many valuable chemical substances and medicinal preparations, invented pieces of chemical apparatus, described many chemical reactions and processes, elaborated various methods for chemical research and so on.

ALEKSII (Simansky Sergei, 1877-1970), *Patriarch* of Moscow and All Russia (1945-1970). He was born in Moscow, educated at the Moscow Lyceum and then graduated in law at Moscow University and later from the Moscow Theological Academy. He was consecrated bishop in 1913 and was Metropolitan of Leningrad and Novgorod from 1943 to 1945. Aleksii was elected Patriarch by the Local Council of the *Russian Orthodox Church* held in Moscow in 1945 and headed the Russian Orthodox Church for twenty-five years.

ALEKSII, *Metropolitan* of the *Russian Orthodox Church* (born at the end of the 13th century – 1378). In his capacity as Metropolitan of Moscow for nearly a quarter of a century (1354-1378) – that was the title accorded at that time to the head of the Russian Orthodox Church, i.e. during the period when it came under the jurisdiction of the Church of Constantinople – and virtual head of the government during the reign of Prince Ivan Krasny and Dmitri Donskoy, before he attained his maturity, Aleksii strived to enhance the position of the Moscow princedom as the central focus for the unification of the Russian lands. He supported Dmitri Donskoy in the struggle against the princes of Tver and Suzdal-Nizhny Novgorod. He also opposed the claims of the Lithuanian princes who were anxious to set up a separate metropolitan see in Kiev.

ALEXANDER NEVSKY LAVRA, Russian Orthodox monastery founded in St. Petersburg in 1710 on the order of Peter the Great, which was accorded the status of *lavra* in 1797. It was one of the main ecclesiastical centres that influenced all aspects of religious and political life in Tsarist Russia. Within the grounds of this monastery were situated the residence of the *Metropolitan* of St. Petersburg, the *consistory*, a seminary and *theological academy* and the Committee for Church Censorship. The Alexander Nevsky Lavra possessed large landed estates, residential buildings, warehouses and disposed of enormous capital. During the period of the Great October Socialist Revolution it was one of the main centres and bastions of political reaction, a fact which led to its subsequent closure. At the present time the Cathedral of the Trinity, the seminary and theological academy within the grounds of the monastery are all functioning.

ALEXANDRIAN CHURCH, an autocephalous Orthodox Church that was founded in the city of Alexandria, one of the main centres of early *Christianity*. In Egypt there were Christians as early as the 2nd century A.D. led by the Bishops of Alexandria. The First Oecumenical Council, the Council of Nicaea (325), recognized the see of Alexandria as one of the most important alongside those of Rome and Antioch. At the present time the Church is headed by the Pope and the Patriarch of Alexandria and All Africa. The Alexandrian Church numbers several hundred thousand faithful of mainly Greek origin, united in 14 dioceses or metropolitan sees.

ALI IBN-ABI-TALIB (Caliph Ali), the fourth *Caliph* of the Arab Caliphate (656-661 A.D.), one of the early leaders of *Islam*. He was killed by members of the Kharijite sect. In accordance with Moslem tradition, he was revered as the cousin and son-in-law of the Prophet *Mohammed*. The Shi'ites declared him to be the first *Imam*. Caliph Ali is venerated as a God by the *Ismailis* and the *Ali-Ilahy* sect.

ALI-ILAHY (Ali-deifiers), a Moslem Shi'ite sect, whose followers call themselves "ahl-i haqq" – Men of Truth. The sect came into being in the 15th century in Western Iran and Eastern Turkey. Now its adherents are to be found in Afghanistan, Iran, Turkey, Iraq, Syria and the southern part of the Azerbaijan Republic of the USSR. They believe that Ali is everlasting and inseparable from God and also in Ali's incarnation in the Moslem prophets from *Adam* to *Mohammed*, in the saints and the Shi'ite *imams*, and in the *mahdi* to come. They deny the existence of *heaven and hell*. The Ali-Ilahy believe in the reincarnation of the soul (*metempsychosis*). They enact rites similar to the "loud *dhikr*" of *dervishes*. The intrinsic character of the sect is conspiratorial and secretive.

ALLAH – from Arabic "al" (the) + "ilah" (God) – the name for God in the Moslem religion. According to *Islam*, God created all that exists. He is an omnipotent, wise being, the absolute master of the world, who is in total control of Nature and society. Man must obey Allah. In the *Koran* it is clearly stated that piety with respect to God means obedience. Islam provided the ideological expression for the socio-econ-

omic processes that were at work in the Arab world in the period of transition from primitive communal society to class society. Prior to the emergence of Islam the Arabs lived in separate tribes, each of which had its own god. When primitive society broke down and class society took shape, the idea of a single god emerged, which in its turn paved the way for the unification of the diverse tribes in a single state. Allah was proclaimed the one and only God: he had been the God of the Qurayshite tribe, which had played a major part in the emergence of Arab statehood. In the name of Allah the Moslem religion made sacrosanct the structure of society based on the exploitation of man by man.

ALLELUIA (Hebrew "Praise the Lord"). This word is used in Christian services as a refrain in hymn-singing and addressed to all *hypostases* of the divine *Trinity*. In Judaistic worship Alleluia is an exclamation glorifying God.

ALLEN, Ethan (1738-1789), hero of the American War of Independence and author of the first anti-religious pamphlet in America entitled: "Reason, the Only Oracle of Man; Or a Compendious System of Natural Religion" (1784) in which he denied the divinity of Christ, the authenticity of the *Bible*, rejected the miracles and the *revelation*, which he countered with the laws of Nature and rational knowledge.

ALL-UNION COUNCIL OF EVANGELICAL CHRISTIANS—BAPTISTS, the spiritual and organizational centre of the *Union of Evangelical Christians—Baptists* that is elected by a Congress: it is based in Moscow and supervises the work of the senior presbyters and the presbyters' councils, who are elected by the faithful in the Republics, administrative districts and regions of the USSR. It trains staff using external courses in Bible studies (since 1968) and has its own periodical, the journal "Bratsky Vestnik" (Fraternal Messenger) which comes out once every two months; it also publishes the Bible, collections of hymns, concordances and calendars in Russian, German, Latvian, Estonian, Georgian and other languages and it maintains contacts with foreign religious organizations. Delegates of the All-Union Council represent the Baptist faithful of the USSR in international religious organizations and, together with other Churches, they support the peace movement. The All-Union Council maintains links with the Soviet state that could be termed loyal and it observes the stipulations laid down in the legislation concerning religious worship. It campaigns against the organization becoming isolated, and warns the faithful against the danger of "degenerating" into an exclusive sect, separating itself off from all other Christian movements. An important feature of the activity of the All-Union Council of Evangelical Christians—Baptists is its drive to ensure the unity of the organization, and to overcome friction between former *Baptists* and former members of the Evangelical Church on the one hand and between the Baptists and the *Pentecostals* on the other.

ALTAR. In the Ancient World this was the name given to the sacrificial table erected in "holy places". For the early Christians it was a table on which the Eucharist was prepared

and administered. In Christian churches it is the part of the church in which the clergy officiates and behind which, in Roman Catholic and some Protestant churches, a reredos (decorative wall or screen) is found. In Orthodox churches, the altar is always placed against the eastern wall of a church, and from the 15th century onwards, it has been separated from the rest of the building by *iconostasis*.

AMALRIC OF BENA, Fr. **Amaury**; otherwise known as Amalric of Chartres (d. 1207), the philosopher who inspired the heretical movement of the *Amalricians*; a free-thinker who taught philosophy and theology at the University of Paris. Amalric's ideas are extant in the works of orthodox Roman Catholic theologians who tried to refute his teaching. Amalric was a pantheist, maintaining that everything in the world was one, since everything that exists is God. The individual he saw as a part of God. Departing from the Christian idea to the effect that all men are equal in sin, Amalric considered all men to be equal, since they had been created in the likeness of God. He saw the spirit of God to be present in those who possessed knowledge. Ignorance he saw as Hell, and cultivation as Paradise and he did not believe in life beyond the grave. Amalric's heresy was condemned by the Roman Catholic Church in 1210 and in 1215 the *Pope* forbade its propagation once and for all.

AMALRICIANS, followers of the teachings of *Amalric of Bena*, who came together to form a separate sect at the end of the 12th and beginning of the 13th century. The Amalricians protested against social inequality and feudal ideology as represented by *Roman Catholicism*. They rejected the Church and the clergy, the *Pope*, whom they termed the "Antichrist", Christian rituals and *sacraments*. The Amalricians considered that, since they were part of God, they were immortal and therein lay the mystical character of their *pantheism*. The Amalricians rejected asceticism and propagated man's right to satisfy his desires. The leaders of the movement (including six teachers from the University of Paris) were publicly burned by order of the Church in 1210.

AMATERASU (the literal meaning of the Japanese name is "she who illuminates the sky"), sun goddess, central divinity of *Shintoism*. According to legend, her parents, *Izanagi and Izanami*, the first gods who were specifically male or female, created in the sea an island and generated a number of elemental forces, objects and gods, including Amaterasu.

AMBO or AMBON, a raised, usually semi-circular platform in the middle of a church, from which the Scriptures could be read and other parts of the liturgy conducted.

AMBROSIA, in Greek mythology the food of the gods said to be the source of their eternal youth and immortality.

AMEN (from the Hebrew word meaning "verily", via Greek and Late Latin), a word used by Christians to conclude a prayer or sermon, religious texts (Gospels, Epistles etc.), that had been adopted from the services of the Jews. Mos-

lems always say Amen after reciting the first chapter of the *Koran*.

AMENHOTEP IV (Akhenaton), pharaoh of Ancient Egypt of the Eighteenth Dynasty who ruled in the 14th century B.C. In an effort to break the power of the priesthood and the old patrimonial aristocracy, linked with the cult of *Ammon-Re* and local cults, Amenhotep IV banned the cult of Ammon, confiscated the lands belonging to the Theban temples and introduced a new official cult of the one god, *Aton*. During Amenhotep's reign a new capital was built, Akhetaton (now known as Tell el 'Amarna) while the pharaoh himself took a new name – Akhenaton (pious to Aton). Yet the first attempt in history to introduce worship of a single god was to prove short-lived. *Monotheism* did not evolve naturally from the social structure of Ancient Egypt and there had been no adequate grounds for its introduction at the time. After Amenhotep's death the priesthood and the nobility reverted to earlier cults.

AMIDA WORSHIP OR PURE LAND BUDDHISM, one of the forms of Japanese *Buddhism* that had grown up in the 12th century. The name can be traced back to one of the main gods in the Japanese pantheon, Amida Buddha (corresponds to the Sanskrit *Amitabha*), master of the promised "Pure Land" in which dwell the gods and in which righteous men are reborn. The main schools (or sects) representing this form of Buddhism are Jodo ("Pure Land") and Jodo Shinshu ("True Pure Land"). The canonical differences between them are not great. The main reason for the emergence of Amida Buddhism was the need to move away from the complexity and aristocratic nature of previous schools and to search for the forms of Buddhism that would be accessible for the peasant masses. The philosophical subtleties and the aristocratic character of early Buddhism were superseded, in Amida Buddhism, by the cult of a single Amida Buddha, by detailed colourful pictures of paradise and hell and by a "simple" path to salvation, which only required of laymen sincere faith and that they constantly repeat aloud or to themselves set phrases glorifying Amida. Amida Buddhism attempted to narrow the gap between norms of behaviour for priests and the laity: in particular, this school of Buddhism was the first to allow priests to marry.

AMITABHA (Sanskrit word meaning "immeasurable light"), one of the five supreme *Buddhas* in the *Mahayana*, creator and Lord of Paradise – the fields of Sukhavati – where allegedly all creatures who believed in Amitabha are restored to life.

AMMON, one of the gods of Ancient Egypt. Initially he was the local god, venerated in the town of Thebes as the god of the harvest. In time he merged in the minds of worshippers with the Sun God *Re* and came to be called Ammon-Re, thus becoming the principal god of Ancient Egypt. This reflected the process of the centralization of power and the increasing strength of the Pharaohs.

AMULET, an object to which is attributed supernatural magical power, the capacity to protect its

owner from misfortune, disease and other disasters. Belief in amulets, that can be traced back to primitive *fetishism* and *magic*, is still to be found in present-day religions (*crosses*, small bags containing talismans and small icons among Christians) and in so-called every-day superstitions.

ANABAPTISTS, followers of a movement that came into being in the 16th century in Switzerland and Germany in the course of the *Reformation*. They were united in their opposition to the feudal order of society. They demanded that members of the movement undergo a second *Baptism* after reaching maturity, in order to found a free Church which did not accept state intervention in its affairs. The first such Baptism of adults took place in Zürich in 1525. The Anabaptists called each other "brothers" and "sisters", in keeping with the spirit of the early Christian communities. Rejecting the church hierarchy, the Anabaptists declared themselves to be the harbingers of the *separation of Church and State* and of religious freedom for the individual. They regarded the *Holy Scriptures* as the basis of their beliefs, and, deriving from these the justification for their ideas, they condemned wealth, participation in state affairs and military service. They were subjected to all manner of persecution. The Anabaptists were to be found spread right through Germany and beyond its borders in the Netherlands and Moravia. They played an active part in the Peasant War in Germany, led by Thomas Münzer. After Münzer had been defeated, the persecuted Anabaptists grouped together in communes, mainly in Germany and the Netherlands, which laid the foundations for the appearance of a number of Protestant sects--the *Mennonites*, Hoffmanites (or Melchiorites) and the Hutterites. At the present time over 10,000 Hutterites are living in Canada and the northern part of the United States in self-contained communities. The Mennonites are to be found mainly in the United States (approx. 150,000) and Canada (approx. 125,000). There are nearly 100,000 Mennonites living in European countries now. In these "free churches" that grew up on the basis of Anabaptism many of the original rules of conduct have been reviewed and modified.

ANALOGY OF BEING, the concept central to the methodology of *neo-Thomism*. According to this teaching, the crucial feature determining relationships between objects or phenomena (regardless of their nature) is their similarity which allegedly substantiates philosophical cognition of God by means of analogies. The elaboration of this concept by Roman Catholic ideologists was designed to help dissociate the Roman Catholic dogma from *pantheism* and negative theology, that denies the possibility of a philosophical understanding of God.

ANAT, goddess of fertility and war, patroness of military might in the religion of the ancient Semitic tribes of the Amorites who came from Arabia. After 2000 B.C. the cult of Anat was to be found in Syria and Phoenicia. In the 16th century B.C. the cult spread as far as Egypt and in the 14th and 13th centuries B.C., to Palestine.

ANATHEMA (from the Greek word meaning "an accursed thing"), in *Christianity*, the ecclesiastical curse of *excommunication*, regarded as the ultimate punishment. It was instituted at the Council of Chalcedon (451 A.D.), the Fourth *Oecumenical Council*. Anathema was often used by Churches of various denominations to serve political ends, as a tool of religious terror in the fight against progressive movements.

ANAXAGORAS (c. 500-428 B.C.), Greek philosopher. He was driven out of Athens for questioning the established dogmas of religion. He declared that the celestial bodies, which had formerly been recognized as divine beings, were material masses that had formed without the intervention of supernatural forces. Along with *Empedocles* and the Atomists (see *Atomism*) he propounded a teaching of natural philosophy to the effect that all things consist of "seeds", that is, minute indestructible particles (homoeomeries).

ANAXIMANDER (611-547 B.C.), Greek materialist philosopher. He was the first to come forward with the concept of "arkhe" – the beginning or the universal foundation of being. He considered this foundation to be "apeiron" – limitless, eternal substance engendering the endless diversity of the world. Anaximander also taught that there was an infinite number of worlds constantly emerging and then vanishing. The Earth, according to Anaximander, was motionless and to be found at the centre of the world. The Sun, Moon and stars had come forth from a sphere of fire. Animals, he maintained, had come forth from the water without the involvement of divine forces, and people, in their turn, had evolved from fish, which, when they found themselves stranded on dry land, had adapted the structure and the functions of their organism to suit the new environment.

ANAXIMENES (c. 585-525 B.C.), Greek materialist philosopher. He held that air was the original primordial element, the source of all that exists, has existed and will exist, including the gods. Air, according to his theory, was constantly in motion, as a result of which changes in things were taking place. Seven basic forms of matter originate from the air – fire, air, wind, clouds, water, earth and stone. Anaximenes also put forward a hypothesis explaining solar and lunar eclipses, and the phases of the Moon.

ANCESTOR WORSHIP, element in family-clan worship which took shape within the patriarchal exogamous clan and was supported by the clan elders and heads of patriarchal families. Various forms of ancestor worship were to be found among the peoples of Tropical Africa. Ancestor worship evolves on the following foundations: (1) *burial rites* (and concepts of the *souls* and *spirits* of the dead linked with those cults), as a result of whose development, in the lower reaches of the Congo, for example, graves began to serve as altars for regularly performed acts of ancestor worship; (2) *totemism*: this emerges as the result of the anthropomorphization of an ancestor's totem and there then takes shape the idea of mythical ancestors either with zooanthropomorphic features or in the form of human ancestors; (3) the worship of personal guardian spirits and *fetishism* (classical exam-

ples of this are provided by the fusion of fetishism and ancestor worship in Tropical Africa); (4) worship of a guardian spirit of a deceased member of a family or clan. Particularly important in ancestor worship is the idea that spirits of ancestors remain members of the clan or family, but are more powerful than ordinary people, and that the welfare of the clan depends on them. This idea provides the basis for the evolution of the figure of a venerated tribal leader into a tribal god. As social differentiation takes place differentiation of ancestors according to their status within the social hierarchy also occurs, as a result of which tribal and clan leaders take priority. On the basis of ancestor worship there later grew up the hero worship characteristic of the religions of Ancient Greece and Ancient Rome, and later the worship of saints in *Christianity* and *Islam*.

ANCIENT CHINA, RELIGION OF. See *Religion of Ancient China*.

ANCIENT EGYPT, RELIGION OF. See *Religion of Ancient Egypt*.

ANCIENT GERMANIC PEOPLES, RELIGION OF THE. See *Religion of the Ancient Germanic Peoples*.

ANCIENT GREECE, RELIGION OF. See *Religion of Ancient Greece*.

ANCIENT INDIA, RELIGION OF. See *Religion of Ancient India*.

ANCIENT IRAN, RELIGION OF. See *Religion of Ancient Iran*.

ANCIENT ROME, RELIGION OF. See *Religion of Ancient Rome*.

ANCIENT SLAVS, RELIGION OF. See *Religion of Ancient Slavs*.

ANGELS (Greek "angelos", Latin "angelus" meaning "messenger"), according to Jewish, Christian and Moslem beliefs spiritual, supernatural beings created by God, who possessed free will and announced the "will of God" to men. According to the "celestial hierarchy" accepted by Christians, angels are divided by rank into nine choirs constituting three hierarchies: (1) Seraphim, Cherubim, and Thrones; (2) Dominations, Virtues, and Powers; (3) Principalities, Archangels, and Angels. Reverence of the angels is a vestige of earlier veneration of spirits and one of the legacies of *polytheism* in monotheistic religions.

ANGLICAN CHURCH, the state church in England. It came into being during the *Reformation* in the 16th century. The Anglican Church embraces both the Roman Catholic dogma of the redeeming power of the Church and the Protestant teaching of *salvation* through personal faith. In its liturgy and organizational principles the Anglican Church is nearer to the Roman Catholic Church than the other Protestant Churches. The outward rituals of *Roman Catholicism* underwent hardly any reforms in the Anglican Church. It has also retained a *hierarchy* reminiscent of the Roman Catholic hierarchy. The head of the Anglican Church is the King, who appoints the bishops. The Primate of the Anglican Church is the Archbishop of Canterbury. Three movements are to be found within the Anglican Church: High Church, the closest to Roman Catholicism; Low Church, close to puritanism and *piet-*

ism; Broad Church, the main trend within the Anglican Church, which seeks to unite all Christian movements. There also exist formally separate Anglican Churches in Scotland (Episcopal Church of Scotland), Wales, Ireland and the United States (Protestant Episcopal Church in the USA), Canada, Australia etc. After 1867, the Anglican Churches, while preserving their independence, came together in the Anglican Communion. The functions of a consultative body for this organization are carried out by the so-called *Lambeth Conferences*. The Anglican Churches play an active part in the *Oecumenical movement*.

ANGLO-CATHOLICISM, a movement within the *Anglican Church* which was, in the 1840s, initiated by a group of Oxford theologians who emphasized the Roman Catholic character of Anglicanism and advocated the closest possible links with Rome. Followers of this movement in England formed an independent group within the Anglican Church, which was to become its most conservative wing. They have their own newspapers and journals and convene separate conferences. Anglo-Catholics are recruited mainly amongst the English aristocracy. Anglo-Catholicism also has adherents in the United States. At the present time Anglo-Catholics advocate closer relations between all Christian Churches.

ANGRA MAINYU, in *Zoroastrianism* the personification of Evil, the *devil* or spirit of negation, the Father of falsehood, injustice, lawlessness and death. Angra Mainyu is the opposite of *Ahura Mazda*, the Holy Spirit. Both are born of boundless time, however while Ahura Mazda is eternal, Angra Mainyu disappears or becomes powerless, for it is always the principle of good that is victorious.

ANIMALS, WORSHIP OF. See *Zoolatry*.

ANIMATISM, the notion of an impersonal force operating within Nature, which lends the latter life and shapes the destinies of men. Animatism is a typical feature of early forms of religion. With this notion of a non-personalized, supernatural force were linked all kinds of human success – success in the hunt, success in fishing (as, for example, in the case of the Eskimos), success in battle (as, for example, with the Red Indians) and so on. Fertility of livestock and the yield of fruit and cereals were held to depend on this impersonal force. Animatism probably represents one of the first attempts to interpret the world as a single whole. It is to be found in diverse guises in many religions.

ANIMISM, belief in souls and spirits, an essential element in any religion. Animistic images are spirits of deceased ancestors, the souls of living people and the personification of the forces of Nature. The host of spirits from Nature is particularly numerous and varied. The spirits of the elements could be benevolent, or, on the other hand, they could threaten the well-being of mankind. This is why small sacrifices were offered to them, when it was deemed necessary. As belief in spirits and souls developed there emerged generalized concepts for the designation of the supernatural properties attributed to things (or

people), such as *mana, grace* (in *Christianity*). Elements of animism are still to be found in the *world religions* of today.

ANNATES, in Western Europe from the mid-13th century onwards this special revenue was paid to the Papal *Curia*. It consisted of the first year's revenue of an ecclesiastical *benefice* (hence the name of these dues). In some countries, for example, in Italy, these dues are collected to this day.

ANNUNCIATION, Christian festival, which in the Orthodox Church is celebrated as one of the *Twelve Great Feasts*. It is celebrated on March 25 (April 7). It is based on the Biblical legend to the effect that the Archangel Gabriel "announced" to the Virgin Mary the good tidings that she would bring forth the Son of God. Regarding this event as one that was most important in the accomplishment of the plan for mankind's *salvation*, Orthodox theologians stress that this day marked the beginning of God's mystical communion with Man. Hence the special significance of this festival for the faithful. The celebration of the Annunciation was established in the Christian Church as early as the 4th century, once the *Nativity of Christ* had come to be celebrated as a separate feast. The date of the Annunciation was established by counting back nine months from Christmas. In Russia, the Annunciation coincided with the spring sowing. The Orthodox Church attempted to link this festival with the work of peasants, trying to convince the latter that the fate of the harvest depended in large degree on help from the Virgin Mary, to whom it was important to pray on the day of the Annunciation.

"ANOINTED ONE", a person who has been anointed with unction. In *Judaism* and *Christianity* the word is used to denote prophets, high priests and monarchs, who through this rite have had their power bestowed on them allegedly by God himself. In the New Testament Jesus is also referred to as the "anointed one" (Hebrew "Messiah").

ANONYMOUS ATHEISTIC TRACTS, pamphlets of the 17th and 18th centuries which were propagated through Western Europe and which contained what for those times was very radical criticism of religion and the Church. The anonymity of these tracts was necessitated by the dangers of persecution to which their authors would be subject. Many atheistic works by *Pierre Bayle, Voltaire, Diderot* and others, were also published anonymously, but the term "anonymous atheistic tracts" is still used for those tracts whose authorship has still not been established. The most famous of these tracts was that entitled "Legend of the Three Deceivers": the date of its composition and its authorship are still the subject of controversy. In it the founders of *Judaism, Christianity* and *Islam*, i.e. *Moses, Christ* and *Mohammed* are all referred to as deceivers and the success of these religions is accounted for by reference to men's gullibility. The tract also contains ideas regarding the impossibility of proving the existence of God, the futility of worship, the human authorship of *Holy Scriptures*, yet it does not provide any common philosophical basis for these ideas. Other

anonymous atheistic tracts, on the other hand, such as "The Blessing of Christians or the Scourge of Faith" (La Béatitude des Chrétiens ou le Fléau de la Foi) or "The Spirit of Spinoza" (L'Esprit de Mr. Benoit de Spinoza), draw for their ideas on the materialist philosophical systems of *Hobbes*, *Spinoza* and *Lucilio Vanini* and the second of the above-named tracts consists of a compilation of tenets of those thinkers reproduced word for word. These treatises were permeated by a spirit of humanistic, anti-religious scepticism, often taking the form of open atheism: the arguments against all religions (no distinctions are drawn between them by the anonymous authors) go hand in hand with bitter, often satirical criticism of theology, dogma, the Church and clerics. The Russian tract "Mirror of Godlessness", dating from the second half of the 18th century, can also be numbered among these anonymous atheistic tracts. From the end of the 17th century onwards they became widespread in Europe and played their part in the emergence and development of bourgeois atheism.

ANSELM, St. (1033-1109), Archbishop of Canterbury and mediaeval theologian. He tried to substantiate the main doctrines of Christianity, such as the creation of the world from nothing, the unity and diversity of the *Trinity*, the immortality of the soul, etc. With reference to the hierarchical structure of the world, St. Anselm sought to substantiate his concept of God as absolute perfection. He also attempted to provide ontological proofs of God's existence, i.e. conclusions as to God's real existence stemming from the concept of God as absolute perfection.

ANTHROPOCENTRISM, a religious, idealist view of Man as the centre and high point of the Universe. Anthropocentrism asserts that there exist in the world objective suprahuman aims and expediencies and in this respect it has much in common with *teleology*. The ultimate development of anthropocentrism is found in *Judaism*, *Christianity* and *Islam*. Natural science, as represented by *Copernicus*, *Galileo*, *Darwin* and *Einstein*, together with materialist philosophy destroyed anthropocentrism by demonstrating that there is no supernatural principle in the world lending it a preordained purpose. The scientific world outlook revealed the objective laws of natural evolution, the emergence and development of Man and society, thereby explaining the causally preconditioned nature of Man's purposeful activity and exposing the inconsistency of anthropocentrism.

ANTHROPODICY, the justification of Man. The term used to denote the theological and religious-cum-philosophical problem stemming from the impossibility of solving the contradiction between the idea of a divinely ordained world order and the existence of evil, by attributing all responsibility for this disharmony to Man. *Theodicy* cannot conceal its own intrinsic inconsistency and it evolves to become anthropodicy: Man is shown to be free only in the prehistoric act of his choice between Good and Evil.

ANTHROPOGENESIS, the process of Man's origin and his emergence as a social being.

ANTHROPOLOGY, the theory of the *origin* and evolution *of Man*, of

human races, based on the study of the human body and the natural differences between people. The natural science of anthropology took shape as an independent discipline in the 19th century. *Frederick Engels* defined anthropology as a science making possible "the transition from the morphology and physiology of man and human races to history". The findings of embryology, comparative anatomy, palaeoanthropology, geology of the Pleistocene epoch, archaeology of the Palaeolithic period, the physiology of the higher nervous activity of men and primates, the psychology of men and animals, as interpreted by anthropologists, all bear out the scientific, materialist view of Man as a natural and social being.

ANTHROPOLOGY, PHILOSOPHICAL, in the broad sense – a teaching about the nature (*essence*) *of Man*, and, more specifically, a trend in philosophy that emerged in the 1920s and attempted to bring together the concrete scientific study of Man (biology, psychology, ethnography and sociology) with an understanding of the essence of Man and on that basis to create a fundamental philosophical science.

ANTHROPOMORPHISM, the *personification* of natural phenomena, religious and mythological concepts and figures and the attribution to the latter of intrinsically human characteristics. Anthropomorphism is an essential feature of religious beliefs and mythology. In early religions anthropomorphism is linked with *totemism* (the anthropomorphization of totemic ancestors), *sorcery* (one of whose forms is harmful *magic* and the notion of evil forces assuming anthropomorphic form), *zoomorphism* (for example, the idea of men coming back to life in the form of animals and vice versa), phytomorphism (e.g. among the Herero people in Southwest Africa a notion of a mythological ancestor – half tree-half man – has been transformed into a notion of an anthropomorphic ancestor), theriomorphism (the belief, widespread in Tropical Africa, to the effect that the souls of dead ancestors are to be found in the form of lizards, snakes, frogs etc. right up until the time when they are reincarnated as human beings), *animism*, *shamanism*, *burial rites*. In mythology there are many examples of the personification of natural phenomena (for example, that of the Sun – usually as a woman, and the Moon – usually as a man). Anthropomorphism provided the basis for concepts of tribal gods in the religions of early class-based societies. Anthropomorphism found particularly vivid expression in the *religion of Ancient Greece*. The gods of Olympus were perfect physical specimens possessed of all the intrinsically human capacities for thoughts and feelings. Anthropomorphism is a typical feature of such *world religions* as *Christianity* and *Buddhism* where anthropomorphic representations of Gods in sculpture and painting are widespread.

ANTHROPOPATHY, the attribution of human thoughts and feelings to animals, plants and other natural phenomena. The term was first introduced in the late 19th century, however it is rarely used in scientific literature. More common is the term *anthropomorphism* that is closely re-

lated to it in meaning. Anthropopathy is also used in conjunction with such concepts as *personification* or *animism*.

ANTHROPOSOPHY, a mystical teaching based on the idea that Man, by developing the latent possibilities concealed within him, may achieve power over Nature. This is accomplished via mastery of the methods for the development of the special organs dormant within Man, capable of supersensory perception, and imitation of the "teachers of mankind"—*Buddha, Zarathustra, Plato* and *Christ*, who are incarnations of the Supreme Spirit. Anthroposophy took shape at the beginning of the 20th century on the basis of theosophy. Its founder was Rudolf Steiner (1861-1925) who led the Anthroposophical Society which he had founded. Despite the fact that the anti-scientific character of anthroposophy has been exposed on more than one occasion, the teaching still has its followers today. The international centre for anthroposophy which still exists today in Dornach (Switzerland) actively propagates the mystical ideas of this teaching. The reawoken interest shown in anthroposophy stems from the general spiritual crisis afflicting the world and the diminishing authority of traditional religions.

ANTICHRIST, according to a Christian belief based on the *Revelation of St. John the Divine*, the antagonist of *Christ* who would appear for the final struggle against the Christian Church before the *end of the world* and the *Second Coming* of Christ: he would be conclusively defeated by Christ and destroyed for ever. The legend of the Antichrist was used by the Church to fan religious fanaticism among the masses and to intimidate them. The legend was cultivated with particular enthusiasm during epidemics, wars and other natural and social catastrophes. The clergy usually referred to individuals who needed to be compromised in the eyes of the faithful as Antichrist. Protestant thinkers used to refer to the Popes in this way and the *Old Believers* in Russia used the term to designate Patriarch *Nikon*.

ANTICLERICALISM, a system of views and also a social movement, directed against the pretensions of the Church to a dominant role in political, economic and cultural life. Certain anticlerical ideas had first been voiced by the philosophers of the Ancient World. In mediaeval Europe anticlericalism had been a form of struggle against the ideas concerning the pre-eminence of spiritual power over temporal power propagated by the Church. Anticlericalism was to become an essential part of the ideology of an anti-feudal bourgeois revolution. This found expression in the criticism by the thinkers of the newly emergent bourgeoisie of the Church's policy and in the adoption by bourgeois governments of laws providing for the complete or partial alienation of the Church's possessions, primarily landed property, and for the *separation of Church and State*. Anticlericalism today is a mass movement that is in general of a progressive nature, but by no means homogeneous. People representing different philosophies, political and religious convictions are taking part in the anticlerical struggle today. Many belie-

vers among the anticlericalists see *clericalism* as no more than the result of the abuse of religion by reactionaries and they distinguish between clericalism and religion, attributing all that is reactionary to militant clericalism, while placing religion outside criticism. Anticlericalism of believers is inevitably limited, first and foremost because it is not directed against the underlying principles of the exploiter society that engenders clericalism. In the modern capitalist world a certain amount of work to expose clericalism is being carried out by a number of groups, organizations and associations that are continuing the atheistic traditions of the Enlightenment and organizations that are affiliated to the *World Union of Freethinkers* and the *International Humanist and Ethical Union*. Anticlericalism only assumed a truly coherent form after the emergence of Marxism. It is precisely on a basis of Marxism-Leninism that Communist and workers' parties are evolving a scientifically substantiated programme for the struggle against clericalism. Communists who do not see clericalism and religion itself as one and the same thing, while at the same time not concealing their atheistic convictions, link the question of surmounting the power of religion and clericalism with the class struggle of the working people, that is called upon to eliminate all forms of social oppression of the masses, of which clericalism is one.

ANTIDORON (Greek "in place of a gift"), pieces of communion bread handed out to the congregation at the end of the *Liturgy*, in place of the divine gifts (i.e. "the Body and Blood of Christ"). This practice was introduced by the Western Church in the 7th century and by the Eastern Church in the 9th century. In the first centuries after the emergence of *Christianity* all those present during the Liturgy would take of the divine gifts.

"ANTI-DÜHRING", title by which *Frederick Engels'* work "Herr Eugen Dühring's Revolution in Science", published in 1878, was to go down in history. In it Engels criticized the petty-bourgeois eclectic views of the German philosopher Dühring, before going on to provide a comprehensive exposition of the three essential components of Marxism: *dialectical* and *historical materialism*, political economy and scientific communism. Questions concerned with religion and atheism occupy an important place in this work. In it is to be found the classic definition of the essence of religion: "All religion, however, is nothing but the fantastic reflection in men's minds of those external forces which control their daily life, a reflection in which the terrestrial forces assume the form of supernatural forces" (Progress Publishers edition, Moscow, 1975, p. 374). Engels shed light on the social and epistemological *roots of religion*. He criticized Dühring's idea to the effect that it is essential to ban religion under socialism, holding that this will serve as a reliable means of helping it achieve "martyrdom and a prolonged lease of life" (Ibid., p. 376); Engels also demonstrated that religion need not be abolished, but will die out naturally as society gains increasing control of natural and social forces. The book also contains an analysis of *Christianity* as a religion of slaves and the op-

pressed, and examines Christian concepts of equality, morality and a number of other issues. Engels maintains that only a dialectical-materialist outlook can provide the foundation for a consistently atheistic view of the world and that any other approach to the interpretation of the world inevitably involves concessions to idealist philosophy and religion.

ANTIOCHIAN ORTHODOX CHURCH, one of the autocephalous Orthodox churches. In the 3rd century it became an independent metropolitan see embracing the Christian communities of Arabia, Syria, Phoenicia, Cilicia and Cyprus. From the middle of the 5th century it has been headed by a Patriarch. At the present time it embraces approximately one million Orthodox believers, living in Syria, the Lebanon and a number of other countries. The Patriarch's residence is in Damascus (Syria). Three *exarchates* come under its jurisdiction – those of Australia, Mexico and Chile and eighteen dioceses (in Syria, the Lebanon, Iraq, Turkey, the United States and Brazil). This autocephalous Church is a member of the *World Council of Churches*.

ANTIPOPE, a head of the *Roman Catholic Church* whose election has been declared invalid. The first antipope was St. Hippolytus (217-235 A.D.) and the last was Felix V (1439-1449). Some antipopes were declared by the Councils of the Roman Catholic Church to have been illegally elected and were deprived of their *tiara*, others, in return for farming of revenues, renounced their title themselves, while still others set up their own "courts" and functioned under the patronage of various royal houses.

ANTITRINITARIANS, members of various Christian sects which rejected the doctrine concerning the triunity of God. Antitrinitarianism appeared in the late 2nd and early 3rd centuries, when, against a background of the struggle between various trends and sects, the basic doctrines of *Christianity* were taking shape. The tenets of Antitrinitarianism did not coincide with the generally accepted interpretation of the principles of Christian doctrine. They only accepted God the Father as an absolute God. Meanwhile, the other members of the divine *Trinity* were declared to be forces of a different kind, subordinate to God the Father. Bitter controversy raged around the "single nature" of *Jesus Christ*: some theologians insisted on his divine nature, and others on his human nature. For the Church this was a question of primary importance, and for this reason opponents of the teaching of triunity were subjected to fierce persecution. Antitrinitarianism emerged again during the period of the *Reformation* in Italy, Switzerland, Germany and other countries. The Antitrinitarians, finding themselves in opposition to *Roman Catholicism*, *Lutheranism* and *Calvinism*, tolerated free interpretation of the *Bible*, rejected the concept of *original sin*, and the redemption of mankind by Christ. They were opposed to the Church hierarchy, monasticism, icons and saints. Their teachings reflected the interests of the common people, for they demanded equality of property, the abolition of private ownership and serfdom, sometimes even going so far as to reject state power.

ANTONY, St., of the Caves of Kiev (died 1073), one of the founders of the Kiev-Pechery Lavra (Monastery of the Caves). According to legend, he became a monk on Mount Athos and then, after returning to Russia, he obtained permission from Izyaslav, Prince of Kiev, to found a monastery modelled on that on Mount Athos. He was later made a saint by the Russian Orthodox Church.

ANU or AN, one of the main gods in Sumerian and Akkadian mythology. Anu was the first among Gods, or the "Father of the Gods", the creator of the sky.

ANUBIS, in the *religion of Ancient Egypt*, the god in the form of a jackal or a wild dog (or that of a man with the head of a jackal or dog). He was regarded as the patron of the dead who conducted the dead to judgement and was accorded a prominent role in funeral rites.

APHRODITE, in Greek mythology, the goddess of love and female beauty. According to one legend Aphrodite was the daughter of *Zeus* and an ocean nymph Dione, and according to another she first rose from the waves of the sea. Aphrodite was venerated as the goddess of fertility, bestowing abundance, eternal spring-time and life to the earth, as the goddess of mountains and the sea, and the goddess of marriages and births. Aphrodite's son, *Eros*, was her constant companion.

APIS, god in the shape of a bull, who was worshipped in Ancient Egypt in view of the commonly held belief that the bull embodied the soul of *Osiris*. During some periods of history Apis was venerated as a great or even the supreme god. Vestiges of *totemism* are to be observed in the cult of Apis.

APOCALYPSE (from the Greek "apokalypsis" meaning "revelation"). See *Revelation of St. John the Divine*.

APOCRYPHA, THE (from the Greek word "apokryphos" meaning "obscure" or "hidden"), works of religious content, but not acknowledged by the Church as sacred. Some of these Books are linked with the *Old Testament* and others with the *New Testament*. Most of the Books from the first group have been preserved in translations, mainly Greek ones, and there are also extant some translations into Ancient Armenian and Old Church Slavonic languages. The Apocrypha associated with the Old Testament include, among others, the Books of Maccabees, Judith, Ecclesiasticus (Sirach), the Wisdom of Solomon, Tobit, Baruch with the Epistle of Jeremy, certain parts of the Books of Esdras, and the rest of Esther. Among the *Dead Sea Scrolls* were found fragments of Books from the Apocrypha hitherto unknown—the Book of Genesis and the Book of Deuteronomy. The New Testament Apocrypha include various gospels and accounts of the Acts of the Apostles, epistles, apocalypses (revelations) which had been written before the New Testament had been declared sacred in the 4th century and early 5th century and which the Church did not include in the *Canon*. The word "apocrypha" was first used in relation to the works of one particular group of Christians, the *Gnostics*, who set out to keep their teaching secret. Later the term

was applied to early Christian writings that were not accepted as "inspired Scripture". Apocryphal Books associated with the New Testament are divided into the "forbidden" Books (withdrawn from use) and those officially permitted (although not for use during services). The first list of "forbidden" Books was drawn up in the Byzantine Empire in the 5th century. Most of them were known merely as titles or because of quotations used in the works of Christian writers in the 2nd, 3rd, or 4th centuries, that were directed against the Apocrypha. Fragments of some of the Apocrypha were found on papyrus scrolls in Egypt (the Gospel and the Revelation of St. Peter along with fragments from various other gospels, etc.). In 1946, a whole library of works by Gnostic Christians was found in the south of Egypt and these included a Gospel according to St. Thomas, a Gospel according to St. Philip, the Apocrypha of St. John etc. Works written in the Middle Ages that tell of *Jesus'* childhood and the life of *Mary* are read with permission from the Church, insofar as they do not depart from accepted dogma.

APOLLO or PHOEBUS, a divinity of Ancient Greece. Initially he was regarded as the protector of shepherds, and later as the inventor of bee-keeping, oil-making and the deity of apple orchards. He was also regarded as the inventor of the lyre and the patron of poetry and music. Later Apollo came to be venerated as the god of purification and healing.

APOLOGETICS, the branch of *theology* concerned with the defence and justification of religious dogma by means of arguments designed to appeal to men's reason. Apologetics is the branch of theology treating the essence of a given religion and expounding the specific features of its system of doctrines, its moral principles, its role and importance in public life. The main aim of apologetics is to defend religion against materialist and atheistic criticism. To this end emphasis is laid upon the impossibility of highly moral relationships, the development of culture or a just social order without true religion. A similar approach is used to the question of the relationship between science and religion, and between religion and philosophy. In apologetics considerable attention is devoted to *proofs of the existence of god*. Apologetics is constantly renewing its methods and adapting to changing conditions of life, to the intellectual level of the modern believer.

APOLOGISTS, early Christian theologians and philosophers, who propagated the advantages of the new religion in comparison with the polytheistic beliefs of the Roman Empire, its high moral principles and its social usefulness. In their works they set out to demonstrate that *Christianity* was not in contradiction to ancient philosophy and science, that it had much in common with the predominant official beliefs. The best known of the Apologists was St. Justin Martyr (died c. 165 A.D.), Tatian (died c. 175 A.D.), and Athenagoras (died c. 177 A.D.). Another trend in early Christian *apologetics* was that led by *Tertullian* which affirmed the incompatibility of faith and pagan wisdom, called upon the Church to engage in a resolute

struggle against the learning and culture of the Ancient World, and propagated consistent *asceticism*. The ideas of the early Christian Apologists are held in high esteem by contemporary theologians.

APOSTLE BRETHREN or ORDER OF THE APOSTLES, adherents of a Christian sect which took an active part in the peasant-plebeian movement in Northern Italy in the late 13th and early 14th centuries. The Apostle Brethren preached that saintliness could only be attained through the renunciation of property, a return to social equality and equal property, in the spirit of the teachings of the early Christian *Apostles* (hence the name of the sect). At the Second *Oecumenical Council* of the Roman Catholic Church in Lyons (1274), the sect was condemned as heretical, and its activities were banned. After it had been put to rout, the adherents of the sect nevertheless continued to preach their ideas in several parts of Italy, France, Spain and Germany up until the 15th century.

APOSTLES (from the Greek "messenger"), in the context of early *Christianity* Apostles were itinerant preachers, who moved from one community to another and lived at their expense. The Apostles preached the new teaching among non-Christians as well, creating new Christian communities as they did so. They addressed each other and the Christian communities with Epistles on various subjects connected with faith and Man's inner spiritual life. Hence, apparently, the origin of the Epistles, which have been handed down in the *New Testament*. Later, after the final version of the New Testament had been compiled, Church tradition only accorded the name Apostles to Christ's twelve disciples, whom are mentioned in the *Gospels* and in the *Acts of the Apostles*, and whom Christ himself allegedly chose to preach his teaching. The majority of the Apostles are figures of legend.

APOSTOLATE OF THE LAITY. See *Laity, laymen*.

APOSTOLIC TRADITION, a collection of religious tenets, which allegedly are the fruit of divine revelation. The aim and purpose of the Apostolic Tradition was to support and substantiate the "divinely instituted" nature of the *Holy Scriptures* and also to interpret the most important tenets contained in them, which had been elaborated long before the establishment of the *Christian Church*. With regard to the religious authority and doctrinal significance of the Apostolic Tradition, the Church sees it as being on a par with the Holy Scriptures. Some theologians, however, regard the Apostolic Tradition as being even more important than the Holy Scriptures, since the final collection of the "sacred books" was determined by the Apostolic Tradition. In the Christian Church it is recognized only by the *Orthodox* and the *Roman Catholic Churches*. The Orthodox Church regards the materials from the seven first *Oecumenical Councils* and the works of the *Fathers of the Church* (in particular, those of the first eight centuries) as part of the Apostolic Tradition and likewise ancient rituals used for the conduct of services. The Roman Catholics add to all this the resolutions of the *Popes* and those

adopted at later Oecumenical Councils, after the first seven. The *Protestant Church* regards only the Holy Scriptures as the fruit of divine revelation, seeing the Apostolic Tradition merely as the fruit of human activity. An Apostolic Tradition is to be found in other religions as well, in *Islam*, for example, the *Sunna* is held by legend to be the same.

APSARASES, in Vedic or Hindu mythology female spirits of the clouds and waters, dwelling mainly in the heavens but on earth as well. According to Vedic texts, the Apsarases were capable of making mortals fall madly in love. In the Rig Veda there is one Apsaras, wife of Gandharva, through whom she gives birth to the first mortals Yama and Yami; in later scriptures there are many Apsarases, wives of numerous Gandharvas, who act as the handmaidens of *Indra* and dance before his throne.

ARCHANGELS (Greek "chief of the angels"), senior *angels* according to the "celestial hierarchy" accepted in the Christian Church. According to Orthodox Christian tradition, three archangels are given names: Michael, the commander supreme in the universal war against God's enemies and the guardian angel of all Christians, Gabriel, God's messenger who brought the "good tidings" to *Mary*, and Raphael, the angel of healing.

ARCHBISHOP, one of the highest ranks in the Christian Church hierarchy. Although it is held that all bishops are equal and have similar power, certain bishops are given the right of supreme authority over the others and on them is conferred the title Archbishop.

ARCHBISHOP OF CANTERBURY, the chief bishop of the state *Anglican Church*, *Primate* of All England and the First Peer of the Realm. He is appointed by the reigning monarch in response to recommendation from Parliament. The official residence of the Archbishop of Canterbury is Lambeth Palace.

ARCHDEACON, a clerical position in the Christian Church: a cleric who assists the *bishop* during services. In the West, the Archdeacon is now a priest, while in the *Orthodox Church* he is still a deacon, this title being accorded to the first deacon in the cathedral of a diocesan bishop.

ARCHIMANDRITE, the highest title for monks in the *Orthodox Church* or an honorary title conferred upon the heads of large monasteries. It can also be used as the honorary title for the principals of *seminaries*, and those in charge of theological *missions*.

ARCHONTICS, one of the trends to be found in Gnosticism. According to their teaching, that can be traced back to the ideas of *Basilides of Syria*, from the "innatus pater" (unborn father) or supreme being there emanate aeons – creative peaceful forces and mythological creatures, also known as archonts, i.e. forefathers, ancestors. The supreme archont was identified with *Christ* and the others with powers, principles and *angels* who created a multitude of heavens. The teaching of the Archontics, just as that of the *Gnostics* as a whole, was condemned and repudiated by the official Christian

Church at the end of the 2nd century A.D., as pagan and excessively allegorical.

ARCHPRIEST (Greek "senior priest"), a general term for the higher ranks of the *clergy* in the Christian Church hierarchy. In the Orthodox Church, Archpriest is a title of honour given to non-monastic priests.

ARES, in Greek mythology, the son of *Zeus* and *Hera*. Initially Ares was venerated as a deity of the subterranean world, comparable to a natural element which might bring prosperity or ruin. Later he was worshipped as the dread god of war, bringing death and destruction in his path. Ares was depicted as a mighty warrior wearing a helmet.

ARHAT, in *Buddhism* this is a person who has attained supreme perfection and has come close to the state of *Nirvana*, a righteous, holy man. In order to attain the status of arhat, a man must pass through a long path of *reincarnations* that are the result of his devout behaviour, the essential feature of which is the suppression of passions and interest in life. In *Hinayana* Buddhism monks who have reached the highest (fourth) stage of monastic life are considered arhats.

ARIANISM, a movement within the *Christian Church* in the 4th, 5th and 6th centuries, founded by the priest *Arius*. Arianism was an attempt to resolve the contradiction between Biblical *monotheism* and the teaching that *Christ* was divine: adherents of this doctrine did not accept one of the fundamental tenets of the official Christian Church: the consubstantiality of God the Son (Christ) and God the Father, regarding that doctrine to be tantamount to an acceptance of ditheism. Arius maintained that only one God was everlasting and ineffable, while the Son of God had been created not from the divine essence but out of nothing. He differed from man only insofar as he was endowed with higher virtues. Thanks to the participation of God the Father in his creation and his own aspirations to goodness, the Son of God becomes divine himself. That is how the Arians resolved one of the main problem issues in Christianity, that of *God-made-Man, God Incarnate*. In 325 A.D. Arius was condemned as a heretic by the *Oecumenical Council* in Nicaea.

ARISTOTLE (384-322 B.C.), philosopher of Ancient Greece and an outstanding scholar in a wide range of disciplines. Aristotle, who had been a pupil of *Plato*'s, later criticized his system based on the supersensible world of the "Forms" or "Ideas". Aristotle recognized the objective existence of the material world and regarded sensations, ideas and concepts as derived from real things. The essence of things Aristotle sought within things themselves. Matter, however, he saw as only a passive principle, which is subordinate to the special active principle of "Form", while the Form above all others is, in his opinion, God. Vacillation between materialism and idealism in Aristotle's work went hand in hand with vacillation between *dialectics* and *metaphysics*. He acknowledged movement within Nature and society, and pointed out the existence of different kinds of motion (emergence, destruction, growth, decrease, qualitative and

spatial changes), he appreciated the link between opposites and the dependence of qualitative changes upon quantitative ones, and he analyzed the transition from possibility to reality. In his works other elements of dialectics are also to be found. At the same time the source of motion, which according to Aristotle is God, lies outside matter, and, being itself motionless, sets the whole world in purposeful motion. God is the final cause, the highest goal of development of all things, which Aristotle refers to as entelechy. Summing up as he did the development of the philosophical, scientific and socio-political ideas of Ancient Greece, Aristotle exerted a tremendous influence on all subsequent cultural development. Aristotle's idealist and metaphysical views were used in the philosophy of Neoplatonism, by the Scholastics of the Middle Ages and by theologians as they laid the foundations of the religious world outlook. Aristotle's teaching of entelechy is now widely used in theological conceptions such as *vitalism* or *finalism*. On the other hand, Aristotle's materialist and dialectical tenets have exerted a fruitful influence upon the development of progressive, scientific views in Arabian and Byzantine philosophy in mediaeval times, and also in the philosophy of the age of the *Renaissance*.

ARIUS (died 336 A.D.), a priest from the town of Alexandria. In 318 he attacked the teaching of the Christian Church concerning the consubstantiality of God the Son and God the Father, maintaining that *Christ* with regard to his divine capacities, essence and glory was of a lower order than God the Father, for God the Father was everlasting, while Christ had been created by Him. Arius was condemned by the Church and expelled from Alexandria, but his teaching (*Arianism*) found many followers, particularly among craftsmen and traders in the towns, and became widespread far beyond the borders of Egypt, in particular in Western Europe.

ARK, (1) according to a Biblical legend the craft on which Noah and his family and animals, specially selected that they might survive, were saved from the *Flood*; (2) in the *Orthodox Church* the casket in which are kept objects recognized as holy, the *tabernacle*.

ARK OF THE COVENANT, the most sacred religious symbol of *Judaism*, that was kept in the Jerusalem Temple. It consisted of a wooden chest overlaid with gold, in which were allegedly kept the tablets with the *Commandments*, a vessel containing manna, that had once been used, according to legend, to feed the Jews in the wilderness on their journey from Egypt to Palestine, and the legendary rod of Aaron. The Ark of the Covenant had a golden lid and its sides were decorated with cherubim. The lid of the Ark was considered a seat of *Yahweh*. When Jerusalem fell in 587-586 B.C. and the Temple was destroyed, the Ark of the Covenant was lost.

ARMAGEDDON, the place in which, according to the *Revelation of St. John the Divine* (16:16), at the *end of the world* the last battle between all the kings of the earth will take place. There are grounds for the assumption that the word "Ar-

mageddon" is a distorted version of the Hebrew words that can be translated literally as "mountain district of Megiddo" (in North Palestine) where in ancient times many decisive battles took place, as a result of the geographical setting of this area. In the teaching of the *Jehovah's Witnesses* Armageddon is used as the name for the battle between the forces of *Jehovah* against the forces of *Satan*, in the aftermath of which the whole of mankind except the Jehovah's Witnesses will perish.

ARMENIAN APOSTOLIC CHURCH, one of the most ancient Christian churches. *Christianity* penetrated as far as Armenia in the first centuries A.D. In 301 it was declared the official state religion. In the year 303 the cathedral at Echmiadzin (near Yerevan) was built and later became the most important cathedral of the Armenian Apostolic Church. It is sometimes known as the Armenian Grigorian Church in honour of the first *Catholicos* Grigor Partev. In the year 506 the Armenian Apostolic Church broke with Byzantium and became autocephalous. As regards its teaching, it belongs to the monophysitic branch of Christianity (see *Monophysitism*). Hence the special features of its doctrine. The Armenian Apostolic Church is headed by the chief patriarch or Catholicos of all Armenians, who has his seat at Echmiadzin. A journal called "Echmiadzin" is published and the Armenian Apostolic Church has its own theological college. The Catholicate of Cilicia, the Jerusalem and Constantinople patriarchates and the eparchial organizations in the United States, South America, Europe, the Middle and Far East all come under the jurisdiction of the Echmiadzin Catholicate.

ARMINIANS or REMONSTRANTS, followers of the Dutch reformer, Jacobus Arminius (1560-1609), who rejected *Calvin*'s teaching with regard to *predestination, redemption* and *salvation*. The Arminians taught that man enjoys free will and can attain salvation himself, through his personal faith and after surmounting, through his own personal will-power, original sin. The doctrine of the Arminians anticipated the ideas of Humanists in the 16th and 17th centuries. At the present time the Arminians in the Netherlands number about 5,000. Their teachings have exerted an appreciable influence on some *Methodists* and *Baptists*.

ARNAULD, Antoine (1612-1694), French philosopher, logician, theologian and professor at the Sorbonne, from which he was expelled for propagating *Jansenism* in the campaign against the *Jesuits*. He was an advocate of the rationalism expounded by Descartes. In his "La logique ... ou art de penser" (1662), written in conjunction with Pierre Nicole under the influence of *Pascal*, Arnauld defined logic as the art of correctly using reason in the natural sciences and mathematics. He promoted the liberation of philosophy from scholastic modes of thought.

ARNOLD OF BRESCIA (died 1155), one of the leaders of the anti-feudal and anti-Roman Catholic democratic movement in Italy, representative of the burgher heresy and a pupil of *Pierre Abelard*. The views of Arnold of Brescia con-

tained elements of the Protestant ideology that was to come: he advocated the secularization of church property and that towns be released from the power of Roman Catholic hierarchs, and demanded a cheap church. He was executed on the *Pope*'s orders.

ART AND ATHEISM. The first appearance of art can be traced back to ancient times. As early as the Upper Palaeolithic period men were engaged in artistic creation, as is borne out by the rock-paintings, small carvings and decorations on tools and utensils that have been handed down to us. Although many images from that epoch were linked with magical beliefs and rituals there is no reason to accept the idea that the origin of art was bound up with magic. The link between primitive *magic* and artistic creation stemmed from the syncretic, non-differentiated nature of primitive man's consciousness. Man's aesthetic assimilation of the world around him began to occur in the process of labour activity, as man came to understand the properties of the world around him and the links and connections within that world. Man took delight in the process of creation itself, in learning to master each object, in adjusting objects to his purposes and in imprinting upon them his skills and abilities. Man is the main subject of art. It was on this basis that man's aesthetic mastering of reality came into being and art was the highest form of this mastery. Thus, art is born in the process of man's free creative activity. Magic and religion, on the other hand, are born of primitive man's powerlessness in face of phenomena of Nature that appear incomprehensible and hostile to him. Consequently, magic is the outcome and reflection of man's lack of freedom. Over a long historical period art has developed hand in hand with religion and has even been incorporated by the Church into the overall pattern of religious worship. Yet on the strength of its humanist nature art inevitably came into conflict with religion. The Christian Church, for example, found unacceptable life-affirming, optimistic trends in art. It always opposed everything that was linked with a critical attitude towards reality, which is why popular art was frequently condemned by the Church. As in the popular so also in the professional art of the past strong anticlerical and anti-religious trends were to be observed. Both West European and also Russian literature provide splendid examples of satirical works dealing with religion. Art occupies an important place in atheist education within socialist society. Aesthetic creation helps man develop his abilities and serves to shape his interests and needs, thus filling those channels via which religion might seek to influence men and helping consolidate men's scientific world outlook.

ARTEMIS, in classical mythology, the daughter of Zeus and Leto, and the twin-sister of Apollo. She was worshipped as the goddess of fertility, chastity, hunting, the Moon and as the protectress of animals and as the helper of women in labour. The cult of Artemis retained vestigial aspects of primitive religious concepts (since this goddess was worshipped in the form of a she-bear) and it was associated with the

practice of human sacrifice. The main shrine to Artemis was at Ephesus.

ARVAL BROTHERS (from the Latin "fratres arvales" meaning "brothers of the cultivated field"), the twelve priests in Ancient Rome who exercised the cult of the goddess of tilled land, Tellus Mater (Mother of the Earth), known also as Dea Dia (Bright Goddess). At the end of May the Arval Brothers celebrated festivals in honour of the Goddess, involving the offering of sacrifices, a triumphal procession, the singing of an ancient prayer (hymn), ritual dances and a public banquet.

ARYA SAMAJ ("Society of Aryans"), an organization in India promoting religious reform and education. It was founded in 1875 by Dayananda Saraswati. It attracted a following mainly among the petty-bourgeois intelligentsia and propagated in particular resistance to British colonial domination and a reassertion of India's own heritage and national culture, in particular the *Vedic religion* and philosophy. The social principles promoted by the organization included rejection of the caste system and demands for increased rights for women and the spread of education.

ASCENSION, a Christian festival, which in the Orthodox Church numbers among the *Twelve Great Feasts*. It is celebrated on the 40th day after *Easter*. The basis for this festival is the legend of the Ascension into Heaven of Jesus Christ, who had risen from the dead after his crucifixion. The sources for this festival should be sought in the beliefs of the ancient Phoenicians, the Jews and other peoples, whose gods ascended into the heavens. The Christian Church made use of these legends of the ascension in order to accentuate the divine nature of Jesus, so as to convince the faithful that the fact of the Ascension confirms the possibility of resurrection for all the righteous after death. Celebration of the Ascension by Christians is first recorded in the 4th and 5th centuries. The canon for the celebration of this festival was only established in the 8th and 9th centuries.

ASCETICISM, a rejection of life's comforts and pleasures, an internal suppression of natural desires and instincts. The propagation of asceticism is a typical feature of most religions. In Christian teaching it is regarded as the "guiding principle in the life of the faithful". The social significance of the propagation of asceticism lies in its reconciling of the working people with the difficult conditions of life pertaining in societies based on exploitation. At the present time the clergy, bearing in mind attitudes prevalent among its congregations, does not directly advocate "flight from the world" or disdain for the "pleasures of the flesh" but calls instead for "spiritual" asceticism.

ASCLEPIUS (Roman counterpart – Aesculapius), in Greek mythology, the son of *Apollo* and the *nymph* Coronis, the god of healing. From time immemorial Asclepius has been regarded as the patron of physicians and pharmacists. His cult was particularly widespread in Epidaurus, where his shrine was visited by sick people in search of cures from all over Greece.

ASHARI (al-ASHARI), Abu'l-Hasan (873-935), founder of the Moslem scholastic movement *Kalam*. Originally he had advocated the Mutazilite doctrine but later moved over to the ranks of orthodox Islam. Al-Ashari defended the idea that the *Koran* was eternal and divinely inspired and the idea of *predestination*. At the same time he upheld the concept of man's *free will* and his responsibility for his actions. He substantiated the tenets of orthodox Islam not only through references to the Koran and the Hadith, but also by means of logical deductions borrowed from the doctrine of the *Mutazilites*.

ASHOKA (268-232 B.C.), an Indian emperor of the Maurya Dynasty who accomplished the unification of almost the whole of India in a single state (3rd century B.C.). He attempted to turn various religious principles into state laws. In the last years of his life he was a patron of *Buddhism*, which he saw as an ideological force facilitating the unification of the state. At the end of his life he became a monk.

ASHURA, the culmination of the mourning period for Shi'ite Moslems, involving processions with theatrical displays, songs, preaching and self-torture in memory of the "Great Martyr", *al-Husain*, grandson of *Mohammed* and son of Caliph *Ali Ibn-Abi-Talib*. It is the tenth day of the month of *Muharram* (the first month of the Moslem lunar calendar). Over the centuries religious leaders used Ashura to unleash *fanaticism* by encouraging the faithful to beat themselves with chains, to slash themselves with swords and daggers and so on. In Soviet Central Asia, where *Shi'ites* are still to be found, self-torture is forbidden by law.

ASIAN BUDDHIST CONFERENCE FOR PEACE (ABCP), an international religious organization aiming to mobilize the efforts of the followers of *Buddhism* to campaign for peace and friendship between the peoples. It was set up in 1970 on the initiative of Buddhists from India, Sri Lanka, Vietnam, Malaysia, the Mongolian People's Republic, Nepal, the USSR, Singapore and Japan. The headquarters is in Ulan Bator. It is presided over by a General Conference and its executive organ is the Executive Council. A General Secretary is responsible for implementing the decisions of the ABCP. The ABCP publishes a journal "Buddhists for Peace". Its authority is growing not just among Buddhists, but also in the world at large.

ASMODEUS, an evil spirit, breaker of marriages. He is mentioned in the *Talmud* (as prince of demons), in the *Old Testament* and in the *Apocrypha*. The figure was adopted by the Jews from Persian religions.

ASSASSINS (Arabic "hashshashin", pl. of "hashshash" meaning "hashish addict"), a terrorist, religious-cum-political organization (or order) which broke away from the Shi'ite sect of the *Ismailis* at the end of the 11th century. The residence of the Assassins was the mountain fortress of Alamut in Northwest Iran. Their teaching spread through Iran, Syria and the Lebanon. Its typical feature was the deification of the *imam* – the leader of the movement. Leaders of the Assassins trained the ordinary

members of the organization in a spirit of fanaticism and blind obedience. The Assassins waged fierce resistance against Seljuk rulers and the *Crusaders*. Powerful landowners made use of the Assassins to do away with their political opponents. In the 13th century Mongolian conquerors and Mameluke forces put an end to the activities of the Assassins.

ASSUMPTION OF THE MOTHER OF GOD, Christian festival which in the *Russian Orthodox Church* numbers among the *Twelve Great Feasts*. It is celebrated on August 15 (28) as the day of commemoration of the Mother of God, marking the end of her earthly life. The Church version of the assumption of Mary took shape no earlier than the second half of the 4th century. In the middle of the 4th century it was still acknowledged that there was no reliable information about her death. Later there appeared a work entitled "On the Assumption of the Mother of God", which described the last period of her life and her death. It is worth noting that this work is very similar to the ancient Syrian legend about the death of the goddess *Cybele*. This makes it probable that Christian authors had made use of this particular source. The actual festival was not instituted before the 5th or 6th century. In Russia it coincided with popular festivals to mark the end of the grain harvest. A number of elements from those festivals were incorporated into the ritual of the Feast of the Assumption, e.g. a procession bearing a sheaf in the barn etc. The popularity of festivals associated with the Mother of God, including this one, can be explained by the fact that she was widely venerated as the "intercedes for the people".

ASSUR or **ASHURA**, the supreme god of the Assyrian pantheon, patron of the Assyrian kings, to whom features of many deities were attributed. He wields human destinies, is the heavenly judge, the god of war and god of wisdom. He was represented in the form of a winged solar disc, from which protrudes the torso of a warrior shooting with a bow and arrow.

ASSYRIAN AND BABYLONIAN RELIGION. See *Babylonian religion*.

ASTARTE, a goddess of fertility, love and motherhood worshipped by the Phoenicians. She was usually represented in the form of a naked woman with ram's horns.

ASTRAL CULTS (from the Greek "astron" meaning "star"), the religious worship of heavenly luminaries and phenomena and religious or magic rituals connected with such worship, that have been found on varying scales in the history of all peoples. Astral cults were particularly widespread in Ancient Mesopotamia, Egypt and India, where temples served simultaneously as observatories, since irrigation agriculture practised in those regions demanded close observation of heavenly bodies, on whose movements the overflow of rivers was chronologically dependent. In the *Babylonian religion* the Moon, the Sun and the five planets visible to the naked eye were proclaimed as gods and given the names Sin (Moon), *Shamash* (Sun), *Marduk* (Jupiter), *Ishtar* (Venus), Nergal (Mars), *Nebo* (Mercury) and Ninib (Saturn).

(Uranus and Neptune were not known in the ancient times.) *Astrology, divination* and the use of religious oracles grew up on the basis of the astral cults in the religion of Babylon. The legends of the Star of Bethlehem and the seven stars in the *Apocalypse* are examples of vestiges of astral cults to be found in *Christianity*.

ASTRAL THEORY. See *Naturistic theory*.

ASTROLOGY, the belief in the influence of celestial luminaries on the life and destiny of individuals and peoples; the technique of divining events from astronomical observations. It came into being in Ancient Assyria, Babylon and Egypt. Astrologers claimed that it was possible to predict the destiny of individuals and the outcome of imminent events according to the position of the stars and other heavenly bodies and these claims attracted wide-scale attention. Astrologers enjoyed such great authority that many emperors and military commanders only took important decisions after asking astrologers to make their predictions. The future was determined by means of special charts or horoscopes. The inconsistency of astrology was demonstrated time and time again by life itself, for the vast majority of predictions did not come true. Yet the rare chance coincidences between predictions and the events that followed were enough for people to continue believing in them. Many thinkers of the past spoke out against astrology, demonstrating its absurdity. Astronomical discoveries dealt it the death-blow, first and foremost the teachings of *Copernicus*. Despite the fact that the nonsense of astrological predictions has long since been demonstrated, at the present time they are enjoying renewed popularity. Astrology is enjoying a new lease of life in the West in the context of a resurgence of mysticism there. Horoscopes are constantly appearing in the press, astrological societies flourish and special magazines on the subject are published.

ASTRUC, Jean (1684-1766), one of the founders of Biblical criticism and the so-called documentary hypothesis with regard to the origins of the *Old Testament*. In 1753, he published anonymously in Brussels his book entitled "Conjectures on the Original Memoirs Which Moses Appears to Have Used to Compose the Book of Genesis". In it he drew attention to at least 12 sources for the first Book of the Bible, in particular two sources which differed from each other insofar as different names for God were used in the two – namely, *Elohim* and *Jehovah*. The suppositions made by Astruc were to bear fruit most rapidly and they enabled subsequent generations of scholars to demonstrate the human rather than divine origin of the *Bible*.

"ATEISTICHNA TRIBUNA", a journal published in Bulgaria by the Georgi Kirkov Society for the Propagation of Scientific Knowledge. It has been published since 1974 in Sofia (until 1981 it was published by the National Council, the Sofia Fatherland Front Committee and the Sofia Centre for a Socialist Way of Life and Culture). It analyses a broad range of issues regarding the theory and history of atheism and religion, and practical methods for work in atheist education.

ATHANASIUS OF ALEXANDRIA (c. 296-373 A.D.), one of the *Fathers of the Church*. Being a vigorous opponent of *Arianism*, he elaborated the mystical teaching of "consubstantiality" of God the Father and God the Son, which was later incorporated into the Nicene *Creed*. In keeping with Neoplatonic tradition, Athanasius defended the concept of God as omnipotent, of the fundamental difference between God and the rest of the world (the result of his creation), and of faith as the all-important condition for Man's achievement of immortality. The theological ideas of Athanasius were based on those of *Irenaeus*, *Origen* and other early Christian apologists.

ATHEISM, a system of views rejecting religious concepts (belief in God, in the immortal soul, in the resurrection from the dead and so on) and religion as a whole. Atheism as a system of views cannot be reduced merely to a historical, philosophical or scientific critique of religion. Atheism sheds light on the specific nature and essence of religious presentation of the real world and explains from a materialist standpoint the reasons for the emergence of mass faith and the sources of that faith: it analyses the social nature of religion and the conditions and methods necessary for putting a stop to its influence. Atheism constitutes one of the important aspects of the materialist world outlook and of materialist philosophy, being rooted in the same scientific foundations as *materialism*. It serves to affirm the scientific view of Nature and society and liberates Man from delusions and prejudices. Atheism should be distinguished from *religious indifferentism*, *anticlericalism* and free-thinking. Nor should atheism be confused with *deism* and *pantheism*, which are often closely associated with it. The advance of atheism always proceeded parallel to the advance of materialism in philosophy. The more consistent materialism, the firmer a foundation it provided for atheism. Naive materialism provided the intellectual foundation for the struggle against religion in the countries of the Ancient East and in the societies of Ancient Greece and Rome. Metaphysical materialism, which developed in the European countries in the 16th, 17th and 18th centuries, due to its limited horizons, often sided with deism rather than atheism. The philosophical foundation for Marxist atheism (see *Atheism, Marxist*) is provided by *dialectical and historical materialism*. Atheism came into being in the distant past as a reflection of socio-economic relations, of relations between social classes on a basis of successes scored earlier in the fields of science and materialist philosophy. As a rule, atheism provided expression for the interests of progressive social forces that were combatting conservative practices and religious ideology sanctifying those practices. In each new historical era the range and content of atheistic concepts changed. The first form of atheism was *atheism in slave-owning society*. It flourished most of all in Ancient Greece and Rome. During the period of the feudal Middle Ages religion came to provide the dominant form of ideology. The Church used any means available to combat atheism and *free-thinking in feudal society*, however it was unable to hold back

the advance of scientific thought. The next stage in the advance of atheistic thought was bourgeois atheism, which provided the progressive classes with an intellectual weapon in their struggle against the feudal system and the feudal Church in order to protect their economic and political interests. A place all of its own in the history of pre-Marxian atheism is that occupied by the Russian revolutionary democrats. Despite its limitations stemming from the specific conditions of the historical period in question, pre-Marxian atheism constituted a watershed in the spiritual life of mankind and a crucial element in the advance of civilization. Yet a higher, more thoroughly consistent form of Marxism was to be Marxist atheism.

ATHEISM, BOURGEOIS, a historically progressive trend in bourgeois ideology and culture, consisting in critical analysis of religion on the basis of primitive dialectical and metaphysical *materialism*. Bourgeois atheism came into being in the struggle against feudal ideology. In its development it went through three stages: atheism and free-thinking in the time of the *Renaissance*, atheism of the Modern Era (17th-19th centuries) and contemporary free-thinking. In the age of the Renaissance (15th and 16th centuries), early bourgeois culture with its anti-religious and anticlerical thrust took shape; one of the sources of its ideas was *atheism in slave-owning society* and *free-thinking in feudal society*. Scepticism was used as the methodological foundation for critical analysis of religion. The Humanists and philosophers of the 15th and 16th centuries (such as *Lorenzo Valla, Pietro Pomponazzi, Giordano Bruno* and *Lucilio Vanini*) developed a new doctrine of Man, countering Christian *anthropology* with ideas of the individual's worth and self-respect, his right to happiness on earth, independence and freedom. The free-thinking of the Renaissance was generated by successes in production and science, in particular the natural sciences. The heliocentric teaching of *Copernicus* was highly influential in undermining the *religious picture of the world*. The philosophical basis for the free-thinking of the Renaissance period was provided first and foremost by primitive materialism in the form of *pantheism*, which contained elements of spontaneous *dialectics*. Critical analysis of religion consisted in the exposure of the contradictions in Christian teaching, in "bringing down to earth" Biblical legends and heroes, in the rejection of belief in *Heaven and Hell*, of the myth concerning the creation of *Adam* and *Eve* and of Christian rituals. The formulation and resolution as to the question of the *origin of religion* which had not been raised at all in the Middle Ages once again loomed important: the reasons for religion were seen, as in Ancient Times, to lie in ignorance, fear and deception. Thoughts were expressed with regard to the evolution of religions (Bruno, Vanini); the idea that had been voiced by atheists of the Ancient World regarding the negative role of religion in society was once more in the forefront of attention. Bourgeois atheism of the Modern Era was based on scientific discoveries; the advance of mechanics, mathematics and astronomy facilitated the elaboration of a mech-

anistic *picture of the world* and the emergence of materialist philosophy, which overall was metaphysical in character, although it was not entirely devoid of dialectical elements. In the 17th and 18th centuries a transition from latent forms of materialism—*pantheism* and *deism*—to overt materialism took place. The highpoint of bourgeois atheism was the overt atheism of the writers of the French Enlightenment (*Diderot, Helvétius, Julien de La Mettrie* and *Holbach*), also that of the following generation of the Enlightenment writers (*Pierre Maréchal* and *Constantin Volney*), and also the atheism of *Feuerbach*. The revolutionary-democratic atheism of *Jean Meslier* had a major influence on the atheism of the men of the Enlightenment. Materialist and atheistic ideas were systematized in Holbach's "Système de la Nature" and a profound theoretical analysis of religion was undertaken by Feuerbach. The pioneer for scientific criticism of the *Bible* was *Spinoza*. Atheists of the Modern Era subjected religious morality to criticism which provided a theoretical foundation for the struggle against feudalism, portrayed as an unjust social order. Holbach and Diderot demonstrated convincingly that religion could not promote improved moral standards and that even belief in the existence of God and fear of him could not hold man back from base deeds. Feuerbach defended a thesis to the effect that morality existed independently of religion and demonstrated that true morality and religion are incompatible. The moral value of atheism was first expounded in the writings of *Pierre Bayle*. Atheism in this age was characterized by a struggle for *freedom of worship* and for religious *toleration*, which were part of its overall humanist thrust. In the bourgeois atheism of the 17th, 18th and 19th centuries substantiation was provided for the idea that religion was human rather than divine in origin, and that the factors accounting for its existence were deception, fear of external forces, ignorance, natural disasters, suffering, the work of men's imagination, their propensities for drawing analogies and efforts to educate the younger generation. Feuerbach, after conducting a detailed investigation into the role of feelings and emotions in the emergence of religion, lit upon the epistemological *roots of religion*. Despite certain conjectures to the effect that religion might have arisen for social reasons, bourgeois atheism did not bring out the *social roots of religion*—this was later to be the achievement of Marxist atheism (see *Atheism, Marxist*). The French materialists established the link between religion and the interests of the ruling classes; however they did not point out a link between overcoming religion and eliminating private property and forms of society based on class antagonism. Bourgeois atheism attached too much importance to the role of religion in the history of society: religion was seen as the main obstacle on mankind's path towards progress, this attitude stemming from an idealist view of society. Overcoming religion was portrayed as the goal for the educational and propaganda efforts of an enlightened elite. A number of bourgeois thinkers regarded religion as something essential for the popular masses. Bourgeois atheism was contemplative

and extended no further than a theoretical critique of religion.

ATHEISM, HISTORY OF, the section of atheism concerned with the patterns of the emergence, crystallization, and development of atheist ideas. At all stages of their historical development atheist ideas were directly linked with materialist philosophy, achievements in the fields of *natural science* and the humanities, and with social progress. The history of atheism is the history of the struggle of science against various forms of illusory representations of reality and for the assertion of the scientific and materialist "Weltanschauung", or world outlook. Scientific studies into the history of atheism must strictly adhere to the principle of historical authenticity and link the ideas under investigation with the special features of social consciousness in the historical era in question, with the role and importance of atheism in the emergence of the progressive ideas of the time. Analysis of the atheist ideas of the past came to be appreciated by a broad public thanks to the materialist philosophers of the 17th and 18th centuries. *Pierre Bayle* in his "Dictionnaire historique et critique" (Historical and Critical Dictionary) praised the atheist views of the materialists from the classical world. The French materialists of the 18th century stressed the outstanding role of their predecessors and contemporaries in the formation of atheist concepts. Modern clerical historiography falsifies and distorts the history of atheism, attempting to reduce it to the history of a political struggle. Numerous studies by Marxist historians and social scientists shed further light on the ways in which atheist teachings have taken shape and developed (see also *Atheism in slave-owning society, Renaissance, Free-thinking in feudal society, Enlightenment, Atheism, bourgeois, Atheism propagated by the Russian revolutionary democrats, Atheism, Marxist*).

ATHEISM IN FEUDAL SOCIETY. See *Free-thinking in feudal society.*

ATHEISM IN SLAVE-OWNING SOCIETY, the first, chronologically speaking, critical analysis of religion from the standpoint of the philosophy of *materialism* in its naive form. It developed in India, China and in Ancient Greece and Rome. This atheism took shape against a background of significant achievements in the spheres of natural science, philosophy, literature and art. It gave expression to the interests of progressive democratic circles in slave-owning society and evolved hand in hand with *free-thinking* in the culture of the Ancient World. In Egypt, Babylon, Palestine, India and China, indeed in the Ancient World as a whole, there existed a secular culture containing elements of anti-religious scepticism and spontaneous materialism. Sceptical attitudes to religious mythology permeate Greek culture between the 6th and 2nd centuries B.C., for example, the works of the playwrights Aeschylus and Euripides, the comedies of Aristophanes and the works of the Sophists such as *Protagoras*, Prodicos, Critias and the philosopher and sceptic *Carneades*. The atheists of the Ancient World base their critique of religious mythology on their teaching to the effect that the origins of the world are of a materi-

al nature and that the world developed in accordance with natural laws. The Chinese atheist *Wang Chung* (1st century) held that the original material forming the world was "Ch'i", "primary fluid", which gave rise to a multitude of different things including Man and his soul; he rejected the ideas of a "heavenly ruler" or of ghosts in which the Chinese believed. In the Indian philosophy of *Carvaka*, place of gods was taken by natural elements which are the basic components of all things. Carvaka denied the divine provenance of the *Vedas*, the other world or supernatural forces and proclaimed Man's right to the delights of life. An important contribution to the development of atheism in the Ancient World was that made by the atomist theory of *Democritus*, *Epicurus* and *Lucretius*, from which the conclusion was drawn that the world was something eternal and infinite, a conclusion that undermined the view of the world as a divine creation. Atomism contributed to men's efforts to combat the fear of death that had been cultivated by the religious teachings concerning *Hades*. The soul, according to the Atomists, consisted of atoms and decomposed together with man's body; they also maintained that there was no life beyond the grave. Liberation from the fear of death was one of the manifestations of *humanism* as found in the atheism of the Ancient World. The atheists of that period were the first to raise the question as to how religion had come into being. *Xenophanes of Colophon* suggested that the gods were a product of Man's inventive mind and that men had created gods, endowing them with natures like their own. The reasons for the emergence of religion were seen to lie in ignorance, fear in face of phenomena of Nature (Atomists), and also in deception (Sophists). In the Ancient World a conception of the epistemological *roots of religion* also appeared on the scene: for instance, Sextus Empiricus (in the late 2nd and early 3rd century) pointed out that a number of thinkers linked the emergence of the idea of God with an exaggerated view of the capacities of ordinary man. The main devices used in the criticism of religion were the focussing of attention on the failure of religious concepts to match up to the facts of real life, exposure of the contradictory nature of religious propositions and also on the inconsistency of religion when it came to considerations of morality. Atheists in ancient times regarded religion as an evil. For Epicurus the gods, whom the people worshipped, were the fruit of men's imagination and religious concepts were mere myths. Since it fills men with fear of gods and life after death, religion is seen to deprive Man of happiness. Lucretius saw religion as a source of crimes. The way to overcome religion the philosophers of the Ancient World saw to lie in the explanation of the natural essence of phenomena that were linked by many with the operation of supernatural forces, in investigation of the external world and Man's spiritual world. Yet the views of the atheists of this period were of an elitist mould: liberation from religion was not to be the lot of everyone. The atheists of the Ancient World did not, however, reject the existence of gods, but at the same time they lent the very concept of god a

non-religious significance: Democritus placed gods on a par with other natural phenomena; Epicurus' gods lived in metacosmic space and did not bring any influence to bear upon life on earth. Atheism in slave-owning society was a factor which helped stimulate the advance of culture in the Ancient World, although its teachings had not been adequately elaborated and the arguments used were often naive, and many of its tenets were of a speculative nature. Credit is due to this early atheism for the fact that it first raised questions of atheism, which were resolved in the centuries that followed. In the 2nd, 3rd and 4th centuries A.D., as a result of the spread of mystical ideas through many parts of the Roman Empire, atheism began to lose its hold. The last atheist of ancient times, *Lucian of Samosata* (2nd century), criticized not only *polytheism*, but also *Christianity*. Critics of Christianity in ancient times *Celsus*, Caecilius, Porphyrios, and *Julian the Apostate* spoke out from a sceptic's viewpoint, while retaining on the whole a polytheistic stance.

ATHEISM, MARXIST, a qualitatively new stage in the advance of atheist thought. After assimilating all positive and valuable ideas that had been accumulated in the previous development of atheism, Marxist atheism advanced beyond the historical and class limitations of previous teachings, emerging as a genuinely scientific theory serving to express the interests of that consistently revolutionary and progressive force – the working class. When describing the essence of Marxist atheism Lenin wrote: "Marxism is materialism. As such, it is as relentlessly hostile to religion as was the materialism of the eighteenth-century Encyclopaedists or the materialism of Feuerbach. This is beyond doubt. But the dialectical materialism of Marx and Engels goes further than the Encyclopaedists and Feuerbach, for it applies the materialist philosophy to the domain of history, to the domain of the social sciences. We must combat religion – that is the ABC of *all* materialism, and consequently of Marxism. But Marxism is not a materialism which has stopped at the ABC. Marxism goes further. It says: We must *know how* to combat religion, and in order to do so we must explain the source of faith and religion among the masses *in a materialist way*" (*Collected Works*, Moscow, Vol. 15, p. 405). The achievement of Marxist atheism is to have revealed the *social roots of religion* as the all-important condition for explaining its origins. Unlike atheist theories before Marx, Marxist atheism goes further than reducing religion to its human base. To use Karl Marx's own words, that base must itself "first be understood in its contradiction and then, by the removal of the contradiction, revolutionized in practice" (Karl Marx and Frederick Engels, *Selected Works* in three volumes, Moscow, Vol. One, p. 14). Marxist atheism is free from class limitations and it is aimed not at specific representatives of the educated sector of society but the broad popular masses: it does not leave any loopholes for *fideism* and various sophisticated forms of religious superstition. It serves to set free the minds of the working people from the burden consisting of vestiges and

delusions of the past and it provides a sociological, epistemological and psychological analysis of religion. Sociological analysis of religion makes it possible to single out the social reasons for why it comes into being, evolves and withers away, its place and role in public life and the social functions which it performs. Epistemological analysis thoroughly elucidates the special features of religious consciousness, the "mechanism" for filling in gaps in reality with illusions, the cognitive basis for the formation of religious beliefs. Psychological analysis of religion enables Man to understand the special character of the influence of religion on Man's mind and emotions, to single out the nature and features of religious emotions and their role in the formation of the individual's world outlook and behaviour. In its analysis of religion Marxist atheism proceeds from the whole legacy of atheist thought so far. It has assimilated the positive features that atheism accumulated during many centuries of cultural development. At the same time, Marxist atheism has overcome the historical and class limitations of earlier atheist teachings. It explains from a materialist standpoint the sources of religious beliefs, underlines the direct link between the fight against religion and the need to ensure social freedom and freedom of ideas for the working masses, and points out practical means of surmounting religious illusions. Engels stressed that religion must be "*overcome scientifically*, i.e., *explained historically*" (Marx, Engels, *Collected Works*, Moscow, Vol. 23, p. 608), and this task could only be accomplished by a theory that was underpinned by the firm foundation of dialectical-materialist philosophy. The fundamental principles of Marxist atheism are as follows: (1) evaluation of religion as a totality of ideas born of Man's dependence on the elemental forces and specific social conditions; (2) specification of the link between religion and the objectives pursued by the reactionary classes interested in perpetuating religious and social illusions; (3) explanation of the fact that the campaign against religion is first and foremost a campaign against those social and economic practices, of which it is a distorted reflection. Marxist atheism sets out not merely to free men's minds from religious delusions, but also to reveal a true picture of the world free from all that is supernatural or smacks of the other world. The main task of Marxist atheism is to evolve such scientific concepts, cultural values and moral ideals as can make Man's inner life richer and raise his political awareness. Rooted as it is in the findings of the natural and social sciences, Marxist atheism affirms the view of life's purpose, of the prospects for historical development, of the future on earth that awaits mankind, which, on the one hand, rejects all religious and theological interpretations and, on the other, provides a scientifically substantiated resolution of these fundamental questions of human existence, encouraging men to believe in their own potential, enhancing their self-respect and helping them guard against futile dissipation of their energies and potential. The humane essence of Marxist atheism lies in the fact that "criticism of religion ends with the teaching that man is the highest

being for man" (Marx, Engels, *Collected Works*, Moscow, Vol. 3, p. 182).

ATHEISM PROPAGATED BY THE RUSSIAN REVOLUTIONARY DEMOCRATS, the higher stage in the development of revolutionary-democratic atheism. Revolutionary-democratic atheism came into being at the same time as bourgeois atheism, namely, when feudalism was in a state of crisis, yet it differed from bourgeois atheism in a number of ways: it was aimed at the broad masses of the working people, bound up with the ideas of Utopian socialism and it was remarkably more consistent. The seeds of revolutionary-democratic atheism were first elaborated with any real clarity by *Thomas Münzer* (see Engels, "The Peasant War in Germany", in Marx, Engels, *Collected Works*, Moscow, Vol. 10, p. 415). The ideas of revolutionary-democratic atheism were elaborated in Russia most profoundly and consistently of all by *Vissarion Belinsky* (1811-1848), *Alexander Herzen* (1812-1870), *Nikolai Ogaryov* (1813-1877), Mikhail Butashevich-Petrashevsky (1821-1866), *Nikolai Chernyshevsky* (1828-1889), *Nikolai Dobrolyubov* (1836-1861) and *Dmitri Pissarev* (1840-1868). Turning for inspiration to the materialist tradition of both their Russian (*Mikhail Lomonosov*, *Alexander Radishchev*, the Decembrists) and West European precursors (the writers of the French Enlightenment and *Feuerbach*), the Russian revolutionary democrats succeeded in large degree in overcoming the metaphysical and mechanistic limitations of their materialism: by combining materialism with dialectics they provided atheism with a more profound and solid philosophical and scientific foundation. The dialectical approach to an understanding of Nature and society gave these Russian thinkers the chance to single out the source of development in the world, thus removing from the order of the day the question as to the "initial impetus", which the metaphysical materialists had been unable to resolve, and also to demonstrate the inconsistency of *creationism*. Holding that Man's consciousness emerges as a result of the inner activity of matter, they came near to a scientific understanding of mental and emotional phenomena, thereby adding a new dimension to critical analysis of the religious doctrine concerning the *immortality* of the *soul* and the existence of a life after death. As a result of Russia's socio-economic backwardness, the revolutionary democrats were unable to formulate laws of social development, but they realized that such laws must, without fail, exist. This enabled them to go as far as to identify the social roots of religion. Rejecting the theory of deceit, which the thinkers of the French Enlightenment had upheld, the Russian atheists turned instead to analysis of men's living conditions and concluded that the reasons for the appearance and existence of religion were to be found in men's helplessness in face of the forces of Nature, in the poverty and hardships of the oppressed masses. By evaluating religion from the point of view of the interests of the working people, the revolutionary democrats were able to reveal more clearly than their predecessors its social role and they came near to seeing in religion the opium of the people: they demonstrated that, by consoling the op-

pressed with illusions of bliss beyond the grave, religion was reconciling them to their lot. Russian atheists made an important contribution to the elaboration of ways in which to overcome religion. They considered that religion was bound to wither away after the collapse of society based on exploitation and substitution of the latter by socialism. In 19th-century Russia revolutionary-democratic atheism developed into a broad movement of the progressive intelligentsia and exerted a beneficial influence on the development of Russian democratic culture and the culture of other peoples.

ATHEISM ROOTED IN NATURAL SCIENCES, spontaneous atheist views held by those working in the field of the natural sciences, who have adopted a stand of *materialism rooted in natural sciences*. This atheism is inextricably linked with Man's knowledge of Nature, the advance of the natural sciences and it helped identify the inconsistencies inherent in the basic tenets of *religious ideology*. It is characterized by a critical view of *creationism* from the point of view of knowledge attained in the field of the natural sciences, of belief in a personal God, in the immortality of the soul, life beyond the grave, *Heaven and Hell* etc. Many interesting views have been voiced by atheists from the fraternity of natural scientists about the origin of religious beliefs. The one-sided and limited nature of this type of atheism finds expression in the vagueness of its philosophy, the inconsistencies in its criticism of religion, the lack of a materialist explanation for the *social roots of religion* and a failure to grasp the realistic paths required in order to surmount religious delusions. Natural scientists adopting this type of atheism tend to use imprecise terminology and to make inadequate use of philosophical concepts. Modern *fideism* distorts the views of such scholars, attempting to represent them as supporters of religion. Lenin noted that apologists of religion and idealism "seize on the minutest error, the slightest vagueness of expression on the part of famous scientists in order to justify their refurbished defence of fideism" (*Collected Works*, Moscow, Vol. 14, p. 283). Atheism rooted in natural sciences gained widespread support in the 19th and 20th centuries in the wake of marked progress in Man's knowledge of the natural world and of the development of materialism rooted in the natural sciences.

"ATHEIST AT THE WORKBENCH", journal of the Moscow Regional Committee of the All-Union Communist Party (Bolsheviks) published between 1923 and 1931.

ATHEIST CONSCIOUSNESS, consciousness of those people who do not believe in the *supernatural* and who are convinced of the truth of the materialist world outlook. It is important to differentiate between non-religious consciousness and atheist consciousness. Non-religious consciousness implies a lack of faith in god or the supernatural, but it does not always include atheist convictions as well. In the capitalist countries of the present day there are a good many people for whom religion is something alien, but who at the same time

are by no means atheists. This can often be explained by the scepticism, agnosticism or *indifferentism* etc., intrinsic to their world outlook. Atheist consciousness presupposes a deliberate acceptance of philosophical materialism as the only true theoretical basis for atheism. At the present time atheist consciousness is based on the scientific, dialectical-materialist world outlook and accepts the world as it is, without any extraneous additions. It starts out from the fact that the world around us consists of constantly moving and changing matter, which in the course of its evolution has brought forth thinking Man, its ultimate product. Atheist consciousness is incompatible with either religion or any kind of idealist philosophy, including the most sophisticated forms of subjective idealism. Atheist consciousness can exist both on the plane of ideology (then it takes on objective shape in the form of specific books, articles or works of art etc.) or on the plane of social psychology. In the latter case it emerges as individual consciousness.

ATHEIST EDUCATION, influence on people aimed at fostering a scientific materialist world outlook and surmounting religious belief. It is important to distinguish between the objective prerequisites of atheist education, i.e. specific socio-economic conditions, in the framework of which it is effected, and the subjective side, i.e. the actual educational influence on people with a special purpose behind it. Marxism demands an assessment of those objective social conditions, in which atheist education is effected. The openings for atheist education in capitalist society are limited. Only socialism, by undermining the social *roots of religion*, creates favourable opportunities for the wide-scale development of atheist education. In Soviet society overcoming the influence of religion and fostering mass *atheist consciousness* is closely bound up with the economic and cultural reforms taking place in the course of socialist development. In socialist society atheist education is called upon not merely to provide each working citizen with the basis on which to build up a scientific world outlook, but also to enable him to withstand religious influences and develop the necessary skills to carry out atheist propaganda work. Atheist education is inseparably linked with other aspects of communist education: political, internationalist, moral and aesthetic principles and attitudes to labour. Two separate aspects of atheist education can be singled out: first, the critical aspect, i.e. criticism of the religious world outlook, elucidation of the scientific inconsistency intrinsic to the religious picture of the world and to religious concepts of society and Man; secondly, the positive aspect, i.e. the contrasting of the basic religious myths and conceptions and the ideas which make up the scientific, dialectical-materialist interpretation of the objective world, the explanation of the essence of religion, of the reasons for its existence and its historically transient character. If atheist education is confined only to criticism of religion, then it is only accomplishing part of its task: it is destroying religious faith but it is not affirming the atheist world outlook, the scientific view of the world. The importance of the posi-

tive aspect of atheist education can also be deduced from the fact that in the USSR there are now groups of people who have grown up in an atheist environment and are not religious, but at the same time have not become convinced, conscious atheists. It is important to convince people like this not only that religious ideology consists of illusions but also that the atheist world outlook can provide scientifically substantiated answers to important modern questions relating to what man's world outlook and moral principles should be. Atheist education is a complex and multifaceted process involving a variety of methods, forms and means of ideological influence. Side by side with it other forms of educational influence are also used (the introduction of non-religious ceremonies, involvement of the working people in active social and cultural activities etc.). It is essential that all these methods and means be combined together and interwoven.

ATHEIST PROPAGANDA, explanation of the inconsistency of religious dogma and substantiation of the scientific materialist world outlook designed to influence the ideas of an individual or group of people. Atheist propaganda is an essential component of *atheist education*. The press, radio and television play an important part in atheist propaganda. Mass forms of atheist propaganda are supplemented by work with individual believers or waverers.

ATHENA, in Greek mythology, one of the main virgin goddesses of Olympus. She was venerated as the goddess of warfare and victory, wise statecraft and was seen as the symbol of prudence. She was regarded as the patroness of heroes, crafts and the arts, the defender of civic order and also chastity.

ATMAN (Sanskrit), one of the main concepts in the religious-mythological system of *Hinduism*. In Vedic literature, particularly in the *Upanishads*, the term designates the soul or self within the human individual and also on the universal level. The subjective individual selfhood is measured against objective primary reality—the Universal Spirit or *Brahman*—and the achievement of their identification is one of the main precepts of Hinduism.

ATOMISM, (1) a philosophical doctrine in Ancient Greece (*Leucippus, Democritus, Epicurus*), Rome (*Lucretius*) and India (the Vaisheshika school), according to which the world consists of indivisible particles that are eternal and indestructible and which move in a void. Their combination leads to the "birth" of a thing and their separation leads to destruction or "death". In Western versions, atomism, starting out from the eternal nature of movement and the expediency of natural processes, provides the theoretical basis of atheism. Indian atomism attributes the role of initiator of movement to the spiritual principle and considers the *Universal Soul* and the Moral Law or *Dharma* as the motive force behind it. Spiritualist atomism was developed in the doctrine of the *Mutakallimun*; (2) a scientific doctrine regarding the discrete structure of *matter*. The development of atomism, from its mechanistic (17th and 18th centuries), chemical (19th century) forms (classical atomism) to the modern form, provides one of

the most important concrete scientific foundations of *dialectical materialism*.

ATON or ATEN (literally "solar disc"), a god of Ancient Egypt, worship of whom was introduced by the Pharaoh *Amenhotep IV (Akhenaton)*.

ATTIS, a god worshipped in Phrygia, who symbolized the fruitfulness of Mother Earth. According to legend, Attis was a shepherd and the mother-goddess, *Cybele*, fell in love with him. She jealously drove him mad when he decided to marry, and turned him into a pine-tree. In Asia Minor and later in Ancient Rome, to which the cult of Attis spread around 200 B.C., those who revered him annually celebrated his death and resurrection. Certain elements of the Attis cult were taken over later by *Christianity*.

"THE ATTITUDE OF THE WORKERS' PARTY TO RELIGION", a work by *Lenin* first published in the newspaper "Proletari" (The Proletarian) in 1909. In this work Lenin demonstrated that the workers' party bases its world outlook on scientific socialism, i.e. on Marxism, that is diametrically opposed to any religion. Lenin wrote: "Religion is the opium of the people – this dictum by Marx is the corner-stone of the whole Marxist outlook on religion" (*Collected Works*, Moscow, Vol. 15, p. 402). This article contains the classic definition of the *roots of religion* in capitalist society. Lenin comes out clearly against left-anarchist attitudes to religion and with reference to *Frederick Engels* he writes that the acknowledgement of atheism in the form of war against religion is the best way to stimulate interest in the latter and make the surmounting of religion more difficult. Lenin also exposed opportunism to be found in certain attitudes to religion, elaborating at the same time the Marxist idea to the effect that religion should remain the private concern of the individual. Religion is a private affair as far as the state is concerned, but not with respect to the proletarian party, which aims at liberating the working people from the spiritual yoke of religion. The fight against religion should not be limited to abstract ideological propaganda, but rather be "linked up with the concrete practice of the class movement, which aims at eliminating the social roots of religion" (Ibid., p. 405). The party of the working class, wrote Lenin, must be the ideological leader in the fight against all kinds of mediaeval obscurantism, including the old-style established religion.

AUDIANI, a Christian sect which came into being in the 4th century in Mesopotamia. Its founder Audius (d. 372 A.D.) called for improved morals and attacked the clergy in his denunciatory sermons. He and his followers broke away from the Church and he consecrated himself *bishop*. In his teaching Audius proceeded from *anthropomorphism*, i.e. the assertion that all passages in the *Bible*, where human attributes are ascribed to God, should be understood literally. The official Church condemned the teachings of Audius.

AUGSBURG, THE CONFESSION OF (Latin "Confessio Augustana"), an important document in the history of *Lutheranism*, an exposition

of the fundamental tenets of its dogma. The "Confession" was compiled by *Philipp Melanchthon* with the supervision of *Luther* and on the basis of the theses he had formulated, and also of those articles that had been adopted previously by Luther's followers at conferences in Marburg, Schwabach and Torgau. It consists of two parts: the first has 21 articles of faith (concerning such matters as the *Trinity*, original sin, the Son of God and the *justification by faith alone*), and the second has seven articles with a similar exposition of the delusions and abuses of the Papist Church which the *Reformation* was wiping out. The "Confession" was, according to Engels, "the finally importuned articles of a reformed burger church" (Marx, Engels, *Collected Works*, Moscow, Vol. 10, p. 417), i.e. of a "cheap church", that had done away with luxurious rituals and simplified the Church hierarchy. In 1555, in accordance with the Religious Peace of Augsburg, only Protestants adhering to the Confession of Augsburg were legally recognized as such. The "Confession" is at the present time still recognized by all Lutherans as a document expounding the fundamental tenets of their faith and justifying it as the true faith, which restores to the "Word of God" its true meaning.

AUGUR, a member of a religious college in Ancient Rome, which interpreted the will of the gods on the basis of the behaviour of the birds. The office was for life and high prestige was attached to it, since it gave those who held it the chance to influence the course of political events.

AUGUSTINE OF HIPPO, St. (354-430 A.D.), Christian theologian and philosopher, acknowledged as one of the Blessed by the *Orthodox Church* and by the *Roman Catholic Church* as a Saint and Father of the Church. He played a prominent role in elaborating and vindicating Roman Catholic dogmas, in particular those concerning divine *predestination*, *grace* and *retribution or reward* beyond the grave; he also fought relentlessly against *heresies*. St. Augustine's ideas are still influential among Christian theologians. His most important works were "De Civitate Dei" (The City of God) and "Confessions".

AUGUSTINIAN HERMITS or FRIARS, one of the oldest Roman Catholic *monastic orders*. It was founded in Italy in the middle of the 13th century and later spread to Spain, Portugal and other European countries. In the middle of the 16th century the *Pope* numbered it amongst the *mendicant orders*. The so-called Rule of St. *Augustine* was originally adopted by the Order as its charter: for a long time the authorship of this rule was attributed to St. Augustine (hence the name of the Order), but it is more likely that it was drawn up by one of his followers. The monks of this Order were used by the *Papacy* in its struggle against popular and heretical movements, and from the 16th century onwards in its missionary activity among the peoples of Central and Southern America, in the Philippines, China, Japan, India and elsewhere. At the present time the Order still numbers several thousand members.

AUGUSTINIANISM, an anti-intellectual, intuitive trend within Chris-

tian philosophy. The main principles of Augustinianism are: extreme realism of a Neoplatonic persuasion, acknowledgement of the trustworthiness of inner experience, the teaching to the effect that there exists a directly experienced link between Man and God, the rejection of persuasion based on reason and the emphasis on emotional means of persuasion, and, finally, *fatalism*. The founder of Augustinianism was the mediaeval theologian St. *Augustine*. Throughout several centuries Augustinianism was the dominant doctrine in the *Roman Catholic Church*. After the 13th century its influence began to decline, but it continued to play a prominent role in the ideology of Roman Catholicism. The most outstanding of the Augustinians in *Roman Catholic philosophy* are the mediaeval mystics St. *Bernard of Clairvaux* and St. *Giovanni Bonaventure*, the Jansenists (*Antoine Arnauld*, Saint-Cyran, Lemaistre de Saci) and *Pascal* in the 17th century, the Roman Catholic "modernists" at the turn of the century (Alfred Loisy, Edouard Le Roy, *Lucien Laberthonnière* et al.) and the Neoaugustinians at the present time.

AURELIUS, Marcus (121-180 A.D), Emperor of Rome from 161. He shared the view of the latter-day Stoics, according to whose theory all men, whether free men or slaves, were equal in view of the law of universal equality. During his reign it was made easier for slaves to become free men and restrictions were placed on the use of torture. Yet Church tradition still maintains that Aurelius indulged in persecuting Christians.

AURORA (from the Latin "aura" – breeze that precedes the dawn), the goddess of the dawn in Roman *mythology*.

AUSPICE. See *Augur*.

AUTHORITARIANISM, CHURCH, the hierarchical form of Church administration demanding the unquestioning obedience of low-ranking clergy to their superiors, and also that of *laity* to the *clergy*. This authoritarianism aims at enhancing the authority of religion as a whole and strengthening its influence on the life of society.

AUTOCEPHALY, the independence or self-government of the Orthodox Churches. The first autocephalous Churches appeared at the time when certain of the patriarchates and metropolitan sees in the Eastern provinces of the Byzantine Empire (Antioch, Palestine and Alexandria) were breaking away as the result of separatist tendencies and the desire to set themselves apart and become independent of both Church and Imperial power. As the Orthodox faith spread, new autocephalous Churches appeared. At the present time there are fifteen autocephalous Orthodox Churches: the *Constantinople Church*, the *Alexandrian Church*, the *Antiochian Church* (in Syria and the Lebanon), the *Church of Jerusalem*, the *Russian Church*, the *Georgian Church*, the *Serbian Church*, the *Romanian Church*, the *Bulgarian Church*, the *Church of Cyprus*, the *Church of Hellas*, the *Albanian Church*, the *Czechoslovak Church*, the *Polish Church*, and the *Orthodox Church in America*.

AUTOCHTHONOUS CULTS, primordial religious-cum-magic cults of an indigenous population. The term appeared in connection with the need to distinguish original local cults from modifications of these incorporated into established *world religions*. Autochthonous cults involve totemic, fetishistic and animistic beliefs, a system of tribal *initiations*, the worship of ancestors, of chiefs and deified kings, *polytheism* and other early forms of religion at various stages of their development. Special features of various countries' historical development and conditions in the natural environment determine the similarities and differences between the various autochthonous cults.

AUTO-DA-FÉ (the Spanish word meaning literally "act of faith"), the ceremony for announcing and carrying out a sentence of the *Inquisition*. The ceremony included: a solemn procession in which the clergy, members of the Inquisition tribunal and their assistants, monks, members of religious brotherhoods and condemned men took part, the latter dressed in garments that would humiliate them in front of the crowd (Sanbenito); a solemn service; announcement of the sentence in the presence of the Court or the local authorities; the execution of the sentence – punishment by whipping, or burning at the stake – which would be carried out by the secular authorities. The last auto-da-fé was carried out in Valencia in 1826.

AUTO-SUGGESTION, suggestion by the individual to himself of a specific state, emotion or attitude to the world around him; an individual means of mental self-regulation. Unlike self-conviction, auto-suggestion usually takes place without the individual resorting to logical arguments. As a specific means of bringing influence to bear upon the activity of the individual's body and his general state, auto-suggestion first came into being in the Ancient East. Various religious and philosophical teachings, particularly *Yoga*, used complex, multi-stage systems of auto-suggestion. The psychological and physiological mechanism of auto-suggestion is fairly complex, which makes it possible to interpret auto-suggestion in a religious and mystical way. In actual fact it is the impact via words, and images connected with the latter, on the cerebral cortex and later on the subcortical nerve centres of the brain, "corresponding" to various functional systems of the body, which constitutes the basis of auto-suggestion. Processes involved in the formation of notions and ideas and the individual's power of imagination play an important part in auto-suggestion, as does his suggestibility. If religious conceptions and ideas are the subject of auto-suggestion, for the individual it becomes one of the means for consolidating faith in God and it creates a favourable point of departure for prayer. In modern psycho-therapy auto-suggestion is used in order to strengthen the body during periods of intense pressure or in stress situations.

AVATARA (Sanskrit "descent"). In *Hinduism* this means the incarnation of a God in the guise of other gods, people or animals. In ancient times this had been linked with belief in the *transmigration of souls*. This concept became widespread in the period from the 4th to the 6th centuries A.D. Best known are the

ten avataras of *Vishnu*, some of which were human in form, most notably of all, *Rama* and *Krishna*. In *Buddhism* the word "avatara" is used purely and simply to mean incarnation of a god.

AVE MARIA, the opening words of a Roman Catholic prayer of thanksgiving, addressed to the Virgin *Mary* (*Our Lady, Mother of God, Madonna*). Many great composers have set this prayer to music.

AVERROÈS. See *Ibn Rushd*.

AVESTA. See *Zoroastrianism*.

AVICENNA. See *Ibn Sina*.

AVIDYA (Sanskrit), ignorance, delusion, failure to perceive the true nature of things, in particular religious teachings. In *Buddhism* this is regarded as one of the main causes of degeneration and suffering.

AVIGNONESE CAPTIVITY, the period during which the Papal seat was in Avignon (Southern France). It had been transferred there at the demand of the French King Philip IV and remained there from 1309 till 1377. During this period the *Papacy* was used by French monarchs to serve their political ends.

AVVAKUM Petrovich (1620 or 1621-1682), archpriest and prominent theologian and author; one of the leaders of the *Old Believers'* movement. On account of his refusal to accept the reforms introduced by Patriarch *Nikon* he was exiled to Siberia in 1653. In 1666, in accordance with a verdict of the Church Council, Avvakum was unfrocked, excommunicated and once more exiled. In 1682, in conformity with a Tsar's decree, he was burnt alive, together with his closest followers. In his works "Book of Discourses", "Book of Commentaries" and his famous "Life" (an autobiography, 1672-75), Avvakum provides the reader with a vivid and ardent exposure of the vices of the official Church, the Tsar's "untruths" and the system of administration found in the country, thus voicing the Utopian socialist views of the serfs.

AYAT, a rhythmic unit in a chapter (*sura*) of the *Koran*. According to Moslem beliefs, each ayat contains the immediate word of God.

AYATOLLAH, Shi'ite Moslem leader, enjoying popularity among his followers and also among other authoritative religious leaders.

AZAN, the religious exhortation by the *muezzin* calling upon Moslems to say their prayers (*namaz*) as required of them five times a day.

AZAZEL, a designation used by the Jews in pre-Mosaic times for a demon of the wilderness. At the time of the festival of *Yom Kippur* (the Day of Atonement), the priest laid on a goat the sins of the whole people and let him out into the wilderness to join Azazel (hence the expression "scape-goat"). In the apocryphal Book of Enoch and in the *Talmud* Azazel is described as a fallen angel. Certain Christian sects use the name for Satan; for the Moslems he is the evil spirit.

AZHAR (al-AZHAR or el-AZHAR), Moslem theological centre in Cairo, which became a Moslem university in the 10th century. It was opened in

the year 972 in conjunction with the mosque of the same name. From the 13th century onwards it has been the largest and most authoritative Moslem centre of learning in the Middle East. Each year it sends out hundreds of missionaries to various countries of the world. It has a *Sharia* (doctrinal) and literature faculty and a faculty of general theology. In recent years it has opened new secular faculties for medicine, engineering and agriculture. After the inauguration of the Republic of Egypt, al-Azhar was made a state university.

B

BA, in the *religion of Ancient Egypt*, one of the elements constituting the essence of man, the *soul*, the embodiment of immortality. It was generally represented in the form of a bird with a human head.

BAAL, a god of the ancient Semitic peoples worshipped in Phoenicia, Palestine and Syria. Baal was considered as the ruler of the Earth, the god of rain and storms: he was the patron of towns and life.

BABEL, a Biblical legend according to which all men originally spoke the same language, but later after they began to build the Tower of Babel "whose top is in the heavens", "the Lord came down to see the city and the tower, which the sons of men had built" (Gen. 11:5) and upset their plan: he decided to "confuse their language, that they may not understand one another's speech" and the tower was not completed. Legends about the incomplete tower and the emergence of different languages are to be found in the traditions of many different peoples. Some historians, however, hold the view that the prototype for the Tower of Babel was provided by the Babylonian pyramid, Ziggurat, which, according to archaeological findings, consisted of seven tiers and was ninety metres in height. It was an enormous edifice intended for worship. Jews and Christians regard Babel as a symbol of human vanity inviting God's punishment.

BABISM, a teaching of the Moslem Shi'ite sect, which appeared in Iran in the forties and fifties of the last century and which lent a religious flavour to popular uprisings directed against the oppression from the feudal landlords, the Shah's regime and the expansion of foreign capital. The name stemmed from the title Bab, given to the founder of the sect, Sayyid Ali Mohammed (1820-1850), which in Arabic means "gateway", through which opens up the path of truth and justice. Ali Mohammed preached that the coming of the Moslem Messiah—*Mahdi*—was at hand and propagated the idea of the periodic incarnation of God in prophets. The main tenets of Babism were expounded in the "Al-Biyan" (Revelation), a book written by Ali Mohammed as a substitute for the *Koran* and the *Sharia*, which he regarded as out-of-date. The Bab's followers preached that all men were equal and proclaimed men to be free from all obligations and taxes; that men and women were equal; that the wearing of yashmaks was not compulsory. There was an attempt to establish communal property and to distribute the latter with equal shares for all. The adherents of Babism were subjected to cruel persecution and Ali Mohammed was shot. Those of his followers who survived either went underground or emigrated. From their midst emerged further movements including that of *Bahaism*.

BABYLONIAN CAPTIVITY. In the year 597 B.C., the Babylonian king Nebuchadhezzar besieged *Jerusalem*, plundered it and led away into captivity the nobility, craftsmen and artisans of Judaea. In 586 B.C., he besieged Jerusalem again, destroyed it and again led away into captivity a considerable proportion of the population of Judaea. The prisoners endured this captivity for approximately 50 years. In the year 539 B.C., the Persian king Cyrus conquered Babylonia and set the Jews free from their captivity. The story of this captivity and the subsequent release of the men and women of Judaea is recorded in the books of the *Old Testament* and it is interpreted as the fulfilment of God's will.

BABYLONIAN RELIGION, collective term for the polytheistic beliefs found in the slave-owning societies of Mesopotamia – in Sumer, Babylonia, Accad and Assyria (4th to 1st millennia B.C.). The main ideas of Babylonian religion were the following: simple people counted as nothing before the gods; kings were the favourites and protegés of the gods; the existing order and laws were divinely ordained. The gods of Babylonia appear in anthropomorphic form. In Sumer, in the 3rd and 4th millennia, a concept of a great Trinity of gods emerged in the wake of the fusion of various tribal cults. In addition to the three main gods, *Anu*, *Enlil*, and *Ea*, other gods were also worshipped, who personified the forces of Nature and certain aspects of men's practical activity. From ancient times there had existed in Mesopotamia agricultural cults, in particular that of the goddess of fertility, *Ishtar*, and the god of farming, *Tammuz*. From the beginning of the 2nd millennium, the patron of Babylonia, the god *Marduk*, began to be accorded pride of place in the host of different gods. The process of the centralization of power in the hands of the Babylonian kings was reflected in the emergence of a trend towards monotheism: the ancient gods came to be regarded as different manifestations of Marduk. During the period of Assyrian dominion (8th and 7th centuries B.C.), the Babylonian pantheon came to include tribal and national gods of the Assyrians, in particular, the god *Assur*. After the downfall of the Assyrian empire these new additions vanished. Elements of primitive beliefs were always to be found in Babylonian religion, in particular, elements of *animism* and *magic*: *divination* was also well developed and an important role was ascribed to *astral cults*. Materials regarding Babylonian religion are to be found in written sources such as "Enuma elish" and the epic of Gilgamesh; certain ideas and themes from these works were adopted by the ancient Hebrews (for example, the legend of the Flood). A characteristic feature of Babylonian religion is the advanced institution of the *priesthood*, which organized, in accordance with strict rules, the complex and lavish practices of religious worship. Spectacular temples were built. When *Zoroastrianism*, *Islam* and *Christianity* began to spread in Mesopotamia, Babylonian religion gradually declined and had ceased to exist by the 13th century A.D.

BACCHANALIA, religious celebrations in honour of the god *Bacchus (Dionysus)* in Ancient Greece and Rome, resembling unbridled orgies

Bacchanalia were usually performed at night, in the open by the light of torches. The main role in Bacchanalia was that played by women (Bacchantes or Maenads) who worked themselves up into a frenzied state through wine and religious exaltation. In the 2nd century B.C. particularly wild forms of Bacchanalia became widespread in Italy. In the year 186 B.C. Bacchanalia were banned by the Roman Senate but they were still celebrated for a long time in secret after that.

BACCHUS, in classical mythology, this was one of the names given to the god *Dionysus*. In Ancient Rome Bacchus was worshipped as the god of viniculture, wine and merriment. The advance of wine-growing and viniculture in Italy promoted the spread of the cult of Bacchus in Italy. *Bacchanalia* were celebrated in honour of Bacchus.

BACON, Francis (1561-1626), English philosopher and the father of English *materialism*. In his treatise "Novum Organum" (1620) and other works he asserted that the purpose of science was to find out about Nature, to harness its forces; he demanded that men cleanse their minds from prejudices and delusions. He elaborated methods for scientific induction and expounded the idea of *twofold truth*: he stressed that knowledge should take precedence over faith and he came out against scholastic philosophy. At the same time, Bacon acknowledged that there was a God, and that a special intelligent soul existed. Yet there is no denying that his teaching was directed against the religious-idealist world view and led logically to a materialist understanding of Nature and Man.

BACON, Roger (c. 1214-1292), English philosopher and scientist. He was a Franciscan monk. Bacon came out against scholastic theorizing and blind respect for Church leaders. He saw experimentation as the basis for the acquisition of knowledge, and an understanding of the forces of nature as the ultimate purpose for the development of science. He criticized feudal practices, the ignorance of the clergy, and he proposed that work should be carried out to promote secular education. The Church authorities banned him from teaching in Oxford and he spent 14 years imprisoned in a monastery. He discovered that air is used for combustion and first used lenses to correct vision.

BAHAISM, a religious-political movement that emerged in the middle of the 19th century in Iraq among the adherents of *Babism*, who had fled from Iran after the suppression of their uprisings by the Shah's forces. The founder of Bahaism, Mirza Husayn Ali of Nur, from whose title Baha'u'llah ("Splendour of God") the movement took its name, removed from Babism all its once revolutionary and democratic ideas, began to advocate reconciliation with the Shah's regime and the preservation of both private property and social inequality. The pacifist idea of the brotherhood of all men and peoples which the adherents of Bahaism began to preach was in actual fact an appeal for the followers of the movement to renounce the class and national-liberation struggle and re-

flected the interests of the comprador bourgeoisie of Iran.

BAKTASHITES, an order of *dervishes* in Turkey under the sultans. The founder of the order was held to be Hadji Baktashi Beli who lived in Asia Minor in the 12th century. The beliefs and rituals of the Baktashites evolved from elements of *Shi'ism* and *Christianity*. In imitation of the Christian *Trinity* the Baktashites believe in a Moslem trinity consisting of *Allah*, *Mohammed* and Caliph *Ali*. In the 14th, 15th and 16th centuries the Baktashites gained more influence over the janissaries, visited their barracks and became their spiritual mentors. The Baktashite order was able to put down firm roots in Turkey and also penetrated into Albania.

BALDER, god of spring and light in Scandinavian mythology, one of the figures widely found in ancient religions, namely, gods of fertility symbolizing death and rebirth.

BANNS, public declaration in a church of a forthcoming marriage to be celebrated in it.

BAPTISM, one of the seven *sacraments*, which marks the receiving of a new member into the bosom of the Christian Church. According to the assertions of the clergy, as a result of Baptism Man should die from the sinful life of the flesh and be born again for a righteous life of the spirit. In accord with Christian concepts, men are born stained by the *original sin* of *Adam* and *Eve*. Baptism is designed to "wash away" that sin, and to open up before the individual the prospect of *salvation*. The ritual of Baptism involves either the immersion of babies into a font filled with water (*Orthodoxy*) or the sprinkling of babies with water (*Roman Catholicism*). In *Protestantism*, as a rule, the faithful are baptized when they come of age. In all cases Baptism is regarded as the solemn moment when the individual is admitted to the Christian Church. The origins of this rite, however, can be traced back to pre-Christian cults. Purification rites using water are known to have been performed in many religions of the Ancient World and were bound up with the view of water as something possessed of a purifying force.

BAPTISM IN THE HOLY SPIRIT, one of the points of dogma of the *Pentecostals*, who attribute special importance to nine of the Pentecostal gifts mentioned in the New Testament (Acts 2:1-4 and 1 Cor. 7:11). These gifts can allegedly be received by any of the faithful during Baptism in the Holy Spirit, at so-called inspirational prayer meetings, which are preceded by long strict fasting. The individual who has experienced baptism in the holy spirit, according to the teaching of the Pentecostals, becomes equal to Christ in his supernatural capacities and attains eternal bliss beyond the grave. The ability to "speak with tongues" (or *glossolalia*) is viewed as the outer manifestation of the descent of the Holy Spirit. This activity is often accompanied with shaking of the hands or the whole body etc., which has led to the Pentecostals being referred to in popular parlance as the "Shakers".

BAPTISM OF CHRIST IN THE JORDAN, a Christian festival. In the

Orthodox Church it is one of the *Twelve Great Feasts*. It is celebrated on January 6 (19). The basis for this festival is the Gospel legend concerning the baptism of *Jesus Christ* in the River Jordan by St. *John the Baptist*. The festival is also known by the name of *Epiphany* (Greek "manifestation"), since during Jesus' baptism there was a special manifestation of all the persons of the Holy *Trinity*. The festival of the Baptism of Christ that was established in the second half of the 2nd century was originally celebrated on January 6 at the same time as the *Nativity* and Epiphany. It was only in the 4th century that the Nativity came to be singled out as a separate festival to be celebrated on December 25th. In Russia the festival of the Baptism of Christ and Christmas-tide coincided in time with the *svyatki*, traditional festivities of the Ancient Slavs celebrating the change of the seasons (winter solstice) and absorbed many popular ceremonies associated with these festivities. Rituals in the sacrament of Baptism for the blessing of water, and in particular the main ritual for the "great blessing of waters", that was performed either in the church or by a hole in the ice on a nearby river, can be seen as vestiges of ancient beliefs linked with concepts of the purifying force of water. According to the teaching of the Church, it was precisely from the moment of his baptism that Jesus began to preach and to "enlighten" the people. This festival was always used by the Church to consolidate religious conceptions of the world, of Man's place in society and of his vocation and purpose in life.

BAPTISM OF RUS (RUSSIA), the introduction of *Christianity* to Ancient Rus at the end of the 10th century and its adoption as the state religion. The collapse of the primitive-communal order and the emergence of class-based society paved the way for the replacement of the religion of the Ancient Slavs by Christianity, which, in its Greco-Byzantine form as a result of close ties with Constantinople, had already in the mid-9th century been widely adopted by the Russian ruling strata. Yet it only became the state religion after mass-scale baptism of the Slavs that was organized by Prince Vladimir Svyatoslavich in 988-989. The increasingly close political ties between Kievan Rus and the countries of Western Europe made the introduction of Christianity imperative by this time. In their turn, the Christian Churches that had become established in the West were interested in extending their influence to other peoples. Prince Vladimir of Kiev saw the Christian religion as a means to ensure the centralization of the state of Ancient Rus and the consolidation of its international position, and to strengthen his own power. The state actively promoted the spread of Christianity, using the new ideology and the Church's organizational network to consolidate the feudal order. The introduction of Christianity met with opposition from the popular masses: outbreaks of popular unrest in the 11th century against feudal exploitation assumed the form of anti-Christian movements. It should be noted, however, that the introduction of Christianity to Russia played a positive role in the consolidation of the Russian state and left its imprint in the sphere of culture. In 1988, the thousandth anniversary of the baptism of Rus was celebrated worldwide.

BAPTISTS, one of the movements within *Protestantism*. It came into being in the early 17th century as a Protestant sect, its founders being *Congregationalists* from England, who had fled to Holland to avoid persecution at the hands of the Anglicans. In 1611 the new teaching was formulated in the Declaration of Faith of English People Remaining at Amsterdam in Holland. This bears clear signs of the influence of the *Mennonites*, from whom was borrowed the rite of adult *Baptism*. The ideas of the original Baptists gave expression to the radical aspirations of a section of the petty bourgeoisie, which was demanding religious freedom, religious *toleration*, and the *separation of Church and State*. In 1612 the first Baptist community was set up in England, and in 1639 in North America, in Rhode Island. In keeping with the Protestant tradition, the Baptists regard the *Bible* to be the only source of their beliefs, and they proclaim that personal *salvation* can be attained through faith in the *redemptive sacrifice of Jesus Christ* and that the faithful are chosen by God for redemption. One section of the Baptists, which upholds the tradition of *Calvinism*, considers that God even before the creation of the world, "from the very beginning", predestined some people ("the chosen ones") for redemption and others for death without redemption (the Particular Baptists). Others adhere to the Arminian tradition and believe that God predestined all who believe in Christ for redemption (the General Baptists). Baptists believe in "universal ministry", they do not accept the clergy as mediatory between the faithful and God, they do not recognize the saints, *relics*, *icons*, the sign of the cross, *monasticism*, the *sacraments* of the Church and minor Church festivals. The rites of baptism and receiving Communion symbolize, for the Baptists, man's faith and his devotion to the service of Christ. Baptists recognize only those festivals that are linked with the name of Christ, and a very few other special occasions (such as Harvest Festival and the Day of Unity for Evangelical Christians–Baptists in the USSR). Baptist communities are administered by an elected presbyter and a council. Baptism began to spread far more widely from the end of the 18th century, particularly in the USA. In 1905 the Baptist World Alliance was formed, whose centre is in the USA. At the present time there are Baptist organizations active in many countries of Europe, including socialist countries, and also in countries of Asia, Africa and America. There are over 31,000,000 Baptists in the world today.

BARTH, Karl (1886-1968), Swiss Protestant theologian and founder of *dialectical theology*. He called for a regeneration of truly evangelical theology based on the traditions of *Luther* and *Calvin*. Barth's ideas stemmed from his view of the absolute contradiction between Man and God, which only God can overcome, imparting to men their knowledge of himself through the Word, expressed in the preaching of Christ and in the text of the *Bible* as a whole. He was one of the ideologues of Christian resistance to the Nazi regime in Germany. His main work, "Die kirchliche Dogmatik" (Church Dogmatics), was written over the period 1932-1967.

BARTHOLOMEW'S DAY, MASSACRE OF St., bloody reprisals perpetrated by the Roman Catholics against the *Huguenots* in Paris on the night of August 23-24, 1572, when St. Bartholomew's Day was being celebrated. The leaders of this massacre, inspired by the king's mother, Catherine de Médicis, and the Guises, the prominent members of the Roman Catholic party, planned to destroy the leaders of the Protestants, using a convenient opportunity to this end, provided by the marriage of the leader of the Protestant movement, Henri de Navarre, for which occasion many of his devoted followers had assembled in the city. Nearly 30,000 people were murdered on St. Bartholomew's Day in Paris and a number of other cities.

BARTOLD, Vassily (1869-1930), Soviet orientalist, specialist in the history of Islam, academician. His works ("The Caliph and the Sultan", "Islam", "Islamic Culture", "Islamic World", "The Theocratic Idea and Temporal Power in the Islamic World") are rich in factual evidence and provide important source material for scientific research into religion.

BASEL, COUNCIL OF. See *Oecumenical or General Councils.*

BASHKIN, Matvei (references to him relate to the period 1547-1554), a Russian free-thinker. Bashkin's views were influenced by those of the *Novgorod-Moscow heresy.* Yet unlike the supporters of that heresy, he rejected the *Old Testament* prophetic tradition and elaborated ideas of his own, based on the principles of man's love for his neighbour as advocated in the *New Testament.* Bashkin spoke out in favour of abolishing serfdom, demonstrating that it was incompatible with *Christianity.* He regarded Christ not as God but as an ordinary man, and he regarded *icons* as idols. He rejected the idea of confession as something indispensable, as well as the Church's claims to political domination. The Council of 1553 accused Bashkin of spreading heretical ideas and he was forced to take monastic vows in the Volokolamsk Monastery.

BASIL THE GREAT, St. (c. 330-379 A.D.), Bishop of Caesarea in Cappadocia (Asia Minor) and one of the *Fathers of the Church.* He combatted *Arianism* and advocated asceticism and the monastic way of life. St. Basil elaborated a form of the *Liturgy* and drew up a monastic rule which now bears his name. He is the author of a "Commentary on the Six Days of Creation" (Hexaemeron), in which are expounded the basic principles of Christian cosmology, a number of manuals for the conducting of Church services, exhortations and sermons.

BASILIAN MONKS, a monastic order established, according to Church records, by St. *Basil the Great* in the 4th century. It was widely utilized by the *Papacy* in order to achieve formal submission to Rome by the originally Orthodox population of the Western regions of the Ukraine and Byelorussia after the conclusion of the *Union of Brest-Litovsk* (1596). In the 18th century the Order became a large-scale property-owner, yet later it lost a good deal of its influence.

BASILIDES OF SYRIA (2nd century A.D.). See *Gnostics.*

BAUER, Bruno (1809-1882), German researcher into early *Christianity*, and an idealist philosopher of the Young Hegelian movement. He devoted a number of works to critical analysis of the *New Testament*. Bauer demonstrated that Christianity was the spiritual product of Greco-Roman culture. He regarded the philosophical and theological writings of *Philo of Alexandria* and *Seneca* as the sources for the ideas of Christianity. His main works are "Critique of the Gospel According to John" (1840) and "Critique of the Synoptic Gospels" in three volumes (1841-1842).

BAUR, Ferdinand Christian (1792-1860), German protestant theologian and historian of early *Christianity*, head of the New *Tübingen School* of theology. In his theological ideas he was a Hegelian. He saw the struggle between the two trends represented by the *Apostles Peter* and *Paul* as the prime cause behind the emergence of Christianity. Baur made a definite contribution towards the dating and study of certain books of the *New Testament*.

BAYAN (al-Bayan). See *Babism*.

BAYLE, Pierre (1647-1706), French philosopher and representative of *free-thinking* and *scepticism*. In his main work "Dictionnaire historique et critique" (Volume One – 1695 and Volume Two – 1697), Bayle demonstrated that the *Bible* contradicted not only the testimony of contemporaries, but also itself, and that the miracles in the Bible were just as unlikely as miracles from pagan religions. He exposed models of moral behaviour from the Bible such as *Abraham*, the Prophet Elijah and King *David* and put forward a thesis to the effect that morality is not dependent upon religious convictions, demonstrating that from the point of view of Reason not a single conclusion favouring religion could withstand criticism.

BEATIFICATION, in the Roman Catholic Church this is the act of admitting a person to the ranks of the *blessed*. It is seen by the Church as the "first step", or a definite stage in the process of preparation for eventual *canonization*. The right to beatify is that of the *Pope* alone.

BEBEL, August (1840-1913), pupil and follower of *Karl Marx* and *Frederick Engels*, a prominent figure in the German and international labour movements. He devoted a good deal of attention to questions relating to atheism. He exposed Bismarck's policy of *Kulturkampf* as an attempt to distract the attention of the masses from economic and political problems. He made a major contribution to investigation of the process of the emergence of *Christianity*, demonstrating that it appeared in the course of a widespread movement of the masses shaped by specific economic and socio-political factors and that its dogma and rituals of worship took shape over a long period and brought together elements of other philosophical and religious systems existing at that time. Bebel emerged as a consistent defender of Marxism in the struggle against opportunists who at the end of the 19th century began actively to propagate conciliatory attitudes to religion and to try and link together Christianity and socialism.

BEGHARD (m.), **BEGUINE** (f.), member of a Christian community that came into being in Brabant about 1170 and which spread to the Netherlands, Germany, France, Northern Italy, Poland and Bohemia. Most of the members were artisans and they preached poverty and common property: they opposed marriage, although members could marry after leaving the community. They rejected Church and secular power and helped the sick, the old and orphans. This movement was linked with the heretical movements of the *Amalricians* and the *Lollards*. In the 14th century the brotherhood was banned and the Beghards and Beguines were persecuted by the *Inquisition*. Isolated groups of the community are still to be found in Bruges, Breda, Amsterdam and Ghent.

BEGUNY, a wandering sect within the Bezpopovtsy group of the *Old Believers'* movement in Russia, that came into being at the end of the 18th century. (The name is derived from the Russian word "begun" meaning "runner".) In various parts of Russia its followers were referred to as hermits or recluses. Members of the sect saw themselves as true wandering Orthodox Christians. They preached that the end of the world was at hand and the mentors of the sect advocated, among other things, that people should not pay taxes, perform their military service or accept official documents which they termed "clear signs of the Antichrist". They saw "eternal wandering" as the way to salvation. From the beginning of the 19th century, however, these demands ceased to be compulsory for all followers of the Beguny sect. Some of its members after making the vow to lead a life of wandering, began to comply with the laws of the land and to set up secret cells and meeting-houses for members of the sect. Only shortly before their death they were obliged to take refuge in one of these hiding-places. At the present time a few members of this sect are still to be found in the Northern Urals and Eastern Siberia.

BEHAVIOUR, RELIGIOUS, the range of actions by an individual or group complying with the religious prescriptions laid down in the rules of their particular religion. Many forms of religious behaviour which appeared in ancient times were handed down from generation to generation and are still being reproduced today. A distinction is drawn between religious behaviour during worship and outside worship. The framework for religious behaviour outside the context of worship – religious upbringing within the family, the administration of religious organizations etc. – is also shaped by religious motifs. The nature of religious behaviour depends upon the faith to which the individual believer belongs (it varies between *Christianity*, *Buddhism*, *Islam*, *Hinduism* and so on).

BEILIS AFFAIR, a trial organized by the Tsarist authorities in Kiev in 1913 in connection with the unfounded accusation levelled at the Jew M. Beilis of having murdered a Christian boy, A. Yushchinsky, so as to make *matzos* out of his blood. The case reflected the Black Hundreds' policy being implemented by the Tsarist government and Russian Orthodox clergy in their efforts to lead the masses away from the revol-

utionary movement by organizing pogroms and whipping up anti-semitism. Progressive public opinion in Russia came out against the anti-semitic falsifications. As a result Beilis was eventually acquitted.

BEKHTEREV, Vladimir (1857-1927), Russian neuropathologist, psychiatrist and physiologist, author of works on morphology and physiology of the nervous system. In 1907 Bekhterev came out in favour of objective psychology based on the study of objectively observed reactions of the organism, which played a positive role in the struggle against *idealism* in psychology. Bekhterev studied the possibilities of using *hypnosis* for medical purposes. His main works were: "Hypnosis, Suggestion and Psychotherapy and Their Medical Significance" (1911) and "The Brain and Its Activity" (1928).

BEL, the Babylonian and Assyrian god of the earth. This figure corresponds to the supreme Sumerian deity *Enlil* and also to the god referred to by the Hebrews and Phoenicians as *Baal*. *Mysteries* were performed in honour of Bel, in which was acted out the story of his murder and resurrection.

BELAYA KRINITSA HIERARCHY, a very large *Old Believers'* Church from the *Popovtsy* group, the emergence of which was linked with the endeavours of certain circles within the Old Believers' movement to set up their own supreme hierarchy invested with the canonical right to ordain men for the priesthood and thus to put an end to the Old Believers' dependence on the Nikonian Church. The name derives from the village of Belaya Krinitsa (in Austrian Galicia) where there had been established a Popovtsy commune of Old Believers, who had emigrated there from Russia. Advocates of the establishment of such a hierarchy persuaded the former Metropolitan Ambrose of Sarajevo to join the Old Believers and in 1846 to head the Old Believers' hierarchy. The Belaya Krinitsa Hierarchy, together with other Old Believers from the Popovtsy branch, was recognized by the Rogozhskoye community of Peremazantsy in Moscow, to which the spiritual centre of the Popovtsy has been transferred in 1853. At the present time the Belaya Krinitsa Hierarchy is known by its adherents as the Old Believers' Archbishopric of Moscow and All Russia. It incorporates a number of eparchies, all led by their own bishop, under whose jurisdiction there are close on 150 religious communities in various parts of the USSR.

BELINSKY, Vissarion (1811-1848), Russian revolutionary democrat, materialist philosopher, and literary critic. Belinsky's materialism went hand in hand with militant atheism. He wrote to *Alexander Herzen* in 1845: "In the words God and religion I see darkness, gloom, chains and a whip..." (*Complete Works*, Moscow, 1956, Vol. 12, p. 250—in Russian). Lenin referred to Belinsky's famous letter to Gogol as "one of the finest productions of the illegal democratic press, which has to this day lost none of its great and vital significance" (*Collected Works*, Vol. 20, p. 246). It is also an outstanding document of Russian atheism. According to Belinsky, Russia's salvation lays "not in mysticism, not in asceticism, not in

pietism, but in the accomplishments of civilization, education and humaneness. It is not sermons that she needs (she has heard plenty of them!), not prayers (she has repeated enough of those over and over again!) but a sense of human dignity to be aroused in the people ... an awareness of men's rights and laws corresponding not to the teachings of the Church, but to common sense and justice, and the strictest possible implementation of those laws" (*Complete Works*, Vol. 10, p. 213).

BELL CHIMES, in the Christian Church ritual announcement to the faithful that a Church service is about to take place. In the *Orthodox Church* bell chimes are used at specific moments in the Church service and constitute an integral part of Church rituals. The faithful also attribute magical powers to bell chimes, e.g. warding off the "forces of darkness", sickness or "shattering lightning", in other words, warding off natural disasters. The use of the ringing of large or small bells for ritual or magical purposes has its roots in the distant past and was characteristic of many primitive cults.

BELL-TOWER, a high tower-like structure in which church bells are hung. It is usually built separately from a church, but close at hand, or sometimes as an integral part of the church building. The first Christian bell-towers were those built in Rome next to the Lateran Basilica of St. *John the Baptist* and St. Peter's Basilica. They began to be built throughout Europe in the 11th century. Bell-towers have existed in Russia since the 14th century.

BELLAH, Robert (b. 1927), American sociologist. He wrote a number of works devoted to questions of the *sociology of religion*. Bellah attempted to evolve a theory for the evolution of religion, in which he singled out five main stages of its development. The contemporary stage of religion is characterized, according to Bellah, by the development of *pluralism, religious* and the individualization of religiosity. The concept of "civic religion" which he developed made his name. This religion, from his point of view, was bound to rally together all Americans, regardless of their creed and social origins.

BELLONA, goddess of war in Roman myths, corresponding to the Greek goddess Enyo. In the temple of Bellona military commanders were welcomed when they returned to Rome victorious. In Asia Minor and Thrace Bellona was a lunar goddess, whose cult was brought to Rome. Gradually the two cults merged as one.

BELOVODYE HIERARCHY, an *Old Believers'* Church founded in the 1870s by the adventurer Anton Pikulsky, who styled himself Bishop of the "Belovodye See". He made use of the legend widespread among Old Believers regarding the existence of Belovodye (White Waters) – a rich land allegedly lying beyond China in the ocean on 70 islands, in which there supposedly lived Russian Orthodox who had their own churches, archpriests and even a patriarch. During the 18th and 19th centuries this legend gave rise to fruitless searches for that promised land undertaken by numerous Old Believers. Pikulsky circulated epistles relating of his

"travels" to Belovodye, the "conferment" of his rank of archpriest and of his "return" to Russia. At the same time he also asserted that it was impossible for ordinary mortals to penetrate as far as Belovodye: instead he offered "salvation" at home in Russia to his faithful followers. At the beginning of the 20th century the Belovodye Hierarchy broke up.

BELSHAZZAR, son of Nabonidus, the last king of Babylonia. He perished in 539 B.C. when Babylon was taken by the Persians. With his name is linked the Biblical legend of the divine message written in flames on the wall of the palace during a feast, predicting the fall of Babylon that very night. The phrase "Belshazzar's feast" had come to symbolize lack of concern before impending catastrophe.

BELYAEV, Yevgeni (1895-1964), Soviet historian, famous for the research work he undertook into the history of a number of Arab countries, and into the social role played by *Islam*. He took an active part in the work of the Society of Militant Atheists of the USSR and was a member of the editorial board of the Soviet journal *"Nauka i religiya"*. His main works are "Moslem Sectarianism" (1957) and "The Arabs, Islam and the Arab Caliphate" (1965).

BENEDICTINES, members of the first Christian *monastic order* in Western Europe (founded by St. Benedict of Nursia in 530 A.D.). The Rule of St. Benedict included three vows: poverty (involving permanent residence within a monastery), chastity and obedience. From the 17th century onwards one of the Benedictine congregations – that of the Maurists – published materials relating to Church history. The Confederation of Benedictines founded by Pope Leo XIII in 1893 was granted official support through a charter issued by Pope Pius XII in 1952. At the present time the Benedictines constitute one of the largest Roman Catholic organizations.

BENEFICE, in the Roman Catholic Church, a reward for a clergyman consisting of a lucrative office or plot of land. The custom of rewarding those in holy office with benefices took root in the 5th century A.D.

BERDYAEV, Nikolai (1874-1948), Russian religious idealist philosopher, one of the leading lights of the *Godseekers*. He emigrated from Russia in 1922. Berdyaev's philosophy is usually described as a type of religious *existentialism*, justifying and defending the religious world outlook. In Berdyaev's opinion, Nature and history are manifestations of fundamental reality, which he referred to as the spiritual-irrational principle, freedom that had not been created by God. This freedom was seen to be the source of evil in the world. The main idea in Berdyaev's *theodicy* was that God reveals himself to the world but does not rule the world. For his own salvation Man needs God, but God also needs Man, who overcomes "fallen" life and brings nearer the ideal of God-made-Man. Yet that ideal can only be realized eschatologically. Thus history only possesses meaning insofar as through giving rise to Christian awareness of the *Messiah* it is nearing its end, after which another world will come into being (i.e. the

eternal reign of the spirit, freedom, and immortality). As regards his socio-political ideas, Berdyaev moved from a stance of "legal Marxism" to one that was anti-Marxist. His main works include "Filosofiya svobodnogo dukha", 1927 (in English translation: "Freedom and the Spirit", 1935), "O naznachenii cheloveka" (On the Vocation of Man, 1931), "Opyt eskhatologicheskoi metafiziki" (An Essay on Eschatological Metaphysics, 1947) and "Samopoznaniye" (Self-Knowledge, 1949).

BERGER, Peter (b. 1929), American sociologist, one of the main representatives of the phenomenological school in sociology. He is engaged in analysis of religious life in the United States, and also investigates the history and sociology of religion. Berger attempts to shed light on the social functions of religion, the main one of which, in his eyes, is the legitimatization (justification) of the status quo. In recent works he has been expressing the idea that with the help of religion it will be possible to solve social problems in the USA. Berger's main works to date include "The Social Construction of Reality" (1967, in conjunction with Thomas Luckmann) and "Pyramids of Sacrifice" (1974).

BERGSON, Henri (1859-1941), French idealist philosopher, representative of intuitionism and vitalism. In his works Bergson criticized the rationalism of the 17th and 18th centuries and the state of contemporary science. He saw religion as the defensive reaction of Nature against the destructive force of reason and as the basis for the "open society" and morality, interpreted as love for the whole of mankind. Bergson presents God in his writings as creative evolution. For him the bias of all that exists is pure, i.e. non-material, "duration", which can only be understood with the help of intuition, seen by Bergson as mystical perception. Bergson's ideas have had an influence on modern theological conceptions.

BERKELEY, George (1685-1753), Irish philosopher who expounded a system of subjective idealism. In 1734 he was consecrated bishop within the Anglican Church. In his works ("Treatise Concerning the Principles of Human Knowledge", 1710; "Three Dialogues Between Hylas and Philonous", 1713; "Alciphron, Or the Minute Philosopher", 1733; "Siris", 1744 etc.) he sought to refute materialism and atheism, he came out against progressive philosophical and scientific theories, in particular against the gnoseology of Locke and the physics of Newton. He also criticized British free-thinkers. As duly noted by Lenin, Berkeley's philosophy provided one of the ingredients of empirio-criticism (see Lenin's work entitled "Materialism and Empirio-Criticism").

BERNARD OF CLAIRVAUX, St. (1090-1153), French theologian who initiated a mystical trend in the Christian theology of the Middle Ages, and was one of the founders of the Cistercian Order. St. Bernard advocated reactionary political principles, and sought to root out *free-thinking*; he was the leading light behind condemnation of *Abelard*, *Arnold of Brescia* and *Gilbert de la Porrée*. He was the acknowledged leader of the theocratic faction in

France and a devoted champion of the *Papacy*, asserting in his writings the primacy of spiritual over temporal power. He was canonized in 1174.

BERNARDINES, (1) a second name for the *Cistercians*, which became more widespread from the 12th century onwards after the Order had been reorganized by St. *Bernard of Clairvaux*; (2) Franciscan monks who adhered strictly to the original charter of that mendicant order, who in 1453 established themselves in Poland at the Cathedral of St. Bernard in Cracow.

BES, in the religion of the Ancient Egyptians, the god of revelry and dance; in *Judaism*, *Christianity* and other religions, an evil spirit who can enter into a man or animal in order to torment them. Belief in Bes stemmed from men's failure to understand the nature of some mental illness.

BESSARION, John (c. 1403-1472), prominent Church leader of Byzantium, scholar and humanist. He was consecrated Archbishop of Nicaea in 1437. He regarded religious union of the Greek and Latin Churches as essential to their joint struggle against the Turks. After the collapse of the Decree of Union signed at the Council of Florence in 1439, which was repudiated by almost the whole of the Greek clergy and people, Bessarion emigrated to Italy where, after joining the Roman Catholic Church, he was made a *cardinal*. After the fall of Constantinople he tried to organize a crusade against the Turks. He was an expert in classical Greek literature from which he translated various works, including *Aristotle*'s "Metaphysics". Bessarion of Nicaea did a great deal to propagate classical culture, particularly the philosophy of *Plato*.

BETHLEHEM, a town in Judaea named by the Evangelists as the birthplace of Christ (Mt. 2:1; Lk. 2:4). It is in Bethlehem that the Gospel stories are set, which tell of the Infant Jesus in a manger, the choirs of angels singing in praise of the Saviour's birth, the Star in the East and the homage paid him by the Three Wise Men bearing gifts. In the Christian theological tradition, Bethlehem is a symbol or sign of good tidings and *salvation*. It contains the Church of the Nativity on the supposed sight of Christ's birth built by the Emperor Constantine in 330 A.D.

BEZPOPOVTSY, a section within the *Old Believers*' movement, which emerged in Russia at the end of the 17th century. The Bezpopovtsy rejected the church hierarchy. Leaders of their communities were elected from among the laity. The Bezpopovtsy retained only two from all the Christian *sacraments*: *Baptism* and *Confession*. These sacraments, as well as services, were administered by leaders of the communities. Social contradictions and internal contradictions within the communities themselves led to the emergence of many different persuasions and offshoots within the Bezpopovtsy section. There was, for instance, a long controversy as to whether the sacrament of marriage should be recognized or not, which ended in a split between those opposed to marriage, or the Fedoseyevites, and those in favour of marriage, in whose communities the leaders began to offici-

ate for the ceremony required. The advocates of the *Spas persuasion* which emerged in the *Kerzhenets communities* spread extreme fanaticism among their followers. As a means of escaping from the "realm of the Antichrist" they recommended to the faithful the path of suicide or self-immolation. In the 18th century the *Pomorsky persuasion* (Danilovites) emerged, as did the *Philip persuasion* and then at the end of the 18th century the *Beguny* (or wandering) sect sprang up. After the October Revolution many of the Bezpopovtsy communities disintegrated. At the present time there is still a small number of them in the Baltic Republics of the USSR, in the RSFSR, the Ukraine and Byelorussia. The Pomorsky group (which is in favour of the sacrament of marriage) in Lithuania enjoys the most influence among the Bezpopovtsy. Their communities are led by the Old Believers' Supreme Council in the city of Vilnius.

BHAGAVAD GITA, a Sanskrit epic, a text incorporated into the *Mahabharata*, which expounds the main points of *Brahmanism* and *Hinduism*. The Bhagavad Gita demands that each man should carry out his duty (*Dharma*) in accordance with the *Varna* to which he belongs. The main virtues advocated are submission, humility, patience, selflessness and *Ahimsa* (non-violence), yet violence and even murder can be among the duties demanded of a kshatriya (warrior). The struggle against evil is God's concern, and at times in this connection he even comes down to earth (*Avatara*). Only the service of God – *Brahma* – can enable men to merge with him, i.e. to achieve *salvation*.

BHAKTI, a religious movement within *Hinduism*. On this basis there developed a popular sectarian movement in India, mainly in the period between the 12th and 17th centuries, which proclaimed that men were all equal before God and which rejected the division of men according to *caste*. Later *Sikhism* was to develop out of Bhakti.

BIBLE (from the Greek "biblia" meaning "books"), a collection of Books, constituting the *Holy Scriptures* for Christians. The first part of the Bible – the *Old Testament* – also constitutes holy writings for Jews. The Bible consists of 77 Books (if the Apocryphal ones are included). Many of them contain no more than a few pages. The Books of the Bible vary considerably with regard to their content and also their form. The original languages of the Bible are Hebrew, Aramaic (to a small extent) and also Hellinistic Greek (the Koine dialect) in the *New Testament*. By now the Bible has been translated into virtually all the languages of the world. Christian Churches and their missionary societies actively propagate the Bible. They advertise it as supreme among books, as the product of divine *revelation*, as the source of absolute and infallible truth imparted to men by God, and, as far as *Christianity* is concerned, by means of the Holy Spirit. The fantastic and meaningless nature of many of the motifs and legends in the Bible, and likewise of the ethical teaching, that stems from the former, make it impossible for modern man to acknowledge the Bible as a work of divine origin. Ecclesiastical *exegetics* is made easier thanks to various forms of "non-literal" interpretation of Biblical texts by way of

allegories, metaphors or analogies, aimed at preserving the reputation of the Bible as a book revealed to man by God. The most widespread method for rendering the significance of the Bible more relevant to modern man is the theory of so-called progressive revelation, according to which God imparted the truths contained in the Bible to man gradually, as he became more culturally and morally advanced in the course of historical development, and in those forms which were accessible to man's perception and understanding at various stages of that development. Yet this method does not resolve the question as to how the truths of Biblical revelation were laid down in a form acceptable to the consciousness of modern man. The Roman Catholic Church sees the solution to this problem to lie in its doctrine of the *Apostolic tradition*, that is allegedly adequate not only for interpreting the Bible by any means in accordance with the official line of the Church, but also for supplementing Bible teaching. Yet at the same time in all Christian and Judaic confessions there exist fairly strong groups of church and synagogue leaders, who defend literal interpretation of Biblical texts. This position is known as *fundamentalism*. The actual significance of the Books of the Bible, as opposed to that fabricated with the help of exegetical devices, lies in the fact that they reflect the preoccupations and levels of social awareness of the men of those times, when the Books in question appeared; moreover, much of the content of these Books, before it was put down in writing, was preserved thanks to the oral tradition and subjected to alterations on more than one occasion. Changes were also introduced into the written texts so that a large number of variant readings appear in different early versions of the Bible now extant. The form in which the Biblical Books are found today is that which they acquired in the Middle Ages. The division of the Books into chapters was not undertaken until the 13th century by Cardinal Stephen Langton, while the division of the chapters into verses and the numbering of the latter was introduced by the Paris printer Robert (Estienne) Stephanus in the 16th century. These divisions (in the Old Testament Books) were accepted with minor alterations in *Judaism* as well.

BIBLICAL ARCHAEOLOGY, a scientific discipline concerned with the search for and study of the material remains linked with the history of the *Bible* and individual texts and motifs to be found in it. Archaeological excavations to this end are carried out in the territory of Ancient Palestine, Mesopotamia, Egypt and also in various other parts of the Mediterranean. The results obtained have made it possible to provide a historical basis for analysis of the Bible and for verification of the authenticity of the information provided in it. No less important is the opportunity provided by Biblical archaeology for obtaining various Books of the Bible. From the mid-19th century onwards academic societies and organizations began to allocate considerable resources to archaeological expeditions to the "Bible Lands", counting on the religious propaganda appeal to be gleaned from the hoped-for corroboration of information contained in the Bible. Yet these expectations were not fulfilled: for instance, the

so-called Great Flood turned out to be no more than a flood of local significance effecting Southern Mesopotamia. The same applies to many other motifs to be found in the *Old Testament* and the *New Testament.* Biblical archaeology did however serve to demonstrate that certain Old Testament stories were in par or even wholly authentic. (Stables were discovered at Megiddo, as were cuneiform texts relating to the conquest of the Hebrew states by Assyria and Babylon etc.). The discovery of the *Dead Sea Scrolls* at Qumran provided important material shedding light on the ideological background that obtained before the emergence of the New Testament. In addition to scientific Biblical archaeology, there also exists a theological discipline referred to as Biblical archaeology, the purpose of which is to describe the geographical and socio-historical background against which the events described in the Bible allegedly took place.

BIBLICAL CONTRADICTIONS, texts of the *Bible* that contradict each other. Religious teaching to the effect that the Bible was the fruit of *divine revelation,* stressed that the Bible was free of contradictions and not open to a variety of interpretations, both as a whole and in its separate parts, since the source and the author of all the texts making up the Bible was one and the same – namely, the Holy Spirit. In practice, however, it turns out that there is a tremendous number of contradictory implications both between the various Books of the Bible and within the Books. Biblical contradictions can be classified in the following three groups: (1) those regarding the facts narrated; (2) contradictions between the different interpretations of the essence of Bible teaching from the standpoint of *Christianity* and *Judaism*; (3) conflicting exhortations as to how men should behave. In the Book of Genesis, for instance, there are two different accounts of the Creation of the world and man, factual contradictions in the tale of the Flood, in the story of the census conducted by King David and so on. There are also many factual contradictions in the *New Testament,* in particular between the four *Gospels.* The two genealogies of Jesus in the Gospels according to St. *Matthew* (1:2-17) and St. *Luke* (3:23-38) are quite different. According to Matthew, Jesus spent his childhood in Egypt (2:13-20),. but, according to Luke, in Nazareth (2:39). In the four Gospels there are four different versions of the inscription on Jesus' cross. A further instance of the contradictions to be found between texts which reveal the teaching of the Church is the following: we are told "the earth abideth for ever" (Eccles. 1:4); and that the Earth "should not be removed for ever" (Pss. 104:5), while in the Second Epistle of St. Peter we are told "the earth also and the works that are therein shall be burned up". Furthermore we are told in the First Epistle of St. John (3:9): "Whosoever is born of God does not commit sin", yet in the First Book of Kings (8:46) it is written: "for there is no man that sinneth not". Numerous contradictions between the texts of the *Old Testament* and the New Testament in connection with moral questions can be summarized with reference to one issue, namely: Can evil be overcome through evil or violence through violence? Conflicting answers are provided in the two testaments, one of

which maintains that it is not only possible but necessary, whereas the other stresses that such a path is out of the question. In answer to the question – Is it right to kill or rob? – we are told, in the first place, that it is wrong in any circumstances, and in the second that it is not only permissible but even prescribed by God. The reason for these contradictions to be found in the teachings of the Bible lies in the fact that the various Books of the Bible gave expression to views and concepts of different generations spread over a thousand years, views that were also held by writers belonging to a variety of social groups and classes.

BIBLICAL CRITICISM, scientific analysis and investigation of the Books of the *Bible* in respect of their content and form. There exist two main trends in Biblical criticism: the historical and the rationalist. Historical Biblical criticism sets out to investigate and elucidate the origins of Biblical texts, individual Books and groups of Books, also to single out the historical conditions in which they appeared and to draw analogies between the Books of the Bible and Holy Books of other religions. It uses all archaeological, historical and philological materials available to scientists to this end. An important prerequisite for the fruitfulness of this line of approach is its independence from preconceptions inherent in Church or Synagogue "historiography". Historical Biblical criticism first came into being in the 16th century. The first printed work in which the main questions involved in historical criticism of the *Old Testament* were outlined, along with reliable methods for resolution of those questions, was *Spinoza*'s "Tractatus theologico-politicus" (Theological-Political Treatise, 1670). Later Biblical criticism was successfully advanced in the works of *Jean Astruc*, *Wilhelm de Wette*, *Julius Wellhausen*, *Karl Heinrich Graf*. From among the Marxist scholars who concerned themselves with historical criticism of the Old Testament *Paul Lafargue*, *Nikolai Nikolsky*, *Izrail Frank-Kamenetsky* and *Abram Ranovich* should be singled out. It was established thanks to their research that work to record the texts of the Old Testament began in the 9th century B.C., although parts of it had been handed down orally at an earlier date. This process was not complete until the 2nd century B.C. Biblical criticism established the relative, and in some cases the incontestable, chronology of the Books of the Old Testament and of the various parts of those Books. It was not until the 19th century that historical criticism of the New Testament began to develop. Protestant theologians from the *Tübingen school* made a major contribution to this work, in particular *Ferdinand Baur* and also the Young Hegelians *David Strauss* and *Bruno Bauer*, to whom goes the main credit for formulating and substantiating the scientific views of the origin of the Books of the *New Testament*. With reference to their research, in particular that of Bruno Bauer, *Frederick Engels* wrote a number of works on the history of early Christianity. At the end of the 19th century a number of researchers came together to expound their common idea that there was no historical evidence for the existence of Christ: these were the representatives of the so-called mythological school – *John M. Robertson*, *Arthur Drews* and *An-*

drzej Niemojewski. In the 20th century these traditions of scholarship were carried further by such authors as Georg Brandes, *Sergei Kovalyov* and *Yakov Lentsman*. Rationalist Biblical criticism was aimed at establishing that it was inconsistent to venerate the *Bible* as an object of religious faith, as a divinely inspired work. In their arguments the rationalists referred back to the ancient past, to *Celsus* and *Julian the Apostate*. In the Modern Era interesting examples of rationalist criticism are to be found in fragments of the work of Hermann Reimarus published by *Lessing*. Classical models of rationalist Biblical criticism are to be found in the works of the French Encyclopaedists such as *Jean Meslier*, *Voltaire*, *Holbach*, *Pierre Maréchal*. In Soviet literature in this field a great deal was accomplished by *Yemelyan Yaroslavsky* and *Ivan Skvortsov-Stepanov*. Scientific *atheist propaganda* in the Soviet Union is not confined to any one trend of Biblical criticism but makes use of achievements in all spheres of modern scholarship and research.

BIRUNI (al-BIRUNI), Abu Raihan Mohammed (973-1048), a scholar and prominent thinker in the East during the Middle Ages. He was born in the state of Khorezm (at present a region in the Uzbek Republic of the USSR). He left behind him works on astronomy, mathematics, mineralogy, geodesy and other natural sciences. Like many scholars of the mediaeval period Al-Biruni did not openly deny "divine creation" at the beginning of the world, but held that subsequently the development of the world proceeded in accordance with natural laws and without the intervention of any supernatural force. As a true scholar he explained natural phenomena with reference to natural causes.

BISHOP, a member of the highest order of ministers in many Christian Churches: in the Orthodox Church a general term for all *archpriests* (*patriarch*, *metropolitan*, *archbishop* and bishop).

BLACK BOOKS, ancient European manuals containing instructions for sorcery, calling forth devils, making amulets and talismans, soothsaying, the interpretation of dreams, quacks' "home cures", incantations, superstitions and omens, which were used for purposes of sorcery. In the Middle Ages it was believed that the Devil had such Books, just as believers in God has their "Holy Scriptures". Black Books were compiled by mediaeval mystics, who collected information relating to superstitions widespread among sorcerers and "witches". In Western Europe the most famous of these were Solomon ibn Gabirol's "The Source of Life", the "Grimoire" and the so-called "Sixth Book of Moses" and "Seventh Book of Moses".

BLACK MOSLEMS, religious movement among Afro-Americans in the USA, which unites in its ranks members estimated variously at between 50 and 200,000 and which came into being in the 1930s. The teaching of the Black Moslems constitutes an unusual mixture of the ideas of *Islam* (they acknowledge the *Koran* as their holy book and venerate *Allah*) and those of *Christianity* (for example, the teaching of the *Armageddon*), from which is compiled a message of hate directed against all whites. The leaders of the

Black Moslems declare that the time of the destructive war, Armageddon, was at hand, in which all white men would perish, leaving Black men to rule the world under the guidance of a Black Allah. In the meantime all Black people are encouraged to sever all ties with white people. This appeal for self-isolation makes it difficult for Black Moslems to take part in the fight for social change and civil rights.

BLACK STONE OF MECCA, a fetish venerated by Moslems. It consists of several pieces of stone held in place by a silver setting: it would appear to consist of pieces of meteoric or volcanic origin. It is fixed in a niche in the outer side of one of the walls of the *Kaaba*. Moslems who visit Mecca attempt to touch it, since they believe that it is a petrified angel, who on the *Day of Judgement* will come to the rescue of those believers who have touched it.

BLACK THEOLOGY, non-formal ideological and theoretical movement within the framework of so-called Black religion, which regards "true" Christianity as the religious-cultural expression of the life experience of the Black population and the spiritual means of its liberation. From the ideological point of view Black Theology is closely related to the movement of the *Black Moslems*, Black Judaism etc. It is most widespread in the US, where it began to take shape in the last century as a counter-weight to traditional Christianity, viewed as a "racist religion" that encouraged obedience and acceptance of oppression. It became markedly more active in the 1960s and 1970s as the social crisis deepened and the Black people's struggle for civil rights intensified. Some Black Theologians put forward the idea to the effect that the Judaeo-Christian tradition was African in origin, and from this there followed their reinterpretation of the Bible resorting to such images as "Black Moses", a "Black Madonna" and a "Black Messiah". The majority, however, were in favour of a demythologized reinterpretation of the *Holy Scriptures* and viewed Christ first and foremost as a symbol of protest and liberation for the most oppressed strata of society. Black Theologians regard the Black people as chosen by God, stressing the redemptive nature of its destiny and its special predestined role. The socio-political aims of the Black Theologians vary from radical slogans calling for "Black Power" and total rejection of "white" civilization to moderate-liberal programmes of Afro-American consciousness-raising, or support for "Black" capitalism.

BLASPHEMY, an ecclesiastical concept meaning contempt for any object of religious veneration. Theoretically blasphemy only includes acts of mockery or desecration against God and other sacred objects of worship, that offend the religious sensitivities of the faithful. In practice however this concept was always extended arbitrarily to include various forms of criticism or rejection of the very idea of God (from free-thinking to atheism), which do not contain anything offensive with regard to the religiously inclined individual. This substitution of another concept for the original one is particularly widespread in contemporary reactionary clerical circles, anxious to compromise free-thinking

and atheism in the eyes of the public at large through accusations of blasphemy. Usually advocates of any religion only condemn as blasphemous desecration of their own objects of veneration by someone else; their own mockery of other people's holy objects they qualify without fail as manifestation of the fight for the true faith and efforts to put to shame superstition. This was precisely the approach adopted by Christians towards the places of worship and accoutrements of pagan cults; those who observed such cults behaved in a similar way regarding the Christian Church. Moslems did not consider desecration of Christian places of worship as blasphemy, and the same can be said of Christians with regard to their desecration of Moslem mosques. Moreover, Roman Catholics did not see desecration of Orthodox holy objects as blasphemy, nor did Orthodox believers regard desecration of Roman Catholic holy objects as blasphemy. The Sunni Moslems adopted a similar line of approach with regard to objects venerated by the Shi'ites, and vice versa. In countries where Church and State are closely linked, blasphemy is punished by law as a criminal offence.

BLAVATSKY, Helena (1831-1891), founder of the Theosophical Society (1875). After declaring herself to be the chosen instrument of the "great spiritual principle" and the pupil of a brotherhood of Tibetan "mahatmas" ("custodians of sacred knowledge"), she propagated mystical theosophical doctrines (see *Theosophy*). Resorting to mystification and blatant charlatanism, she succeeded in attracting tens of thousands of followers in various countries of the world, in particular Britain, France, India and the United States. Despite the fact that her fraudulent practices were exposed on more than one occasion, her ideas are still adhered to in the present day by people with mystical inclinations.

BLESSED, THE, a special category of zealots in the Roman Catholic and Orthodox Churches. In the Orthodox Church, this category includes *God's Fools* and certain of the saints; in the Roman Catholic Church it unites those individuals who were beatified by the *Pope* after their death, and are, as a rule, venerated locally, i.e. in a particular country, diocese, or religious order.

BLESSING, a conventional sign made with the hand (or the laying of both hands on the head of the person being blessed) to wish a person long life, success and happiness. The tradition of giving a blessing in the domestic or religious context can be traced back to customs pertaining to clan and tribal societies, in which there was well-developed *ancestor worship* and due homage was paid to old people and leaders. Man's belief in the beneficial and peaceful force of the words of his ancestors, the patriarchs, the founders of his clan and of the head of his family, has survived in recent times in the form of parental blessings and is still resorted to in various real-life situations. Blessings are widely used in patterns of work in many different religions. In Christianity blessing is regarded as a means for imparting divine *Grace* to the faithful by way of the priest.

BLESSING OF THE WATERS, a ceremony in Christian worship

which consists in the priest dipping a cross three times in water, thus allegedly lending it supernatural properties. Earlier this ceremony was carried out both in churches (on the eve of the festival of Epiphany) and by a river, lake or well (on the day of the actual festival). At the present time the Blessing of the Waters usually takes place in a church, after which the water is considered as holy by the faithful. The ceremony contains echoes of the deification of waters practised in ancient times.

BLISS, the term used in religious thinking and moral teaching to denote supreme happiness, bestowed by supernatural forces on Man (or his soul), the attainment of "heavenly joys" (or *Nirvana*) in reward for faith. Supreme and eternal bliss is attained, as a rule, only after death, in heaven. In Christian teaching the ways to attain bliss are laid out in the so-called Beatitudes in the *Sermon on the Mount* (Mt. 5:3-12), and the Sermon on the Plain (Lk. 6:20-2), describing the qualities of human perfection. This teaching defers compensation for deprivations experienced on earth till the afterlife, thereby justifying their continued existence. Recent attempts to modernize religious teaching on bliss, while narrowing the gap between it and earthly happiness, nevertheless leave intact its mystical and anti-humane essence.

BLONDEL, Maurice (1861-1949), French philosopher of the Modernist school of *Roman Catholicism:* he inclines towards neo-Augustine teaching (to the effect that faith in God is intrinsic to Man) and towards *intuitivism* (in his "philosophy of action", which affirms the pre-eminence of intuitive acceptance of Grace through faith). Blondel advocated the thesis to the effect that science, if not supplemented by religion, is not capable of penetrating the essence of phenomena.

BLUE CROSS, religious society of Protestant leanings. It came into being in 1877 in Switzerland and later became widespread in Germany as well. It set up communities (along Baptist lines), youth groups, orchestras and choirs and it organized solemn processions and meetings. The programme of the Society included appeals for an end to drunkenness and for a campaign for "resolute Christianity". All this promoted the growth of its popularity, particularly among young people. The Blue Cross Society first penetrated as far as Russia at the beginning of the 20th century and its communities were also set up in Latvia and Estonia. After the end of the Second World War Blue Cross communities were absorbed into the *All-Union Council of Evangelical Christians—Baptists*.

BOCCACCIO, Giovanni (1313-1375), Italian realist and humanist writer. His crowning achievement was the "Decameron" (1350-1353). One of the main themes in that book was criticism of the Roman Catholic Church and ridicule of the clergy, the monks and the Papal court. Boccaccio countered propagation of the Christian virtues of humility and self-denial with his philosophy of action in the name of other people, in the name of friendship or love. Boccaccio defended man's right to derive enjoyment from life on Earth. Boccaccio also wrote a number of other works in which he laid the

foundations for study of Man from a humanist standpoint: "On the Vicissitudes of Fate Endured by Famous Men and Women" (1355-1360), "Of Illustrious Women" (1360-1362) and "The Genealogy of the Pagan Gods" (1350-1363).

BOCHENSKI, Joseph Maria (b. 1902), Swiss neo-Thomist philosopher, Dominican and anti-communist. Bochenski's work abounds in distortions of the theory and practice of socialism, yet the spread of the ideas of scientific communism compelled him to acknowledge that dialogue with Marxists was expedient. In his philosophical works Bochenski gives a religious, idealist interpretation of fundamental philosophical problems. The whole history of philosophy, from Bochenski's point of view, serves to support religious truths. Modern science, he would have us believe, helps men to attain a better grasp of the philosophical teaching of *Neo-Thomism*, which sets out the paths by which man may reach an understanding of God.

BODHISATTVA, according to the teachings of *Buddhism*, a being who has attained the essence of Bodhi (or enlightenment) and who has the right to enter into *Nirvana*, but who renounces this right out of love and compassion for living creatures and the urge to help them achieve *salvation*. In early Buddhism the only person to be regarded as a Bodhisattva was *Gautama* before he achieved his "enlightenment" and became the *Buddha*. Later the Buddhist pantheon was to be peopled by a large number of Bodhisattvas. According to *Mahayana* Buddhism, any layman is capable of becoming a bodhisattva and of acquiring supernatural strengths and the capacity of answering men's prayers and incantations, thus helping men to overcome the torments of the *Samsara*. The most revered of the Bodhisattvas in Mahayana Buddhism were Manjushri (the embodiment of supreme transcendental wisdom), Vajrapani (the embodiment of power), Avalokiteshvara (the embodiment of overruling love) and the *Maitreya*. In *Lamaism* the Bodhisattva constitute the fourth category of divine beings.

BOEHME, Jakob (1575-1624), German mystic philosopher, advocate of *pantheism*. He regarded the relationship between God and the world as a self-revelation of God in Nature, as a process of dialectical unfolding and a battle of opposites which led him to negate theological doctrine concerning the act of divine creation, to identify God with Nature and to uphold the doctrine of God's immediate presence in the whole of Nature and in man as well. The logical conclusion to be drawn from Boehme's teaching was that differences of creed should not affect moral assessments of the individual.

BOETHIUS, Anicius Manlius Torquatus Severinus (c. 480-524 A.D.), Roman philosopher, theologian and poet, representative of the school of objective *idealism*, which was of a theist orientation. His writings eclectically combine the ideas of *Aristotle*, Plato and *Neoplatonism* with the principles of *Christianity*. The general philosophical ideas of Boethius are reflected in his theological works such as "On the Holy Trinity" and "On the Catholic

Faith". His main philosophical work was "On the Consolation of Philosophy". The philosophical and theological views of Boethius exerted a significant influence on mediaeval philosophy and the philosophy of the *Renaissance*. God, in Boethius' view, was a personal God, who loved his world and had wished to make Man in his own image and after his likeness and who listened to Man's prayers. Long before St. *Anselm* of Canterbury and St. *Thomas Aquinas*, Boethius had formulated a number of *proofs of the existence of God* and had applied Aristotle's logic to theological problems. Philosophy, according to Boethius, was the handmaid of theology, although it retained relative independence.

BOGDO-GEGEN or BOGDOKHAN or BOGDO, title for the supreme leader of the Lamaists in Mongolia, who became established in the 17th century. The Bogdo-Gegen was revered as the living god *(khubilgan)*. The last Bogdo-Gegen, Chzhebtszundambakhutukhta, died in 1924.

BOGOMILS, an anti-feudal movement which took the form of a religious *heresy*, reflecting the attitudes of the serfs and the urban poor. It came into being in Bulgaria in the 10th century and was most probably named after its founder, a priest named Bogomil. It spread during the 11th century in Serbia, Croatia and certain other countries. The Bogomils put forward the idea of communal property in the spirit of consumer communism. The main work of the movement was the so-called "John's Gospel" (the "Secret Book"). Its teaching was based on *dualism*, drawing from *Manichaeism* and *Paulinism*. The Bogomils rejected the *sacraments* and rituals, regarding them as actions devoid of mystical significance. They also opposed veneration of the *Cross*, *icons* and *relics*, but they believed in *prayer*. The Bogomils' movement later broke up into a number of offshoots: most of the Bogomils took part in the peasant uprisings and the national liberation movement against the Byzantian yoke; some of the Bogomils rejected violence and advocated humility. In the 14th century the Bogomils turned into a sect which united in its ranks part of the clergy and some townspeople. The Bogomils' movement exerted an influence on West European heretical sects.

BOGOMOLOV, Alexei (1927-1983), prominent Soviet scholar who wrote a number of works containing critiques of modern bourgeois and religious philosophy, books on the history of atheism and free-thinking. Fundamental among these are the following research works: "German Bourgeois Philosophy after 1865" (1969), "British Bourgeois Philosophy in the 20th Century" (1973) and "Bourgeois Philosophy of the United States in the 20th Century" (1974). Under his editorship a selection of papers was published in 1977 under the title "Modern Bourgeois Philosophy and Religion".

BOGORAZ, Vladimir (wrote under the pseudonym N.A. Tan—1865-1936), Russian and Soviet ethnographer, religious historian, linguist. He studied the way of life and beliefs of the peoples of the Far North. His monograph entitled "The Chukchi" contains a profound investigation of *shamanism*. He was in

charge of the setting up of Leningrad's Museum of the History of Religion and Atheism and was its first director.

"BOGOSLOVSKIYE TRUDY" (Theological Transactions), collections of articles which are published periodically by the Moscow Patriarchate: they contain contributions from well-known Church hierarchs and theologians, reports of theological discussions, documents drawn up by the Biblical commission working on the new translation of the *Old Testament*, reviews and other materials.

BOHEMIAN BRETHREN (also known as **Moravian Brethren** and **Unitas Fratrum**), a religious sect that appeared in the mid-15th century after the defeat of the *Taborites* and the whole of the Hussite movement. The communities of the Bohemian Brethren gradually joined together in an ecclesiastical organization that was independent of Rome. The anti-feudal, Utopian teaching of the Bohemian thinker, Petr Chelcicky (c. 1390-c. 1460), exerted a powerful influence on the formation of the social and religious views of the Bohemian Brethren, whose communities had initially consisted of small peasants and the urban poor. While rejecting feudal concepts of the division of society into different social estates, the Bohemian Brethren called for all men to unite together: they advocated poverty and the reintroduction of the practices followed by the early Christian communities and preached non-violence. They rejected the organization of the *Roman Catholic Church* and many elements of its practices of worship—the emphasis on ritual, worship of the saints and relics, vestments, indulgences and so on. At the end of the 15th century, after representatives of more prosperous classes had begun to join the communities, the initial radicalism gave way to moderate moods and trends. The Bohemian Brethren, particularly during this later period, were not merely a religious organization but also one which promoted education and culture. From its ranks came many prominent figures of Bohemian culture, including the well-known thinker Bishop Lukáš of Prague and *Comenius*. After the defeat in the Battle of the White Mountain in 1620, the Bohemian Brethren were routed and some of them emigrated to Poland and Germany. In the 18th century followers of this movement founded a new religious and social movement of the Herrnhuters (named after the town of Herrnhut in Saxony), whose communities spread to Latvia, Estonia and North America. Some of these communities were in existence until the first half of the 20th century.

BOLINGBROKE, Henry St. John (1678-1751), English writer and politician. In his "Letters on the Study of History" (1735) and a number of philosophical and political writings he adopted a deist standpoint, putting forward *"natural religion"* in preference to Christianity and other creeds, inseparable from superstitions and prejudices. He insisted that morality was independent of religious convictions and propagated *humanism* and free-thinking.

BOLOGNA CONCORDAT, an agreement between the French king Francis I and Pope Leo X that was concluded in 1516. The Concordat

made certain concessions to the Pope in comparison with the conditions forced upon the Papacy by the Pragmatic Sanction of Bourges (1438), which had established that the Church should be relatively independent in France, that the Church Councils should supercede the Popes and that the King should enjoy special rights, when it came to the appointment of leading members of the clergy. According to this Concordat, the Pope retained the right to be the supreme authority in the Church court, and *annates* were restored. There was no mention in the Bologna Concordat of the rights of Church Councils, but the King's right to appoint men of his choosing to leading offices in the Church was fully confirmed.

BONAVENTURE, Giovanni Fidanza, St. (1221-1274), an Italian Roman Catholic philosopher, general of the Franciscan Order and later Cardinal. He developed the ideas of *Neoplatonism* as expounded by St. *Augustine*, and considered the highest form of religious knowledge to be attainable through *ecstasy*. The picture of the world conceived by St. Bonaventure and his orthodox mysticism were aimed at combatting progressive ideas and the anti-feudal movements. He was canonized by the Roman Catholic Church in 1482.

BONCH-BRUYEVICH, Vladimir (1873-1955), prominent member of the Communist Party and the Soviet state, publicist and scholar, he worked alongside *Lenin*. He took an active part in the Great October Socialist Revolution, and was involved in the preparation and implementation of the "*Decree on the Separation of Church and State and School and Church*". After 1946 Bonch-Bruyevich was in charge of the Museum of the History of Religion and Atheism in Leningrad and after 1947 he led the History of Religion and Atheism Department of the History Institute, USSR Academy of Sciences. He devoted particular attention to the study of peasant movements of social and political protest, which outwardly had religious implications, and he published, among others, two works entitled "Materials on the History and Investigation of Russian Sectarianism" and "Materials on the History of Religious-Social Movements in Russia". Works by Bonch-Bruyevich on questions of Marxist atheism have been published in Volume One of his "Selected Works" (1959) and also in the book entitled "Selected Atheist Writings" (1973).

BONHOEFFER, Dietrich (1906-1945), German Protestant theologian, member of the Resistance, executed by the Hitler regime. His main theological ideas were formulated in letters, which he smuggled out of prison in 1943-44. Bonhoeffer went a long way in his criticism of traditional religious concepts. In his opinion, in the modern world God, as a moral, political or scientific hypothesis, had been outgrown and discarded. Bonhoeffer was a supporter of non-religious Christianity. According to him, Christianity should discard the idea of an other-worldly God and reject the idea of *dualism in religion*, namely, that there are two personalities, one human and one divine in Christ. The essence of Christianity, in his view, lay in the teaching of Man's love for his Neighbour. This teaching, he believed, ought to find practical expression in a just life in the name of one's fel-

lowmen, making essential active resistance to the forces of social evil. Bonhoeffer's ideas have been adopted by many modern theologians, in particular, by representatives of *Death-of-God theology, liberation theology* etc.

BONZE, the name given by Europeans to the shaven-headed Buddhist priests and monks in the countries of Asia.

BOOK OF THE DEAD, an Ancient Egyptian collection of texts relating to the age of the New Kingdom (c. 1500-c. 1100 B.C.), that bear witness to mortals' efforts to win immortality. It includes up to 200 chapters containing magical formulae, *prayers, spells* to ward off dangers that the dead man might encounter on his way to be judged by *Osiris* and to the fields of eternal bliss. Some ideas in the Book of the Dead, in particular conceptions of the "dread hell", have been incorporated, albeit in a modified form, into later religions, including Christianity.

BOOK OF HOURS (Greek **"Horologion"**, Russian **"Chasoslov"**), ecclesiastical liturgical book, containing *psalms, prayers*, canticles and other texts in the daily cycle of services (apart from the texts for the *Liturgy* itself that were collected in the *Service Book*). Books of Hours were designed primarily for the use of church lectors and cantors.

BOOK OF PSALMS, a Book of the *Old Testament* containing 150 psalms. The psalms in this Book were traditionally attributed to King *David*, but in the text there are indications to the effect that only Psalm 72 in the Authorized Version of the English Bible (Psalm 71 in the Russian Orthodox Bible) was in fact written by him (see 72:20). Historians of the Bible have established that no more than nine psalms belong to the early years of the Monarchy. New psalms were being incorporated into the Book right up until the time when the Old Testament was finally canonized. In the *Septuagint*, in addition to the psalms included in the Hebrew version of this Book, there is one additional psalm, which accounts for different systems of numbering used in different versions of the *Bible* translated from the Hebrew text and from the Septuagint. Some psalms are incorporated into the rituals of Christian and Judaic services.

"BOOK OF REVELATION", an article by *Frederick Engels* about the Apocalypse, or the *Revelation of St. John the Divine*. It was first printed in a British journal on questions of science, politics and literature entitled "Progress" in August 1883. Starting out from historical and linguistic principles in his criticism of the *Bible*, Engels demonstrated that the Apocalypse was the "simplest and clearest Book in the whole of the *New Testament*" (Marx/Engels, *Werke*, Berlin, Bd. 21, S. 10), and that the coded numbers in it masked the name of Nero and other bestial earthly rulers. According to Engels' calculations, the Revelation was written in 68 or in January 69 and thus it was possible to deduce from it what *Christianity* "looked like in the year 68". Engels noted that it had spontaneously come into being in Palestine as a result of the fusion of many sects, most of which had been Judaic. In the Apocalypse, Engels stressed, "there is nothing to be

found apart from the old Judaic and pagan idea to the effect that God or the gods need to be propitiated by sacrifices". This idea reworked by the teachers of early Christianity "consisted in the fact that the death of Christ is a great sacrifice, which once made, will be effective forever" (Ibid., S. 11). Engels asserts with justification that the visions described in the Revelation of St. John the Divine are "in most cases taken word for word from the prophets of the *Old Testament*" (Ibid., S. 12). Most important with regard to scientific *Biblical criticism* is the method used by Engels for analysis of the Apocalypse and his conclusion that in order to understand early Christianity the pictures painted in the Revelation by one of the early Christians are of "more value than all the other Books of the New Testament put together" (Ibid., S. 15). Engels' article played an important role in the scientific elucidation of the emergence of early Christianity.

BOOKS OF MACCABEES, non-canonical Books of the *Old Testament*; the Orthodox *Bible* incorporates 1, 2 and 3 Maccabees, while the Roman Catholic Bible and the English Bible include only 1 and 2 Maccabees. The name Maccabees comes from the name of the Jewish family, whose members—the father Mattathias and his four sons—led a revolt against the rule of the Seleucid dynasty in the sixties of the 2nd century B.C. The first three Books tell of the revolt and the events linked with it. Their authors are not known. The first book was written between 110 and 70 B.C. in Hebrew, but it has come down to us only in its Greek translation; 2 and 3 Maccabees were written in Greek (the second was written at the same time as the first but the third dates back to the 1st century A.D.). There exists a fourth book attributed to *Josephus Flavius*, which is essentially a philosophical treatise, its content having nothing in common with the other three.

BOOKS OF THE PROPHETS, a group of Books in the *Old Testament* which are held to be the works of prophets. Of these four are the Great Prophets (*Isaiah*, Jeremiah, Ezekiel and Daniel) and twelve are Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah and Malachi). The order in which the Books of the Prophets are arranged in the Old Testament does not correspond to the real order of their appearance. Some of these Books consist of several works written by more than one author. In the Book of Isaiah, for instance, Chapters 1-39 date from the second half of the 8th century B.C., while Chapters 40-55 were written during the period of *Babylonian Captivity* and were naturally written by a different author (in literature on the Bible this section is referred to as Deutero-Isaiah, while the remaining 11 chapters, written later still, are known as Trito-Isaiah). The Book of Zechariah also consists of three different parts by different authors. Other Books of the Prophets also undoubtedly represent compilations of this sort and they can only be attributed to specific authors in the very loosest way. With regard to their chronology the Books of the Prophets are divided into three categories: (1) Books written before the Babylonian Captivity (Isaiah, Chapters 1-39, Hosea, Amos and Micah); (2) Books written when the

Jews were taken prisoner and lived in captivity (Jeremiah, Ezekiel, Deutero-Isaiah, Obadiah and some others); (3) Books of the late Old Testament (Jonah, Joel, Daniel). Prophets provide a legendary, mythological explanation for the causes of disasters and misfortunes that befell the Jews of old over the course of the centuries and which were difficult for them to understand, especially in the light of the teaching to the effect that the people of *Israel* was God's chosen people. The Prophets accuse the Jews of failing to abide by the Covenant that they made with *Yahweh*, they interpret all their sufferings as punishment for this faithlessness, they predict disasters of an even worse kind and future intervention on the part of Yahweh in the end to ensure them *salvation* after all, since Yahweh will forgive his people and through the medium of the *Messiah* it is believed that he will re-establish the Jews' rightful position in the world.

BOSSUET, Jacques Bénigne (1627-1704), a French bishop who upheld the idea that human history was the accomplishment of God's purpose. As a result he paid much attention to vindication of the divine right of absolute monarchs and to the obligation and duty of the faithful to submit to the authorities without question. Bossuet became famous in connection with his demand made to the *Vatican* that autonomy be granted to the Roman Catholic Church in France. The French writers of the Enlightenment, in particular *Voltaire*, criticized his reactionary views.

BRAHMA, in *Hinduism* one of the gods making up the *Trinity* (or *Trimurti*) together with *Vishnu* and *Shiva*. Originally Brahma stood out as the supreme god, the creator and ruler of the world. Later he lost his pre-eminence while the other two members of the triad assumed more prominent positions.

BRAHMA SAMAJ ("Union of God"), a bourgeois-reformist religious society in India organized in 1828 by the outstanding Indian educationalist and reformer *Ram Mohan Roy*. The aim of Brahma Samaj was to bring together the progressive forces within the bourgeois state that was then emerging, to raise the cultural level of the country and to campaign for the abolition of caste, racial, religious and other barriers and for the reform of public education. Members of Brahma Samaj compiled textbooks on geography, astronomy, geometry, grammar and other subjects. The leaders of Brahma Samaj regarded a single, reformed religion based on the principles of *monotheism*, that was to be an all-embracing, universal creed representing a synthesis of the progressive aspects of *Hinduism*, *Islam* and *Christianity*, as a vehicle of social reforms of a bourgeois type. The propagation of the reformist ideas advocated by Brahma Samaj played a prominent role in the development of public life in India, its literature, science and culture. In the 20th century Brahma Samaj degenerated into a number of small intellectual societies and groupings.

BRAHMAN or BRAHMIN, (1) representative of the highest *varna* or *caste* in India, a professional *priest* in *Brahmanism* and *Hinduism*. The Brahmans monopolized as their own

province the study and interpretation of the ancient sacred literary works of Northern India – the *Vedas* and the rituals of worship associated with the latter; (2) in the religious and idealist philosophical teaching of the *Vedanta*, Brahman is a featureless sacred force, or absolute power, which allegedly constitutes the only reality, lies at the basis of the illusion of the world and is inherent in the priestly chant of *Vedic religion*.

BRAHMANISM, religion in Ancient India which in essence represented the Vedic tradition at the time when slave-owning society was first emerging. The holy writings of Brahmanism include the *Vedas* and extensive commentaries relating to the latter (the Brahmanas, the Aranyakas and the *Upanishads*). Brahmanism provided religious substantiation for the division of society into *varnas* and the teaching of the *transmigration of souls*. According to Brahmanism, the most important virtues were unquestioning submission to the *Brahmans*, deification of kingly power, fulfilment of the *Dharma* of one's own varna, observation of the rituals prescribed for the varna concerned. All this allegedly creates a favourable *Karma* and thus leads to a new, better reincarnation, and eventually to a merging with the Absolute, namely, the God-Creator *Brahma*, for all living beings are but particles of him. Failure to carry out the demands of the Dharma leads to unfortunate reincarnations. Brahmanism retained belief in the main gods of the *Vedic religion*, although some of their functions underwent changes that reflected the class-based stratification of society.

BRAHMIN. See *Brahman or brahmin*.

"BRATSKY VESTNIK" (Fraternal Messenger), journal of the *All-Union Council of Evangelical Christians – Baptists* which has been published in the USSR since October 1944. Six issues are published annually. The main purpose of this journal is seen by the ACECB to be the "correct education" of members of the Church "from both the spiritual and the civic point of view".

BREAKING OF THE BREAD, specific form of the rite of the *Eucharist* in certain Protestant Churches and sects (*Evangelical Christians, Baptists, Adventists, Mennonites, Pentecostals* etc.). Unlike the *Roman Catholic Church* and the *Orthodox Church* they do not regard the Breaking of the Bread as a *sacrament*, but consider it a rite symbolizing the unity of the faithful. Evangelical Christians, Baptists, Mennonites and Pentecostals celebrate the Breaking of the Bread on the first Sunday of every month and the Adventists, four times a year (on the first Saturday of every quarter). Before the Breaking of the Bread Adventists carry out ritual feet-washing.

BREVE or PAPAL BRIEF, a letter from the *Pope* on questions of minor significance as opposed to the Papal *Bulla* issued on more important questions. The contents are reinforced by the addition of the Papal seal; it is not, however, signed by the Pope but by one of the *Cardinal* secretaries.

BREVIARY, a book used by Roman Catholic clerics, containing short extracts from the *Bible*, works by the

Fathers of the Church, Lives of the Saints, psalms, prayers, hymns and other texts used in services. Breviaries consist of four parts (for the four seasons of the year), each of which contains four chapters.

BRIDE-MONEY, payment for a bride (in money and property) when a Moslem marries. The size of the bride-money depends upon the agreement reached between the two families, their property and social position. Although, according to the *Sharia*, the bride-money belongs to the bride, this ruling is of a strictly formal character. In reality it is the parents of the bride who receive this money, and who keep part for themselves (hence the Turkish word for it "kalym"—which means "remainder"). The payment of this money turns the bride into an object that can be "bought" and "sold", into a commodity, thus debasing her human dignity.

BROSSES, Charles de (1709-1777), French thinker of the Enlightenment, one of the *Encyclopaedists*. In his book "Du culte des dieux fétiches" (On the Cult of Religious Fetishes, 1760) he demonstrated that *fetishism*, stemming from fear and ignorance, was an ancient and essential stage in all religions. Brosses came out against efforts to attribute the concepts "god" or "spirit" to the religious creeds of primitive peoples, since these are "our" words, far too recent in origin and far too abstract for that to be the case. Brosses was among the first to apply historical methods in the investigation of early forms of religion.

BROTHERHOODS, (1) religious associations and mutual-aid societies widespread in 11th and 12th-century Europe and closely allied with craft guilds. They were usually attached to a local church and united craftsmen from a particular calling and had their own charters. Later brotherhoods often turned into centres of religious free-thinking and heresies. They came to be persecuted by the Roman Catholic Church and often developed into secret organizations. As absolute monarchies became more firmly established these brotherhoods broke up; (2) religious and educational organizations with political overtones which emerged in the period from the 15th to 18th centuries and were affiliated to the local Orthodox churches in the Ukraine, Byelorussia, Lithuania and Bohemia. These brotherhoods campaigned to uphold the independence of the Ukrainian and Byelorussian peoples; (3) clerical organizations in Russia, which were set up in accordance with the Law of 1864 and were designed to combat the *Old Believers'* movement and sectarianism and which also engaged in missionary work; (4) the name adopted by certain monastic orders.

"BRUNO BAUER AND EARLY CHRISTIANITY", a work by Frederick Engels written for the newspaper "Der Sozialdemokrat" in April 1882 on the occasion of *Bruno Bauer's* death. Despite his split with Bauer after the latter veered towards the political right and began to support the Prussian monarchy and subjective idealism, Marx and Engels continued to keep abreast of his critical works bearing upon the *New Testament* and the history of early Christianity and they held these in high esteem, as is clear from Engels' article. After not-

ing that "official theologians ... plagiarized him and therefore maintained a silence of death about him", Engels maintains that Bauer "was worth more than them all and achieved more than any of them" in respect of the question as to "the historical origin of Christianity" (Marx, Engels, *Collected Works*, Vol. 24, p. 427), and also regarding clarification as to how and why the popular masses in the Roman Empire preferred Christianity to other religions widespread at the time. As a result of the analysis of the *Gospels* undertaken by Bauer, Engels noted that if almost nothing from the whole content of the Gospels turned out to be historically provable, then "even the historical existence of a Jesus Christ can be questioned" (p. 428). After referring to the fact that "the German philosopher is prevented by his idealism from seeing clearly and formulating precisely", Engels goes on to expound "our own conception of this point, based on Bauer's works and also on our personal study" (p. 431). Engels gave consideration to the question as to the time and place of the emergence of Christianity, revealing the social causes and conditions of its emergence and pointing out the ideas on which it had drawn, analyzing as he did so the class composition of the first Christian communities, their social demands and ideological aims. Engels demonstrated why Christianity became one of the *world religions* and was later to become the ideology of the ruling classes. Engels' work is of enormous ideological significance for the scientific analysis of religion.

BRUNO, Giordano Filippo (1548-1600), an Italian thinker who propounded his theory of a coherent, material *Universe*, who criticized the *religious picture of the world* and many Christian doctrines. While paying tribute to *pantheism*, he denied the existence of God the Creator and Ruler of the world. He developed further the heliocentric theory of *Copernicus* and expounded a thesis to the effect that there existed large numbers of other worlds. He resolutely opposed the idea that there existed a life beyond the grave. Bruno regarded religion as a force that gives rise to wars, strife and vices in society. For advocating such ideas in public Bruno was tracked down by the Inquisition, eventually arrested and burnt at the stake.

BUBER, Martin (1878-1965), reactionary philosopher, professor of Judaic philosophy and theology at Jerusalem University. In the process of campaigning against Marxist philosophy and atheism he developed so-called dialogistic philosophy which pronounced the purpose of man's life to be "meeting" and "dialogue" with God by means of the mysticism of *Hasidism*. He maintained that Judaic *monotheism* and the moral principles contained in the Old Testament have universal value. Buber linked his religious and philosophical concepts to the bourgeois-nationalist ideas of *Zionism*. He also advocated religious *existentialism* and came under the influence of both philosophical *irrationalism* and mysticism. Buber's ideas are popular amongst Judaist and other modernist theologians in the West. His main works are "Daniel" (1913), "I and Thou" (1923), "The Origins and Essence of Hasidism" (1960).

BUCHMANISM, a religious-cum-ethical doctrine, which denies the social nature of the antagonistic contradictions of capitalism and attributes them all to the "moral imperfections" of the individual. The founder of Buchmanism was the American Protestant minister, Frank Buchman (1878-1961). Buchmanism is a militant clerical movement which has its own international organization—the Foundation for Moral Rearmament. It calls upon its members to follow the "four absolutes" (honesty, purity, self-denial and love) and makes wide use of both church and secular mass media in order to make the ideas of Buchmanism infiltrate the public consciousness. The activities of the Foundation are directed from annual conferences and also from three centres which are in the United States, Britain and Switzerland.

BUDDHA (Sanskrit word meaning "the Enlightened", or "Awakened One"), in *Buddhism* the being who, after a great number of reincarnations, has attained perfection and is capable of pointing out to others the path leading to religious *salvation*. In this fundamental, broad sense any human being can become a buddha by achieving more and more virtues and an understanding of the vanity of all earthly attachments. The Buddhist pantheon includes hundreds of such buddhas. In its more narrow sense the word Buddha is the name of the founder of Buddhism—Siddhartha Gautama, who after achieving "enlightenment" came to be known as Buddha Shakya-muni. He was the son of a kshatriya chieftain, whom legend later elevated to the position of king of a small state, situated in the central reaches of the Ganges. The wife of King, Maha Maya, gave birth to him after *immaculate conception*. When he had reached adulthood Gautama came to the conclusion that all existence is suffering. He went away to live as a hermit and after seven years he "achieved enlightenment" and began to preach it in the towns and villages of India. He expounded the main tenets of his teaching in a sermon at Benares (the "Four Holy Truths"). His pupils set up the first monastic community there had ever been on earth. Buddha died at the age of 80. In 1956, Buddhists solemnly celebrated the 2500th anniversary of this event. The question as to whether the stories of the Buddha's life compiled in the 2nd and 3rd centuries A.D. are based on recollections of a real preacher or not, has yet to be demonstrated scientifically. All that is beyond doubt so far is that Shakya-muni could not have been the single-handed founder of Buddhism as represented in Buddhist canonical writings.

BUDDHISM, one of the three *world religions* which took shape in India in the middle of the 1st millennium B.C. and later spread to the countries of Southeast and Central Asia and also to the Far East. Followers of Buddhism consider that it came into being as a result of preaching by *Buddha* Shakya-muni. In reality its emergence stemmed from important changes within Indian society, the collapse of clan and tribal ties and customs, increased class oppression and the appearance of large slave-owning states. Former tribal religions no longer met the requirements of new

social conditions. From among the numerous religious groups that had moved away from *Brahmanism* and advocated their own paths for religious *salvation* in the 3rd century B.C., there was now taking shape a more or less united Buddhist organization (the order of monks or Samgha) and doctrine, enjoying the energetic support of secular power (i.e. King *Ashoka*). Buddhism teaches that any being, any life, in all its forms and manifestations, is evil, bringing suffering to all that exists. The cause of evil and suffering is the attachment felt by man and other living creatures to the world perceived with our senses, which is, in reality, a mere illusion, a perpetual cycle of rebirth (*Samsara*). Any human emotion, passion or desire only aggravates suffering, leading to new still more terrible reincarnations. In order to wrest oneself out of this "cycle of being" it is essential to overcome ignorance, to understand the essence of the world, to renounce any thirst for life, or aspiration to life's pleasures, to power, to wealth, to understand the fickleness and transitory character of all that is earthly, since only then is it possible to embark upon the "path of salvation". The so-called Eightfold Path to Salvation is the upright life, whose essence lies in the gradual surmounting of all thirst for life within oneself, of all attachments; it is a path of complete aloofness, on which there are no longer any place for joy even at the prospect of salvation close at hand. Salvation itself consists in the transition from Samsara to *Nirvana*, non-being. In early Buddhism only hermit monks could aspire to this salvation. Laymen could only hope for better reincarnations, if they made generous offerings to monks and observed five moral precepts (Pancasila): to abstain from perpetrating evil, from falsehood, from theft, from sensual excesses and from alcohol or other intoxicants. The teaching of Buddhism was advantageous to the ruling classes, since it explained all evil on earth, including exploitation, as the fault of the suffering individual himself, who allegedly created for himself in earlier reincarnations such a fate (*Karma*), and also because it advocated meekness and humility as the most important virtues bringing man deliverance from the sufferings of earthly existence. During the reign of the Kushan Dynasty (first centuries A.D.) Buddhism flourished significantly in India, but after that its influence waned and it yielded ground to *Hinduism* and by the 12th century it had almost disappeared from India, while becoming widespread beyond its frontiers. Within Buddhism there has always been controversy between a large number of sects and different schools of thought. *Hinayana* is regarded as the most ancient form of Buddhism. Another school is that of *Tantrism*, or Vajrayana. It was mainly *Mahayana* Buddhism that spread beyond the confines of India. In the 14th-16th centuries, *Lamaism* developed in Tibet. It was in the form of Ch'an (Zen), that emerged in China in the 5th century, that Buddhism became popular in the bourgeois countries of the West. In recent decades a number of trends of *Neo-Buddhism* and Meta-Buddhism have emerged. At the present time Buddhist organizations in the countries of Asia play a wide range of social roles. Some of them are actively engaged

in the struggle for national independence, against colonialism and neocolonialism. A number of international Buddhist organizations have been established.

BUDDHIST PHILOSOPHY, the philosophical content and substantiation of Buddhist teaching. Early *Buddhism* spread in the form of parables and aphorisms pronounced by *Buddha* and commented on by his disciples. Buddhism adopted the idea of a cycle of reincarnations from the ancient religions of India. The path from one incarnation to another condemns man to suffering, deliverance from which he can only seek through the attainment of *Nirvana*. Man through his own efforts and without mediators, through a virtuous life, passing through the stages indicated in the Four Noble Truths and becoming an *arhat*, can break the cycle of reincarnations and attain Nirvana. Buddhists acknowledged the reality of the external world and man's intellectual or spiritual world, while holding at the same time that in the world there is nothing except processes of flux and development. The soul is not a constant substance and cannot exist for ever. The main tenet of the teaching was held by Buddhists to be the call for love for all that is living (in philosophy, this is referred to as Santana) and strict submission to the commands of the mind: knowledge must serve to promote a pious life and is essential for deliverance from suffering. After Buddha's death a split between his followers took place. Some of them (followers of the *Hinayana* trend) remained faithful to the traditional view attempting, however, to lend Buddhist teaching a strict logical consistency (the philosophical schools of the Vaibhashikas and the Sautrantikas – in the teaching of the latter elements of dialectics are to be found). Another school, that of *Mahayana* Buddhism, reformed all aspects of Buddhist teaching, lent Buddha the attributes of a deity, introduced religious rituals, reverences, prayers, renounced the so-called Eightfold Path, while offering the masses a broad and easy path of deliverance through the cult of Bodhisattvas (spiritual mentors). The poet *Nagarjuna*, who was a reformer of Buddhism and founder of the Sunyavada (Madhyamika) school, formulated the idea of a material and spiritual world that are one, since they are both based on an illusion, an idea that was later taken up by Dharmapala Asanga (leader of the Yogacara school) and the philosopher Vasubandhu. The essence of this teaching was that there exists Santana – the flow of consciousness, which consists of combinations of *Dharmas*, elements whose only characteristics are that they are relative and momentary. The world consisting of momentary combinations of momentary dharmas is unreal, illusory. The existence despite this of the material world is explained with reference to the existence of *Karma* (on a general and individual plane). Birth and death are also only seen as moments in this endless flow of dharmas. Nagarjuna also considered that Shunyata (or the void) was true and absolute, even over against Nirvana as expounded in early Buddhism.

BUKHARI (al-BUKHARI), Mohammed Ibn Ismail (810-870 A.D.),

prominent Moslem teacher who played a significant role in the compilation of the Islamic collection of traditions or the *Hadiths*. The collection which he compiled is one of those which constitute the *Sunna*. His collection entitled "Al-Jami'al-Sahih" is regarded as the most authoritative of the Six Sound Books of the Sunna.

BULGAKOV, Sergei (1871-1944), Russian economist and mystical philosopher. He emigrated from the Soviet Union in 1923 and between 1925 and 1944 he was the Dean of the Orthodox Theological Academy in Paris. Bulgakov made the transition from "legal Marxist" to a religious stance. According to him, culture, social and national relations formed outside Christian ideals are disastrous for mankind. This led him to view the revolutions that took place in 20th-century Russia and had nothing to do with religion as a presage of a catastrophic end to history. The dominant idea in Bulgakov's teaching was that of God's incarnation, i.e. the ties, connecting links between God and the world he has created—*sophia* or Divine Wisdom. Bulgakov's *Sophiology*, that was utterly mystical and mythological in character, is expounded in his works such as "Undying Light" (1917) and "Concerning God Incarnate" (1933-1945).

BULGARIAN ORTHODOX CHURCH, one of the 15 autocephalous Orthodox Churches. It came into being in the 9th century. When the country was overrun by the Greeks (10th-12th centuries) and the Turks (14th-19th centuries) it came under the jurisdiction of the Patriarch of Constantinople, who used to send Greek priests to Bulgaria to support his interests there. In the mid-19th century, as a sense of national identity gained ground, the Bulgarian Orthodox Church began openly to express its dissatisfaction with the anti-Bulgarian policy of the Patriarch of Constantinople and to demand that it be recognized as independent. The Patriarch, however, refused to satisfy these demands. The Turkish government in an effort to exacerbate these contradictions instituted, through a decree of the Sultan, an independent Bulgarian *exarchate* headed by the senior Bulgarian Metropolitan and consented to the convocation of a Synod under his chairmanship. Although the election of an exarch required the approval of the Sultan, this move did ensure a certain amount of independence for the Bulgarian Orthodox Church. The Bulgarian exarchate was not recognized by Constantinople. In response to this, the Bulgarians declared that, for purposes of ecclesiastical administration, they were breaking away from the Church of Constantinople, a move that the Patriarch of Constantinople regarded as schismatic. The Bulgarian Orthodox Church only ceased to be regarded as schismatic after 1945, when the status of a patriarchate was restored to it. In 1953 this Church was granted complete independence—*autocephaly*—and it is now headed by a Patriarch. The Bulgarian Orthodox Church has eleven eparchies, 3,720 churches and chapels, 120 monasteries, a theological academy and a seminary. The Bulgarian Orthodox Church is loyal in its support of the country's socialist power. Since

1961 it has been a member of the *World Council of Churches*.

BULL, name given to the most important edicts issued by the *Pope*, containing mandates, resolutions, instructions and sealed with a bulla. It is written on parchment and in the third person and opens up with the Pope's name and the formula "Bishop, servant of the servants of God...".

BULLA or **BULL**, a round leaden seal attached to Papal bulls, and, in mediaeval times, also to royal or imperial edicts.

BULTMANN, Rudolf (1884-1976), German Protestant theologian. In the 1920s he was an adherent of *Neo-orthodoxy* but later turned to *existentialism*. God, according to Bultmann, was not some metaphysical essence, or object outside Man. For him God existed only as an inalienable correlate of Man. His existence could not be demonstrated with recourse to reason, but is comprehended "existentially", in the act of faith. Bultmann first introduced the idea of the *"demythologization"* of the *New Testament*. Bultmann held that insofar as modern man had ceased to believe Biblical myths to be real, *Christianity* needed to be demythologized, in other words, the Christian myths should be interpreted not literally, but anthropologically, existentially and only regarded as providing symbolic images expressive of man's relationship to God. Bultmann exerted a major influence on all modern Christian theology.

BURIAL RITES, one of the early forms of religious beliefs which embraces a complex range of ideas: after death man continues to lead the same life as before; his *soul* (spirit) either remains among the living or makes its way to a special realm of the dead (world beyond the grave), but in both cases it retains the capacity to influence the affairs of his living fellow-tribesmen (members of his tribe or community); there is no insurmountable barrier between the world of the living and the world of the dead and every dead person may return again to the world of the living after being reincarnated as one of the new-born members of the clan or tribe. Burial rites exist in the history of all peoples and in all religions. They include practices for the destruction of corpses (by burning, burial in the ground or water, scattering of ashes, cutting into pieces, exposure or leaving them to be eaten by animals or birds) or partial conservation (mummification, storing of skulls or dried heads), the erection of structures over graves (mounds, log-canopies, burial vaults, mausoleums and so on), the offering of sacrifices, funeral banquets, *mourning* for the deceased and *taboos* linked with the latter. The emergence of burial rites dates back to the Upper Palaeolithic period. They were incorporated into later religious systems as an integral component of the latter and in these systems traces of the early beliefs can easily be identified: in Orthodox burial rites, for example, funeral pancakes and "kutya" (a dish of rice and raisins) eaten at the funeral banquets, and a special meal at the grave of the deceased on the occasion of *Radunitsa* (celebrated during the first week after *Easter*) and on other days set aside for remembrance of the dead, can be traced back to pagan burial ceremonies of Ancient Slavs.

BURIAL SERVICE, ecclesiastical rite performed for the dead at the request of the faithful.

BURNING BUSH, in Biblical mythology, a bush that burned but was not consumed by fire, with which is linked the "great revelation": from this bush came forth the voice of God, who instructed *Moses* to set out for Egypt and to lead the Israelites out of captivity to the Promised Land. God for the first time revealed himself to Moses as *Yahweh* and endowed him with miraculous powers.

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CABANIS, Pierre Jean Georges (1757-1808), French physicist inclined towards *vulgar materialism*. He turned his attention primarily to the substantiation of materialism and atheism with data drawn from man's physiology: he came to the conclusion that the brain is a special organ for the "secretion" of thoughts, just as the stomach performs digestive functions or the liver excretes bile. Elements of vulgar materialism are to be found in Cabanis' work side by side with agnostic doubts and, by the end of his life, *vitalism*.

CABBALA (from the Hebrew "qabbalah" meaning literally "received" or "traditional lore"), mediaeval religious-mystical teaching which became widespread among the followers of *Judaism*. The first book, in which in approximately the 3rd century the teaching of Cabbala was recorded, was "Sefer Yecirah" (Book of Creation). Its anonymous author taught that the basis of all that exists is a single *God*, that the Universe is founded on ten numbers and the 22 letters of the Hebrew alphabet. Cabbalistic *mysticism* was developed further in the anonymous book "Zohar" (Radiance), which appeared around the 13th century in Spain. While maintaining that God lacks all attributes the author of "Zohar" represents the deity as "infinity" and the world of things as an "emanation" or the flowing forth of divine strength. Contradicting itself, the "Zohar" contains references to ten Sefirot, or creative attributes of the deity, through which it reveals itself and makes itself known. Cabbala admits the *transmigration of souls*. On the basis of cabbalistic computations divinations were made and the Cabbala was used for purposes of *magic*.

CABET, Etienne (1788-1856), French Utopian socialist. In his "Voyage en Icarie" (Journey to Icaria, 1840) he paints a picture of a society of the future, which is attainable if the rich and the poor become reconciled on the basis of equalized consumption. Cabet thought that religion should be retained in the society of the future. Marx described Cabet as a popular, although extremely superficial, proponent of communism.

CACHIN, Marcel (1869-1958), a leader of the French and international labour and communist movements, one of the founders of the French Communist Party. Cachin subjected religion to harsh criticism and propagated dialectical and historical materialism. In response to religious critics of Marxism Cachin turned their attention to the fact that Communists not only do not reject morality but that they also provide solid scientific substantiation for it.

CACUS, fire-breathing giant in Roman mythology, son of the god of

fire and metal-working, *Vulcan*. According to myth he lived on the Aventine Hill of Rome, in a cave.

CAFFER (Arabic word meaning "unbeliever"), infidel, atheist or heretic. *Islam* legitimized the holy war – or *Jihad* – against unbelievers. Christians and Jews are not regarded as infidels. Yet if they attempt to eradicate Islam or to occupy Moslem territory, then they are declared unbelievers and Jihad directed against them is considered legitimate.

CAIN, according to Biblical legend the eldest son of *Adam* and *Eve*, who killed his brother Abel, a "keeper of sheep", because the Lord *Yahweh* had respect to Abel's offering, while to Cain's offering he had not respect.

CAIN'S MARK, a special mark which God set upon *Cain*, *Adam*'s and *Eve*'s eldest son, according to Biblical legend, because he had killed his brother Abel out of envy.

CALENDARS, RELIGIOUS, calendars which give the dates of religious festivals and which provide information about various religious and Church events. The Ancient Greeks and Ancient Romans are known to have had such calendars, which listed the days of festivals and sacrifices. In the year 448 a religious calendar was compiled which represented a transition from pagan calendars to Christian calendars. From that time onwards Christian calendars have been regularly compiled in the form of lists and collections of legends about saints and religious festivals ordained to be celebrated on particular days of the year. These calendars were known as *martyrologies*, prologues, synaxaria, and *menologions*.

CALIPH (Arabic word meaning "successor"), spiritual and temporal head of the theocratic Moslem state (the Caliphate). The first Caliphs (632-661) were regarded as successors of the Prophet *Mohammed*. Subsequently the Caliphate became a hereditary position with the establishment of the Ummayyad and Abbasid dynasties (661-750 and 750-945 respectively). From the 10th century onwards the Caliphs were simply regarded as first among the religious leaders of the Moslems.

CALVIN, Jean (1509-1564), one of the leaders of the *Reformation*, the founder of *Calvinism*. He was born in France. By the beginning of 1534 he had broken with the Roman Catholic Church, and as a result of persecution he fled to Switzerland. In 1536 his first major work, "Christianae Religionis Institutio" (Institutes of the Christian Religion), appeared there. In 1541 Calvin established himself in Geneva, which was to become one of the centres of the Reformation. Characteristic of Calvin's teaching was his dissemination of the importance of worship of God and his insistence on the implementation of God's commandments in the life of Church and society. He elaborated a series of "Ordinances" in 1541, which assumed the nature of state law. Calvin gave voice to the views and mood of the bourgeoisie then struggling for power and which saw its achievements as predestined by God, as a sign that they had been "chosen" for his service.

CALVINISM, one of the three main Protestant movements (alongside Lutheranism and Anglicanism) which adopted the ideas of *Jean Calvin*. It took shape during the age of the *Reformation* and gave the fullest expression to its bourgeois leanings. Central to Calvinist theology, based on the principle of justification by faith alone, is the teaching of *predestination*, according to which men's fate is predestined by God and this cannot be changed by any manner of "good deeds". Closely linked with this teaching of predestination are Calvinist ideas of "secular vocation" and "secular asceticism", which reflect the spirit of "bourgeois thrift", while success in business is regarded by Calvinists as a sign that a man has been chosen for salvation. From a Calvinist viewpoint political aims must be subordinated to the task of bringing about the "Kingdom of God" on earth. "God's word" is regarded as the foundation of faith, as expressed in the *Holy Scriptures*. Rituals of Christian worship in Calvinism have been drastically simplified. Veneration of the Cross and icons is rejected. Baptism and the Eucharist are the only two of the seven Christian *sacraments* that are retained and these are viewed as symbolic rites. Pastors and preachers in Calvinist communities are elected by the faithful. From the mid-16th century Calvinism began to spread beyond the borders of Switzerland – to France (*Huguenots*), to Scotland and England (*Puritans*), to the Netherlands, Germany, Hungary and Poland. At the present time Calvinism is represented by the Reformed Churches and Congregationalism.

CAMISARDS, participants in the popular anti-feudal revolt of 1702-1705 in Languedoc (southern France) who protested against the increased taxes and levies introduced by Church and state and also the revocation of the Edict of Nantes and the religious persecution of the *Huguenots* (Calvinists). The Camisards demanded that the new taxes be abolished and *Calvinism* legalized, which among the Camisards had assumed features of a peasant-plebeian heresy complete with a programme demanding social levelling. The revolt was crushed, however isolated actions by the Camisards continued until 1715.

CAMPANELLA, Tommaso (1568-1639), Italian thinker, political leader and Utopian communist. While still a Dominican monk he attacked theological *scholasticism*. On several occasions he was persecuted by the *Inquisition*. For his involvement in a plot against Spanish rule in Calabria he was sentenced to life imprisonment. During the 27 years he spent in solitary confinement he wrote many works on philosophy, astronomy and medicine. His work "Civitas Solis" (City of the Sun) brought him international fame: in it he described an ideal society of the future, which he imagined as a communistic community, where private property had been abolished. Despite the naivety and inconsistency of his Utopian dreams his work placed him among the heralds of scientific socialism.

CAMUS, Albert (1913-1960), French existentialist philosopher, writer, member of the Resistance during the Second World War. His main philosophical works were "Le

Mythe de Sisyphe" (Myth of Sisyphus, 1942) and "L'Homme révolté" (The Rebel, 1951). In these he justified stoical, rebellious behaviour of the individual bereft of any hope for success in his activity or in his struggle: he held that the absurdity of Man's existence was the inescapable norm of life. With regard to religion he adopted an unmistakably atheist position. He was the author of short stories, novellas and an anti-fascist parable of a novel entitled "La Peste" (The Plague, 1947). Camus' writing is characterized by numerous contradictions, and a mixture of humanist views and individualism.

CANDLES, articles used in worship in various religions. They are used during services in places of worship, which is an echo of ancient beliefs, linked with concepts of the magical significance of smoke and the cleansing power of fire.

CANON (from the Greek "kanon" meaning "rod", "measuring line", "standard"), a collection of rules, dogmatic in character. In *Christianity*, (1) laws or rules which allegedly stem from *Jesus Christ* himself and the *Apostles*. In the broad sense of the word the Canon means the rules applying to dogma, worship, Church organization, that have been lent the status of laws by the Church; in the narrower sense a decision by the *Oecumenical Council* regarding the ordering of the Church and religious life; (2) all those Books in the *Bible* which have been recognized as "divinely inspired" – the *Holy Scriptures*. The rules followed by the Orthodox, Roman Catholic and Protestant Churches for officially receiving a book as Holy Scripture vary somewhat; (3) hymnological canon: this refers to the stanzas of poetry which began to be inserted, in the Orthodox Church, between the verses of the Biblical Canticles sung during matins. In most places the text of the Canticles later disappeared, with the exception of the Magnificat, leaving only the odes, which are now known as the Canon; (4) in Roman Catholic and Anglican Churches a member of the *chapter*.

CANON LAW, in the *Orthodox Church* a collection of laws (Canons), i.e. rules established mainly at *Oecumenical Councils* and certain other Councils (up until the 9th century). A large part of these rules was incorporated into *Ecclesiastical Law*, that operated in Tsarist Russia. In the *Roman Catholic Church* Canon Law includes rules passed at Church Councils and also decrees passed by the *Popes*. The norms of Canon Law adopted at the beginning of the 20th century determine internal relations within the Roman Catholic Church. They were systematically codified in the Codex Iuris Canonici (Codex of Canon Law) promulgated by Pope Benedict XV in 1917. In 1983 a new Codex came into operation. Canon Law is not law in the strict sense of that word, in that it does not stem from the state authorities and its rules are not supported by any force of state coercion. Norms of Canon Law can be regarded as legal only insofar as they are recognized as binding by a particular state.

CANONIZATION, in *Roman Catholicism* and in the *Orthodox Church* the act of adding certain persons to the assembly of saints. A specific procedure for canonization was only

introduced in the 10th century (the first historically attested canonization is that of Ulrich of Augsburg in 993), although veneration of the saints began at the time when Christian worship was first taking root. The process of canonization still continues today, because worship of the saints remains an effective way of maintaining the Church's influence over the faithful.

CANOSSA, a castle in northern Italy, famous for the fact that the German King and Holy Roman Emperor, Henry IV (1050-1106), who had been defeated in the *investiture* struggle against *Pope* Gregory VII, and had been deposed and excommunicated, had to ask for absolution from excommunication at its gates in a most humiliating fashion. In keeping with the Pope's demands, Henry IV came into the castle on foot and dressed in nothing but rags. The expression "to go to Canossa" has acquired a figurative meaning – to agree to humiliating capitulation.

CANTOR (Latin word meaning "singer"), chorister in a Roman Catholic Church. Teacher of music, choir-master, organist or the church music composer in Protestant Churches. In a Jewish *synagogue* the cantor, or hazzan, is the leading singer who chants prayers during services.

CAPUCHINS (from the Italian "cappucio" meaning a "large hood" or "cowl", such as that worn by the Capuchin Friars, hence the name), monks of a mendicant Roman Catholic order founded in 1525 in Italy in an effort to counter the influence of the *Reformation*. It was officially instituted by Clement VII in 1528. Originally the Capuchins were an offshoot of the Franciscan Order. They existed as an independent order from 1619. The Capuchins zealously defended the *Papacy* in the period of the *Counter-Reformation* and later engaged in religious propaganda aimed at strengthening the influence of *Roman Catholicism* over the masses. The Capuchins were also involved in missionary work, making it easier for the colonizers to consolidate their power. The Capuchin Order still exists today.

CARDINAL, in the hierarchy of the *Roman Catholic Church* the second rank after the *Pope*. Cardinals are appointed by the Pope with the agreement of the *consistory* – the assembly of the cardinals – and they are his immediate counsellors. The Pope is elected from among the cardinals at the *conclave*.

CARLYLE, Thomas (1795-1881), Scottish philosopher, historian and essayist. In his views he came close to *pantheism*: he believed that the divine idea (that might just as well be called the soul of the world or Good) constitutes the foundation of visible reality, the essence of every individual. Without attaching importance to the external aspect of religion, Carlyle saw it primarily as faith, expressive of the link between Man and the "mysterious Universe", between Man and God. For him all that was genuine was achieved with the help of *revelation*. History, according to Carlyle, is created by great men or heroes ("On Heroes, Hero-Worship, and the Heroic in History", 1841). While idealizing the Middle Ages, Carlyle adopted a

critical stand as regards bourgeois society.

CARMELITES, a mendicant Roman Catholic *monastic order.* It was founded by a group of *crusaders* headed by Berthold of Calabria in 1155 in Palestine. The name is derived from Mount Carmel, on which the founders of the Order first settled after they had built a *chapel.* After the failure of the *Crusades* the Carmelite monks resettled in Western Europe in the 13th century, where they founded several monasteries. The Rule of the Order was officially approved by the Pope in 1247. Among the Carmelites were monks in favour of a stricter rule and others who sought a mitigated one. After the Council of Trent (1545-1563) the Carmelites finally divided up into a number of groups. In Spain an order of Discalced Carmelite Sisters was set up in 1462 by St. Teresa of Ávila, and later a similar order of monks emerged, which in 1593 was recognized as independent. The Discalced Carmelites led lives of recluses and they observed the primitive rule. The Carmelites are still active today. In traditionally Roman Catholic countries the Church entrusts to them work involved in the upbringing and education of children and young people, and missionary work.

CARNEADES OF CYRENE (214-129 B.C.), philosopher of Ancient Greece, representative of classical scepticism. Carneades criticized teleological proof of the existence of God (see *Teleology*) by pointing to the imperfections of the world and life.

CARTHUSIANS, Roman Catholic *monastic order,* whose first monastery was founded in 1084 near Grenoble at Grande Chartreuse (the Latin version is Cart(h)usia, whence the name of the Order) and it was officially approved by the *Pope* in 1176. The first Carthusian convent was set up c. 1234. The Order became one of the largest feudal landowners in the Middle Ages. One of the main sources of the Order's wealth was the production and sale of the liqueur "Chartreuse". During the French Revolution of 1789 the Order lost a large part of its land and its influence diminished. At the present time there are small Carthusian communities still to be found in Italy, Spain, France and some other countries.

CARVAKA. See *Lokayata, carvaka.*

CASSIRER, Ernst (1874-1945), German neo-Kantian philosopher. He investigated religion in the framework of a symbolic philosophy of forms of culture – autonomous creations of the spirit – in which Man creates a symbolic world. Among these creations he numbered science, religion, mythology, art and language. Religion he defined as the symbolic expression of the highest moral ideals, as a sign system that participates in the communication of feelings through acts of worship. Cassirer held that religious faith is a phenomenon originating from Man's mind, and that it is shaped in accordance with the laws of cognition.

CASSOCK, outer garment worn by Roman Catholic and Orthodox priests and monks when they are not holding services.

CASTE (from the Portuguese "casta" meaning "race", "breed", "an-

cestry"), a self-contained and separate social group, with a strictly defined type of occupations, its own life-style, customs, traditions, rules etc. The caste to which an individual belongs is determined by his birth and the people with whom he shares common origins. Marriage is only allowed within the given group. Professions, rights and obligations are passed down from one generation to another. The caste system is built up on the hierarchical principle and its prerequisite is inequality that is recognized as immutable, the division of the castes into "higher" and "lower" ones and the resulting *taboos* regarding specific forms of contact with members of the "lower" castes, which are considered "contemptible" and "untouchable". Caste divisions are sanctified by religion (in *Brahmanism* and *Hinduism*). The appearance of the caste system is bound up with the development of relations between various ethnic groups, with the appearance of the social division of labour and the crystallization of class-based society.

CASUISTRY, shrewdness in argument, in proving dubious propositions. In *Judaism* subtle interpretation of the *Torah* or *Talmud*. Talmudic casuistry, or pilpul, consists of deliberations on a topic connected with religion or ritual, a whole host of hair-splitting subtleties, sometimes bereft of firm logic or foundation. A champion at Talmudic casuistry would be he who proved able to demonstrate why something that is forbidden should be permitted, or to find arguments for and against one and the same proposition.

CATACOMBS (from the Late Latin "catacumbas", name of the cemetery under the Basilica of St. Sebastian near Rome), underground passages and caves of natural or man-made origin, that served in ancient times as a place of religious worship and for burial of the dead. Famous catacombs are those outside Rome, in Naples, Syracuse (Sicily), and on the Island of Malta. In the period from the 2nd to the 4th century catacombs were used by Christians. The catacombs in Rome were particularly extensive, consisting of ramified labyrinths of narrow galleries (whose total length is believed to have reached 900 kilometres) and small halls, or crypts, richly decorated with stucco paintings. On the walls of the catacombs many epitaphs and paintings concerned with worship have remained intact, which provide important source material for the history of early Christianity.

CATECHISM (from the Greek "katekheo" meaning "to make clear"), a book containing a popular exposition of Christian doctrine, usually in the form of questions and answers and designed for the early stage in the religious instruction of the faithful. There exist Roman Catholic, Orthodox and Protestant catechisms. They contain both principles of doctrine common to all branches of Christianity and also reflect doctrinal and canonical differences.

CATECHUMENS, in the Christian Church, those undergoing special training and instruction preparatory to *Baptism*.

CATHARS (from the Greek "katharos" meaning "the pure"), a heretical Christian sect of the 11th-14th centuries in Western Europe. The Cathars took their doctrines from

the *Bogomils*. The Cathars followed a dualistic teaching regarding the existence of two principles – that of Good (God) and that of Evil (the Devil), the spiritual and the corporeal. They rejected the doctrines concerning the death and the resurrection of Christ and regarded the Cross, churches and icons as unnecessary. The Cathars declared the seven *sacraments* to be a devilish deception and they practised public *confession*. Most of the Cathars rejected the *Old Testament*, the feudal courts, secular power and its laws and they preached asceticism, *celibacy* and non-resistance to violence. The Cathars were drawn for the most part from the ranks of the merchant class, artisans and peasants. Cruel persecution of the Cathars by the *Roman Catholic Church* and the secular authorities had led by the end of the 13th century to their stratification and decline and in the 15th century they disappeared altogether. The teaching of the Cathars was taken up by the *Albigenses*.

CATHARSIS, RELIGIOUS (from the Greek "katharos" meaning "the pure"), a phenomenon in the *psychology of believers*, consisting in a sense of relief felt by believers, when they have recited prayers or performed other acts of worship. Religious catharsis is the psychological antithesis of religious fear, which can be counterbalanced or displaced by religious catharsis. This phenomenon is a vivid manifestation of the illusory-compensatory function of *religion*, actively utilized in religious propaganda and worship of all *denominations*. Ministers of religion go out of their way to foster religious catharsis, rechannelling and mystifying non-religious types of catharsis (ethical or aesthetic).

CATHEDRAL, in the *Christian Church*, the main church in a diocese, where services are conducted by high-ranking clergy (the *Patriarch*, *Archbishop* and so on).

CATHOLIC ACTION, a general title embracing secular Roman Catholic organizations (professional, women's, youth, sporting etc.), the general supervision of which is effected by the Roman Catholic Church. The aim of Catholic Action is the consolidation and extension of the influence of *Roman Catholicism* among the masses.

CATHOLICOS (from the Greek "katholikos" meaning "universal"), the title for the heads of the *Armenian Apostolic Church* and the *Georgian Orthodox Church* which is used together with the title of *Patriarch* and which is on a par with it.

CELESTINE ORDER, a strict Roman Catholic *monastic order*, founded in the middle of the 13th century by the monk Pietro de Morrone, who was later to become *Pope* Celestine V (hence the name). The Order had monasteries in many countries of Western Europe. It had ceased to exist by the end of the 18th century.

CELIBACY (from the Latin "caelebs" meaning "unmarried"), (1) one of the manifestations of religious *asceticism*, the requirement that men or women should not enter into a marriage union, a vow demanded by a number of Churches and sects from *priests* and sometimes the faithful as well. In a number of

religions, celibacy is compulsory for *monks*. In the *Orthodox Church*, priests and deacons may marry before ordination but not after and bishops have to be celibate. In the *Anglican Church*, the obligation to celibacy for the clergy was abolished in 1549; (2) compulsory unmarried status of the Roman Catholic clergy, laid down by Gregory VII (c. 1021-1085). Celibacy was ratified in practice from the middle of the 13th century. Through the introduction of celibacy the *Roman Catholic Church* sought to retain intact its landed property by avoiding the possibility of it being divided up between heirs. The Encyclical "Caelibatus Sacerdotalis" (On the Celibacy of Priests) issued by Paul VI in 1967 reiterated the immutable nature of the principle of celibacy. This principle is one of the reasons why a considerable number of Roman Catholic priests leave holy orders.

CELL, a separate room in a residential building of a *monastery*, set aside for a member of the monastic community.

CELSUS (2nd century), eclectic philosopher of Platonist leanings, one of the first critics of *Christianity* in the Ancient World. He was the author of an anti-Christian work entitled "True Discourse" (c. 178), which has not survived, but which, according to *Origen* who quotes from the work, constitutes an attempt to point out the inconsistency of Christian mythology and teleology and also to demonstrate the advantages of *polytheism*. Celsus mocks at Christian pretensions to being divinely "chosen" and exposes the philosophical ignorance of Christians, describing in ironic terms the divine nature of *Christ* and his redemptive mission, condemning the *anthropomorphism* of the *Old Testament*. He also attacks Christian belief in the Incarnation and the miracles of Christ.

CENSORSHIP, RELIGIOUS, inspection of printed matter by the Church, which enjoyed the right to prevent the publication of works, which did not meet with its approval. In Western Europe religious censorship was firmly established by the end of the 15th century. In 1496 Pope Alexander VI issued an edict which placed a strict ban on the reading and dissemination of any books the Church might regard as heretical. The *Roman Catholic Church* drew up special lists of banned literature (see *Index librorum prohibitorum*). In Russia religious censorship was introduced in the 18th century and it was implemented by the *Holy Synod*. A Charter for religious censorship was ratified in 1828 and remained in operation until the October Revolution of 1917. Religious censorship remains one of the weapons used by the Church in the West in its struggle against progressive social thought.

CERES, in the mythology of Ancient Rome, the goddess of fertility and agriculture. A festival was held in Rome in her honour which was celebrated on April 19. Her Greek counterpart was the goddess *Demeter*.

CHA'AN. See *Zen*.

CHALCEDON, COUNCIL OF. See *Oecumenical or General Councils*.

CHAPEL (from the Late Latin "capella", diminutive of "cappa" meaning "cloak", originally denoting

the sanctuary where the cloak of St. Martin of Tours was kept as a relic), (1) rooms or small buildings set aside for Christian worship for the members of private institutions such as schools or hospitals; (2) part of a large church or cathedral with a separate altar, often dedicated to the Virgin Mary or a particular saint and sometimes containing holy relics; (3) term used to denote a Nonconformist place of worship as opposed to Anglican ones in Britain.

CHAPLAIN, a priest in the Roman Catholic or a Protestant Church attached to a private *chapel* of a prominent person or institution, and also the assistant of a parish priest; (2) a priest officially attached to the army or navy.

CHAPTER (from the Latin "capitulum" meaning literally "little head"), (1) in the Roman Catholic or Anglican Church, the collective body of the *canons* or those responsible for the administration of a cathedral or collegiate church presided over by a dean; (2) the collective body administering a Roman Catholic *monastic* or *military monastic order*.

CHARISMA. See *Grace*.

CHARITES, in the mythology of Ancient Greece, goddesses of joy, charm, and beauty. They were considered to be the daughters of *Zeus* and *Hera*, or Bacchus and *Aphrodite*. The Charites, usually three after Hesiod's account (namely, Aglaia, Thalia, and Euphrosyne), were often depicted as beautiful young women, either clothed or naked, holding flowers and musical instruments. In the pantheon of Ancient Rome they are equivalent to the Graces.

CHARITY, relief to the deprived ("the suffering" and the "needy") encouraged by *Christianity* and which has also been adopted as one of the dogmas (Zakat) in *Islam*. By advocating charity Christianity attempted to reconcile social, class-based antagonisms between the oppressors and the oppressed and to reinforce inequality between people.

CHARMS, ENCHANTMENT, actions involving magic, rooted in a belief in the supernatural possibility of influencing the destinies of men and natural phenomena. This belief is born of man's helplessness in face of the elements, sickness and death. Men used to believe that with the help of magic means it was possible to predict, anticipate or summon forth a particular state in a person or natural phenomena. Means of enchantment included *incantation*, *talismans* and amulets, rings, wreaths, parts of animals' bodies, various love-philtres and *spells*.

CHASUBLE or **PHELONION** (in the Eastern Church), sleeveless outer garment made of brocade woven with gold or silver threads, that is won by priests in the Orthodox, Roman Catholic and Anglican Churches, when celebrating the Eucharist, and rarely at other times.

CHERBURY, Baron Herbert of (1583-1648), English philosopher and politician. In his treatise "De Veritate" (Concerning Truth, 1624) he put forward as an alternative to religions that were communicated by God to men through *revelation* (*Judaism*, *Christianity* and *Islam*) a so-called true or reasonable religion, whose source he held to be the concept of God as the supreme being.

Other principles underlying this religion are the acknowledgement of virtue as the main manifestation of reverence towards God, repentance of sins and so on. Cherbury's religious-philosophical conception provided the foundation for English *deism*.

CHERNYSHEVSKY, Nikolai (1828-1889), Russian materialist philosopher and atheist, scholar, writer and political journalist. The journal he edited known as "Sovremennik" (The Contemporary) published Chernyshevsky's main philosophical work "Antropologicheskii printsip filosofii" (The Anthropological Principle in Philosophy, 1860). His scientific approach to philosophical problems he attributed to the influence of *Feuerbach*'s anthropological materialism. The anthropological approach, in Chernyshevsky's view, provided the key to the theoretical solution of questions of morality, art, politics, political economy and so on, leaving no room for compromises with the "fantastic delusions" of religion and idealist philosophy. When starting out from the material unity of the world, morality appears to be tantamount to an understanding of the integrated nature of the Universe and of Man as a part of the latter, of his "natural" needs and interests that can be traced back to times immemorial. According to Chernyshevsky, achieving a balance between the world on the one hand and the needs of "human nature" on the other meant overcoming the social obstacles on the individual's path to an understanding of his own true nature. Chernyshevsky came forward with the ethical code of the "reasonable egoist", which he contrasted to religious ethics: the reasonable egoist is propelled towards acts of noble self-sacrifice by his own self-interest, he does freely all that is necessary for the triumph of his chosen ideal. He grasped more clearly than other Russian revolutionary-democratic thinkers the role of economics in the shaping of various ideas. Chernyshevsky considered it essential to liberate the masses from ignorance, from their religious superstitions through education and the propagation of knowledge from the sphere of the natural sciences.

CHERUBIM, in Jewish and Christian mythology, one of the highest (second after the *Seraph*) orders of *angels* in the celestial hierarchy.

CHILIASM. See *Millenarianism or Chiliasm*.

CHIMAERA, (1) in the mythology of Ancient Greece, a monster with the head and neck of a lion, the body of a goat and the tail of a serpent, born of Typhaon and Echidna and slain by Bellerophon; (2) in mediaeval art representations of fantastic monsters in the sculpture of churches and cathedrals compounded from parts of different real or imaginary animals.

CHIROMANCY. See *Divination*.

CHIROTONY. See *Ordination*.

CHOIR, (1) a group of singers especially for singing in church; (2) part of a cathedral or church in front of the altar (and in Orthodox churches in front of the *iconostasis*) which is usually raised: it is where readers and the choir sit or stand during services.

CHRISM (from the Greek word meaning "ointment"), oil used by Christians for sacramental anointing or *Unction*. Initially only ordinary olive oil was used but from the 6th century onwards balsam and other fragrant ingredients are being added. In the *Orthodox Church* chrism is nowadays made from olive oil, white wine and aromatic substances and is consecrated by *Patriarchs* alone.

CHRIST. See *Jesus Christ*.

CHRISTENING, (1) the Christian *sacrament* of *Baptism*; (2) the ceremony during which this sacrament is conferred; (3) the family gathering to celebrate a child's baptism, which was often an extension of celebrations for a child's actual birth. As a religious ceremony this occasion came to absorb certain beliefs and rituals connected with the desire to protect the new-born child, that were adopted from ancient pagan cults.

CHRISTIAN CHURCH. See *Christianity, the Christian Church*.

CHRISTIAN ETHICS, moral teaching, which is based on the moral ideals found in the *Bible*, mainly the *New Testament*. The main trends in *Christianity* accept as moral ideals the principles of Christian morality as found in the Sermon on the Mount, the three theological virtues – faith, hope and charity (or love), the renunciation of the world, the ideas of *sin* and *redemption*, the acceptance of suffering as a means of purification, the elevation of the spirit above the flesh, the preaching of *humility, rejection of resistance to evil by violence*, a readiness to forgive one's enemies etc. The main moral principle is the commandment calling for Christian love, from which stem all other commandments. Theologians present Christian ethics as the perfect teaching, contrasting it with all those that have gone before. The main ideas in Christian ethics can, however, be found in the religions and philosophical teachings of the Ancient World (for example, in the writings of *Plato*: the approach to the world as something unreal, the presentation of the spiritual as superior to the material, the idea of the *immortality* of the *soul*, the ideal of *asceticism*; then, in the teaching of the Stoics we find the acceptance of suffering and of fate, the pursuit of duty, the bridling of the passions and many other ideas). Yet Christian ethics cannot be regarded as a compilation of these or other earlier teachings. Moral judgements similar to Christian ones evolved spontaneously among the poor in the Roman Empire before Christianity even appeared on the scene. Those ideas indeed provided the source for the image of Christ – that of a suffering teacher, a comforter – and this was also the source of Christian ethics itself, which took shape as a means of providing moral and psychological support for the oppressed; it was born of their frailty and powerlessness. For many centuries the domination of Christian ethics made its mark clearly felt on the way of life, the culture and the customs of the Christian peoples, but it could not achieve any of the aims that it had set itself. Attempts to reinvigorate it by restoring the original revolutionary-democratic spirit of Christianity (*"theology of revolution"* etc.), bringing about a rapprochement between Christian morality and the ideals of communism or even renouncing the very idea of the supernatural world and of a divinity as such ("non-relig-

ious Christianity", *"Death-of-God theology"*), prove unsuccessful in view of their inconsistency when confronting the complex problems of the modern world.

CHRISTIAN HUMANISM, a type of Christian ideology and religious anthropology. It took shape in the second half of the 19th century as a result of a drawing together of the bourgeoisie and the Church in face of the growing revolutionary movement and of the bourgeoisie's renunciation of the materialism and atheism once characteristic of it, and of the increasingly bourgeois nature of the Christian Churches and their attempts to fuse bourgeois humanism with Christianity. The advocates of Christian humanism maintain that Christ's teaching is filled with the ultimate form of humanism, since, first, it recognizes the human personality as being a spiritual value independent of all social conditions, created in the image and after the likeness of God; secondly, it upholds moral standards and virtues imbued with the highest form of humanity (mercifulness, love for one's fellowmen, compassion and forgivingness); and, thirdly, it asserts that the social, moral and cultural improvement of society must be based on Christian principles. The ideas found in Christian humanism are interpreted and used by different groups and trends in the modern Christian community in a variety of ways. Roman Catholic theologians of a conservative bent attack "atheist humanism" and materialism from a Christian humanist standpoint, while Teilhard de Chardin and hard on his heels various "left" Catholics declare that to glorify God means not to despise earthly things in the name of God, but rather by dint of our mental exertions and labour to perfect the world created by God. Representatives of *dialectical theology* (*Karl Barth, Rudolf Bultmann* et al.) deny the very concept of Christian humanism, maintaining that the world of God and the world of Man have nothing in common, while some progressive figures from the Protestant community (such as *Hewlett Johnson*) endeavour, from a Christian standpoint, to justify Communist humanist ideals. Theologians advocating Christian humanism are to be found in other Churches as well, such as the Orthodox Church and the *Evangelical Christians-Baptists Union* in the USSR.

CHRISTIAN PEACE CONFERENCE (CPC), non-government organization attached to the UN Social and Economic Council that was set up in 1958. It brings together religious organizations from 86 countries representing all continents. It works in collaboration with oecumenical and regional associations for youth, women and so on. The CPC investigates questions of the Christian Churches' responsibility for upholding peace, promoting détente and campaigning against the use of weapons of mass destruction.

CHRISTIAN POLITICAL PARTIES (Christian Democrat, Christian Social, Social Christian parties etc.), an influential socio-political force in many countries of the world. Although many Christian political parties came into being at the turn of the century, they became particularly influential after the Second World War, when ruling circles in the West became aware of the need to replace the traditional bourgeois parties, that

had compromised themselves in the inter-war period and during the war. Thus it was precisely the Christian political parties in the capitalist countries which were destined to become champions of the existing social order. Some parties give a false impression of their true colours by referring to a "third" Christian path, by propagating Christian values, and through deliberations on such subjects as "workers' autonomy" etc. In recent years there has been a marked departure from the orthodox line of the leadership among the rank and file of the Christian political parties. In a number of countries the rank-and-file members of these parties have been involving themselves in strikes and the peace movement. The most influential of the Christian political parties are those of Western Europe. In 17 European countries there are 21 such parties with a membership totalling 3,300,000. Most of the parties are represented in Parliament and local government bodies. In Latin America Christian political parties operate in almost all countries. In Asia there are Christian political parties in Indonesia and the Lebanon. There are small political parties with Christian affiliations in a number of African countries, which however do not exert a significant influence on political and social life. There are also Christian political parties in the socialist countries: in the GDR there is the Christian Democratic Union and in Czechoslovakia the Czechoslovak People's Party, both of which work within the framework of the Constitutions of their respective countries.

CHRISTIAN SCIENCE, a religious organization of a Protestant complexion that came into being in the 1870s in the USA. Its main principles were formulated by Mrs. *Mary Baker Eddy* and consist in the fact that the healing of people from any kind of disease is only possible with the help of religious faith. Medical methods for treating the sick are categorically rejected, since they only stand in the way of a correct understanding of the nature of men's diseases, their suffering and even death. The reason for all evils is to be found in the widespread mistaken opinion to the effect that matter exists as objective reality. Thus it is sufficient to reject such a misconception and to turn to prayer and faith in order to be cured from all manner of ailments. Matter is illusory, just as illnesses, sufferings and death, which are born of it. The only reality and the true basis of all that exists is, for Christian Scientists, Reason, the Mind and the Spirit. With references to the *Bible*, Mrs. Eddy maintains that the "miracle" of Christ's healing of the sick was possible only thanks to the special impact of his spirit on them. Her ideas were expounded in her books "Science and Health with a Key to the Scriptures" (1875), "Unity of God and Unreality of Evil" (1887) and "Retrospection and Introspection" (1891). In 1879 the first Church of Christ Scientist was set up in Boston, Massachusetts, and in 1881 the Metaphysical College. After Mrs. Eddy's death the leadership of the Christian Science movement passed into the hands of directors who occupy their posts for life and appoint their successors. The members of this movement today concentrate their activities on the study of Mrs. Eddy's works, on reading the Bible, singing hymns and compiling reports on the healing of members of the community.

CHRISTIAN SOCIALISM, a trend in social thought endeavouring to lend *Christianity* a socialist flavour. It emerged in the 1830s and 1840s and from the outset it was distinguished by a diversity of forms. Many prominent figures in Christian socialism sincerely strove to set the exploited masses free from hardship and their oppressed situation, but while doing so they recommended paths and means to this end that were unrealistic (such as class partnership, moral and religious self-improvement). In the course of its evolution Christian socialism developed into one of the main varieties of bourgeois ideology used as a counterweight to scientific socialism and the workers' revolutionary movement. The Roman Catholic Church, which is actively modernizing its social doctrine (see *Social Encyclicals of the Papacy*), Christian Democratic parties, that campaign under a flag of *Roman Catholicism*, trade unions and other secular Roman Catholic organizations, whose important policy documents incorporate many principles of Christian socialism, all play a significant role in lending the Christian religion a new social complexion, thus adapting it to the modern historical situation. The ideology of Christian socialism constitutes an attempt to provide an alternative to the communist programme for changing the world, to lead away from the communist and workers' parties some of their supporters. At the same time it should be borne in mind that the ideas of Christian socialism in their new guise have been taken up by millions of believers, who in the present historical situation are taking an increasingly active part in general democratic movements and in particular in anti-war and class movements and who express their hopes for social prosperity, peace and socialism in religious terms. At a time of the progressive secularization of broad strata of believers, the development of their class consciousness and the popularity of the ideas of scientific socialism, those who formulate the ideology of Christian socialism are obliged to make a critical assessment of many aspects of capitalist reality. Yet in the final analysis they come over as social reformists calling for an improvement of capitalist social relations, understanding by this a retention to one degree or another of the right to private ownership of the means of production, of the inheritance of that right and of the use of hired labour etc.

CHRISTIAN SYNDICALISM, reformist trade-union movement historically and ideologically linked with the Church. It came into being in the 1880s when the first Christian trade unions began to take shape in the countries of Western Europe. In 1920 the International Federation of Christian Trade Unions (IFCTU) was organized. Eleven West European trade-union organizations were affiliated to it and these had a total membership of 3,366,000. The Roman Catholic teaching on social questions formulated in the Papal encyclical "*Rerum novarum*" constituted the ideological foundation of the IFCTU. Changes which have taken place since then within the world at large and in the Christian trade-union movement in particular led to a review of the basis for its work, which found expression in the rejection by the IFCTU (that had assumed a new name in 1968—the World Confederation of Labour—

WCL) of a one-sided approach to trade-union affairs and the adoption in 1973 of a new "socialist orientation", in the spirit of one of the reformist varieties of "democratic socialism". This shift in the international Christian trade-union movement helped consolidate its influence among the working people. At the present time the WCL has a membership of approximately 15,000,000, drawn from 84 trade-union centres from a total of 80 countries representing all continents. The WCL has 12 international branches and also a number of regional organizations.

CHRISTIAN TRADE UNIONS. See *Christian syndicalism.*

CHRISTIANITY, THE CHRISTIAN CHURCH, one of the *world religions* (alongside *Buddhism* and *Islam*). It came into being in the 1st century A.D. in provinces of the Roman Empire as a religion of the oppressed, who were seeking deliverance from the inhumane conditions of their existence in the coming of a *Messiah* or Saviour. The Christian idea of *retribution or reward* held out to the suffering and the unfortunate the promise that they would gain happiness and freedom in the *Kingdom of Heaven*. Frederick Engels stressed that "it was only possible with the prospect of reward beyond the grave to elevate Stoic-Philonian renunciation of the world and asceticism to the fundamental principle of a new world religion capable of carrying away the oppressed popular masses" (Marx/Engels, *Werke*, Bd. 22, S. 464). In the course of time Christianity was adapted to promote the objectives of the ruling classes and by the 4th century it had become the state religion of the Roman Empire. Its cosmopolitanism, missionary work, the abstract nature of its socio-political and moral principles and its levelling of class-based and ethnic differences, all contributed to its rapid spread among various social and ethnic groups within the Empire. The core of Christianity was its teaching about the legendary *God-made-Man*, *God Incarnate*, *Jesus Christ*, who came down from Heaven to Earth, accepted suffering and death in order to redeem men from *original sin* and who then resurrected and ascended into Heaven. In the future, according to Christian teaching, there would be a *Second Coming* of Christ to judge both the living and the dead. Adherents of Christianity are assured that they have to carry out Christ's Commandments and suffer the hardships of life with resignation, as had Christ himself, and that later in the world beyond the grave they would be rewarded for this. Various oriental cults, messianic Jewish sects (such as the *Essenes*), Hellenistic and Judaic philosophy (e.g. *Philo's of Alexandria* teaching on *Logos*) and late *Stoicism*, all exerted a noticeable influence on Christianity. Subsequent conceptions of the *Trinity*, original sin, the incarnation of God, *Baptism*, the *Eucharist* and other doctrines were not the concern of the early Christians. The elaboration of Christian dogma was a long process stretching over several centuries. The *Creed* that had been formulated at the *Oecumenical Councils* of Nicaea and Constantinople was supplemented and modified on numerous occasions. Both before the above-mentioned Councils and in the course of their work fierce argu-

ments raged between regional Christian associations on questions regarding the interpretation of various doctrines. Still more protracted was the struggle connected with the divergent views on certain rites, with the worship of icons and so on. Organizationally Christianity has never constituted a single whole. In the course of its development it split into three main branches: the *Orthodox*, the *Roman Catholic* and *Protestant Churches*. Each of these main branches, in its turn, came to consist of various trends, movements, sects and groups. At the present time the socio-political differentiation within the Christian Churches and the clergy is growing, and there appear numerous left trends and groups supporting progressive forces, which try to review former openly pro-capitalist ideas. There is also a marked tendency to integration among various Christian denominations, which comes particularly clearly to the fore in the oecumenical movement and in the work of the *World Council of Churches*.

CHRISTIANS FOR SOCIALISM, socio-political movement which was set up at a conference in Santiago (Chile) in 1972, that had been convened by groups of Chilean priests who supported the Popular Unity government led by Salvador Allende. In the final document adopted by the Conference recognition was given to the class struggle and an appeal was made to the faithful to participate actively in the liberation movement, whose aim it was to build a genuinely free and just socialist society, which, as was affirmed by the authors of the document, was in complete accord with the principles of Christian teaching. Although the fascist coup of 1973 dealt a serious blow to this movement in Chile, it continues to gain ground in other countries.

CHRISTMAS. See *Nativity of Christ, Christmas*.

CHRISTMAS-TIDE or THE TWELVE DAYS OF CHRISTMAS (known as "Svyatki" or the "Holy Days" in Russia) which last from December 25 (January 7 in the Orthodox Church) to January 6 (19) and which were laid down by the Church for celebration of the legendary birth and baptism of Christ. During these days (which coincide with the period of the winter solstice) the Ancient Slavs, as well as other ancient peoples, held festivals linked with Nature worship that involved religious-cum-magic rites: *spells* were chanted to ensure a good harvest and increase of livestock, fortunes were told, mummers provided entertainment etc. The Church, anxious to make the Christian faith take root in the people's consciousness, was unable to put a stop to such pagan beliefs by force. Instead it decided to incorporate them into the festival, lending them Christian content and significance and using them to glorify Christ.

CHRONOLOGY BASED ON THE "BIRTH OF CHRIST". See *Chronology, religious*.

CHRONOLOGY, RELIGIOUS. The starting point for religious chronology is linked either with the date of the mythical creation of the world or some other historical or legendary event. In Ancient Egypt, for example, chronology started out from the first dynasty of the Pha-

raohs; in Ancient Rome, from the founding of Rome; for the Moslems, from the date when *Mohammed* set out from Mecca to Medina (the Departure or "Hijra") in 622 A.D. Chronology starting from the "creation of the world" is used today in *Judaism*, and by the Russian *Old Believers*. Chronology in modern *Christianity* is based on the legendary dating of the birth of *Jesus Christ* and this provides the most widespread system of chronology in the modern world. In approximately the year 525, Dionysius Exiguus, the Scythian monk who lived in Rome, in a rather arbitrary way calculated the date of Jesus Christ's birth and proposed that it should be used as the starting point of Christian chronology. The *Roman Catholic Church* accepted his calculations and propagated this system of chronology in the countries of Europe. By the 15th century it had become widely accepted in the Roman Catholic Church and in the 16th century it was adopted in most countries of Europe. In Russia, the system of chronology based on the birth of Christ was introduced by Peter the Great in 1700.

CHURCH (from the Late Greek "kyriakon" meaning "the Lord's house"). (1) Although the word denotes the Christian community, local or universal, its most common meaning is that of a type of religious organization which came into being in specific historical conditions as a means of regulating relationships within a religious association and the links between such an association and secular groups and organizations. The constituent elements of a Church are as follows: a shared dogma (*Creed*), religious activity (during worship and outside worship), and a system of administration providing a framework for its members' activities and behaviour. Within a Church there operates a specific set of norms (religious morality, canonical law etc.), values, models and sanctions. In many Churches members are divided into two groups, the *priests* or clergy and the *laity*, and this division is reflected in their organizational structures. Administration of Churches is carried out by authoritarian, centralized hierarchical bodies (see *Church Hierarchy*). (2) The word "church" is also used to denote a building used for Christian worship, in which services are held and which will contain if nothing else, an *altar*. (3) It can also signify an occasion of public worship.

CHURCH AUTONOMY, relative independence of a Church in questions of internal administration granted it by one or other of the autocephalous Churches in which it is incorporated as an *exarchate* or diocese. The leaders of autonomous Churches are elected by local councils and their appointments are then ratified by the *patriarchs* of the autocephalous Churches. At the present time there are three autonomous Orthodox Churches – the Archbishopic of Sinai (under the jurisdiction of the Patriarch of Jerusalem), the Finnish Orthodox Church (under the jurisdiction of the Patriarch of Constantinople) and the autonomous Orthodox Church in Japan (under the jurisdiction of the Patriarch of Moscow and All Russia).

CHURCH BELL, a metal percussion instrument used to summon the faithful to church services or to sig-

nal a dramatic national event. It has the shape of a hollow pear cut off at the bottom, inside which hangs a clapper. Church bells are usually arranged in the tower of a church or in a separate *bell-tower*, standing next to the church or built on to it. Church bells were used in Scotland and Ireland from the 6th century, but came into general use in Rome in the 8th century. At the end of the 9th century they began to be used in Constantinople. In Ancient Rus the use of imported bells became widespread in the 11th century, first in Novgorod and later in Kiev, Vladimir, and Polotsk. The first bells to be cast in Ancient Rus were produced in Kiev in the second half of the 13th century. Before church bells were hung in place they would be blessed by a priest and often given individual names.

CHURCH CALENDAR (known as "Svyatsy" in the *Russian Orthodox Church*), a list of saints in the *Orthodox Church* compiled for all the days and months of the year in chronological order, on which the faithful celebrate the memory of a particular saint. It is incorporated into *service books*, and it is also published separately.

CHURCH CONSTITUTION, a document of doctrinal character approved at *Oecumenical Councils*. At the Second Vatican Council, for instance, four such Constitutions were adopted, of which three were devoted to Church reforms: the dogmatic constitution on Divine Inspiration ("Dei verbum"), the dogmatic constitution on the Liturgy ("Sacrosanctum concilium") and the dogmatic constitution on the Church ("Lumen gentium"). These constitutions serve to formulate the basic doctrinal tenets of the Church and the changes that are introduced into these tenets in accordance with plans for renewal and modernization of the Church. The Church constitutions, as indeed other documents issued by the Oecumenical Councils, come into operation only after they have been ratified by the *Pope*. A most important document drawn up by the Second Vatican Council was the pastoral constitution on the Church in the modern world ("Gaudium et spes"). Church constitutions are named after the first two words in the text, which is traditionally written in Latin.

CHURCH COURT, religious legal institution and a network of investigative bodies in Christian Churches. Questions relating to marriage, perjury, disciplinary offences by members of the priesthood etc. come within its jurisdiction. The Church court is the political instrument of the Church leadership and the ruling classes in the fight against *freethinking* and anticlerical movements. In the *Roman Catholic Church* it evolved as the *Inquisition*. At the present time Church courts are still to be found in the Roman Catholic Church and also in many Protestant and Orthodox Churches. In countries where the Church is not separate from the State the Church court is part of the state legal system.

CHURCH HIERARCHY, the range of Church ranks from the bottom to the top. Words which *Frederick Engels* used with reference to the Roman Catholic Church could be applied just as well to the Orthodox Church: "It had organized its own

hierarchy on the feudal model" (Marx and Engels, *Selected Works* in three volumes, Vol. Three, p. 103). In the Protestant Churches the hierarchy has been significantly simplified. Hierarchies in non-Christian movements reveal their own specific features.

CHURCH MUSIC, one of the types of religious music, sometimes directly associated with practices of worship and sometimes providing an expression for man's spiritual experiences. It is used to heighten the emotional and intellectual influence of worship on the faithful. For Church use it is mainly traditional religious texts that are put to music. Church music in the *Russian Orthodox Church* can be traced back to the ancient Byzantine plain-chant: the plain-chant used in Russian churches is for a single voice or a choir of voices (beginning from the 16th century), who sing unaccompanied in Old Church Slavonic. There is special music for the Liturgy, Vespers, public prayer meetings ("moleben"), the Litany, Requiem services and religious concerts. The main source of music for the *Roman Catholic Church* is the Gregorian chant, that is sung in Latin with organ or orchestral accompaniment. The main items are: the Mass, Requiem, Anthem, Magnificat, Te Deum, Stabat Mater and Vespers. Lutheran Church music stems mainly from Protestant chants, the performance of which involves the congregation and which is accompanied on musical instruments and for which the words will be in the congregation's native language: the main forms are the Oratorio, Passion, Cantata, Psalm and Hymn. Many famous composers wrote Church music (Giovanni Palestrina, Bach, Handel, Mozart, Dmitri Bortnyansky, Sergei Rachmaninov et al.). Church music has always been greatly influenced by both folk and secular music. In the finest works of Church music composers expressed humanist ideas of universal relevance.

CHURCH OF CYPRUS. See *Orthodox Church of Cyprus.*

CHURCH OF HELLAS, autocephalous Orthodox Church which attained its *autocephaly* in 1830, from the Patriarch of Constantinople. The head of the Church is the Archbishop of Athens and All Hellas. It embraces 77 metropolitan sees, 8 eparchies in the Island of Crete and 4 eparchies in the Dodecanese. (Mount Athos and the Island of Patmos come under the ecclesiastical jurisdiction of the Patriarch of Constantinople.) The Church of Hellas trains priests at the theological faculties of Athens and Salonika universities, in seminaries and theological colleges. It puts out, among other publications, a journal entitled "Ekklesia" and a theological annual bulletin entitled "Theology". The Church of Hellas supports the consolidation of ties between the various Orthodox Churches and is a member of the *World Council of Churches.*

CHURCH OF JERUSALEM, one of the original autocephalous Orthodox Churches which from the 5th century was headed by the Patriarch of Jerusalem and All Palestine. At the present time the Church of Jerusalem numbers approximately 70,000 believers, for the most part Arabs, and also Greeks

in Israel and Jordan and it has 65 parishes. The Church of Jerusalem is a member of the World Council of Churches.

CHURINGA, a stone or, more commonly, a flat piece of wood with a drawing on it, held by number of Central Australian tribes to be the home of *souls* of totemic or real ancestors of a tribe.

CIRCUMCELLIONS. See *Agonistics.*

CIRCUMCISION, religious-cum-magic ritual involving the removal of the foreskin on the male sex organ. Originally (in primitive society) circumcision was part of the rituals involved in *initiation* ceremonies, when young men were admitted to the community of adult males. Circumcision is practised among the tribes of Australia, Oceania and certain African peoples. In *Islam* and *Judaism* circumcision became one of the main outward signs that a man belonged to his particular faith, although this custom had been well known among Arabs and Jews long before their respective religions had taken definitive shape. The Christian Church, which did not accept circumcision as a ritual, still retained the Circumcision of Christ among its festivals.

CISTERCIANS (from the Latin name of the village Cîteaux near Dijon, namely, "Cistercium"), a Roman Catholic monastic order founded by the Benedictine Robert of Molesme in 1098 and after 1115 headed by St. *Bernard of Clairvaux.* In the 12th and 13th centuries Cistercian monasteries and convents were numerous, rich and influential. (By 1300 there were 700 monasteries in a variety of countries.) After the 14th century the congregations of the Cistercians entered a period of decline. Two new groups were to emerge from the Cistercian Order, namely, the Bernardines and the Trappists (or Cistercians of the Strict Observance). At the present time the Order numbers a little over 3,000 members.

"LA CIVILTÁ CATTOLICA" (Catholic Civilization), a journal which is the *Jesuits'* voice in Italy. It was founded in 1850 and comes out in Rome twice a month. It is distributed to 94 countries. This journal attacks Marxist-Leninist ideas and the theory and practice of atheism. The articles published on socio-political, philosophical and religious questions reflect the official stance of the Vatican.

CLAN-BASED AND TRIBAL RELIGIONS, one of the historical types of religion. They took shape in conditions of the primitive-communal social order. Typical of such religions is the *ancestor worship*, the worship of leaders, *initiation* ceremonies for young members of the tribe as they approach adulthood, *magic* and also fetishistic, totemistic, and animistic beliefs. In the course of time one of the spirits from the animistic gallery would come to prominence and acquire the features of a tribal god. As clan-based and tribal organization began to collapse, these religions gave way to *ethnic religions* and the *world religions*. At the present time clan-based and tribal religions are to be found among certain peoples of Asia, Africa, South America and Australia.

"CLASSES AND PARTIES IN THEIR ATTITUDE TO RELIGION AND THE CHURCH", an article by *Lenin* that was first published on June 4(17), 1909, in the newspaper "Social Democrat". In his analysis of the position taken up by the various classes and parties in connection with the fierce debates surrounding the Synod's financial report at the Third State Duma, Lenin singled out the social essence of *clericalism*, and criticized the efforts of the bourgeoisie to revive religion. Revolution, according to Lenin, was dispelling the populist and liberal illusion to the effect that there was no soil in Russia where clericalism might put down roots. Clericalism had already existed in a concealed form, while the autocracy had been inviolable. The first wounds inflicted on the autocracy by the revolution of 1905 had aroused the reactionary clergy to organize openly as an independent political force. Lenin pointed out that clericalism, under cover of moral and religious slogans, was a tool of the political power of the landowners and capitalists. He described the social nature and role of clericalism in a society with vestiges of feudalism, referring to the clergy as "feudalists in cassocks" and defining their policy as defence of the Church's feudal privileges. When identifying the role played by the trends towards religious renewal in the period of the bourgeois-democratic revolution of 1905-07, and the transformation of Russian Orthodoxy from a feudal ideology into the ideology of the bourgeoisie, Lenin called attention to the efforts of the "cultured" capitalists to use more subtle, sophisticated means to consolidate religious influence over the masses and he singled out the distinction between the piety of the exploited and the piety of the exploiters. Lenin also stressed that only workers' parties adopt a fundamentally anticlerical position and that the social role of religion was essentially a reactionary one.

CLEANSING RITUALS, Lustration (from the Latin "lustrum" meaning "cleansing or expiatory sacrifice"), religious rituals of "cleansing" from the assumed "unclean state" or "impurity". Cleansing rituals had appeared on the scene in ancient times and could probably be traced back to observations of the real properties of water (the washing away of dirt), fire and smoke (for disinfection through fumigation or scorching). As social relations became more complex and religious conceptions more advanced, the concept of the "unclean" state acquired broader implications. People began to consider as "defiling" contact with the body of a dead or sick person, with an animal's or human being's blood, with a woman in labour, with a member of a foreign tribe etc. In order to remove the imaginary "defilement" numerous and complex cleansing rituals were instituted, which assumed a variety of forms. Thus steam baths were the main form of ritual used to this end by the Indians of North America, blood-letting in the case of Central Americans and emetic potions in the case of Latin Americans. Cleansing rituals in one form or another are encountered in all religions.

CLEMENT OF ALEXANDRIA, St. (c. 150-c. 215), one of the early Christian *apologists*, head of the Catechetical School of Alexandria for the training of those preparing to

be baptized. St. Clement sought to combine faith and knowledge, Greek philosophy and Christian doctrine: he considered that Hellenistic culture did not contradict Christianity. Like *Philo of Alexandria*, he saw in the *Logos* an emanation of God, the Son of God, supreme wisdom, truth, divine thought. Theologians of today regard as valuable Clement's *apologetics* for his corroboration of the principle of conscious faith.

CLERGY, in the Christian Church the collective body of men who have been ordained as ministers or priests; the word can sometimes be used in a narrower sense to imply the clergy of a particular parish.

CLERIC (from Church Latin "clericus" meaning "priest"), a member of the clergy, especially one in orders below the grade of priest.

CLERICAL, (1) adj. – relating to or associated with the clergy, as in "clerical dress"; (2) adj. – advocating a larger role for the Church in the political and intellectual life of society; (3) noun – a member of a clerical political party, such as that of the Christian Democrats in Italy or Komeito (Clean Government Party) in Japan.

CLERICALISM, a socio-political trend demanding a greater role for the Church in the political and intellectual life of society. Clericalism is typical of all stages in the development of societies characterized by class antagonism. It provides one of the means for justification and defence of social orders based on exploitation and it is made use of by the most reactionary forces. In an effort to spread their influence among the masses, bring them round to adopt a religious and idealist world outlook and draw them away from the revolutionary and national liberation struggle, supporters of clericalism set up various national and international organizations. Clericalism is acquiring an increasing importance in the political and ideological arsenal of imperialism. Not only do clericals use the Church and its ramified network of organizations to further their own ends, but they also now have large political parties in power in many capitalist countries. By setting up their own trade-union, women's, youth and other organizations, the clericals are striving to split the ranks of the working people, and go out of their way to foster divisions in the labour and national liberation movements, working in close association with anti-communists.

CLOOTZ, Anacharsis (real name **Jean Baptiste du Val de Grâce Clootz**, 1755-1794), radical bourgeois thinker of the Enlightenment and political figure in the French Revolution at the end of the 18th century. He referred to himself as the personal enemy of Jesus Christ. In his writings and speeches in the Convention he spoke out for the replacement of the Roman Catholicism with the Cult of Reason, suggesting that the people was ready to stop believing in the priests' tricks and instead to turn to "true morality". Clootz was later guillotined with other left-wing Jacobins (Hébertists).

CLUNY REFORM, reforms introduced by the *Papacy* at the suggestion of the Benedictine monastery in Cluny in the 10th and 11th centuries;

they led to the establishment of new monasteries accountable to that at Cluny (and not the *bishop*), the introduction of stricter rules for the monks (including *celibacy*), the prohibition of *simony*, the institution of elections for the Pope by the *College of Cardinals* (to which monarchs and secular feudal lords could not belong), and the prohibition of lay *investiture*. The Cluny Reform was not carried through to its conclusion because of the opposition from feudal lords and leading clerics, but to some extent it served to consolidate the *Roman Catholic Church*.

COADJUTOR, in the *Roman Catholic Church* a priest appointed by the *Pope* to assist a diocesan *bishop*, if the latter is not in a position to carry out his duties because of age or failing health. A coadjutor enjoys all the rights and privileges of a bishop. Coadjutors are also appointed in the Protestant Episcopal Church of America.

COGNOSCIBILITY OF THE WORLD, a concept expressing the capacity of Man as a social being, with reference to the practical experience being accumulated in the course of history, correctly to perceive all the diverse kinds of matter around him, their properties, forms and patterns of movement and the ways in which they are interconnected.

COHANIM, the Judaic priests who officiated together with the *Levites* in the Temple of *Yahweh* in *Jerusalem*; members of a clan descended from *Aaron* and having certain hereditary religious privileges and responsibilities.

COLLEGE OF CARDINALS, all the *Cardinals* of the *Roman Catholic Church*. For many centuries the number of cardinals did not exceed 70 and traditionally the majority of them were Italians. After the Second World War the Popes began for political reasons to extend the College of Cardinals by appointing new cardinals from the countries of Latin America, Asia and Africa. At the present time there are over 140 cardinals, yet Europeans and representatives of the United States predominate as before. Since 1179 the College of Cardinals has been granted the exclusive right to elect a *Pope*.

COLLINS, Anthony (1676-1729), English materialist philosopher and deist. He defended the principles of *materialism* and *determinism* in his interpretation of consciousness, Man's emotional life and mental activity and he rejected the concepts of the immortality of the soul and *free will*. In his work "A Discourse of Freethinking" (1713) he criticized the Christian religion and the Church from a deist standpoint and with sympathies close to those of thinkers of the Enlightenment. In his "Discourse of the Grounds and Reasons of the Christian Religion" (1724) he subjected the *Old Testament* prophecies and *New Testament* miracles to critical analysis. Collins' works were published anonymously and aroused bitter attacks from clericalists and theologians.

COMENIUS or KOMENSKY, Jan Amos (1592-1670), Czech educationalist, philosopher and author, founder of a democratic system of education. He belonged to the *Bohemian Brethren*. Comenius criticized

scholastic formalism and in his own philosophy came close to materialist sensualism, although he was never a consistent materialist: he recognized the *Holy Scriptures* (alongside the senses and reason) as a source of knowledge. He held that general education helps to bring up children in the spirit of *humanism*. Yet he also maintained that preparation for the "life eternal" was the ultimate goal for those engaged in the education and upbringing of children. Many of his educational ideas and methods were in advance of his time.

COMMANDMENTS (TEN) or DECALOGUE (from the Greek "deka" meaning "ten" and "logos" meaning "word" or "teaching"), the norms of conduct for the Jews of ancient times contained in the *Pentateuch*, which allegedly were engraved by God on two stone tablets entrusted to *Moses* on Mount Sinai. Both the story of this gift and also the content of the Commandments are expounded in the Pentateuch in a number of versions (Exod. 20 onwards; Deut. 12 onwards). In the Commandments, which are listed in Exodus (34), prescriptions for the conduct of worship predominate: the people is called upon not to worship any foreign gods, to destroy their altars, not to make themselves any "moulded gods" and so on. With regard to norms of personal behaviour all that is contained there is a prohibition of mixed marriages with members of other tribes. In two other versions the Commandments contain, in addition to the above-mentioned prescriptions for worship, six other norms for moral behaviour: the individual should honour his parents, not kill, commit adultery, steal, bear false witness or covet other people's property. These commandments for moral behaviour reflect the moral concepts which had taken shape in the era when primitive society was going into decline and slave-owning society was beginning to take shape. Many of them can clearly be traced back to considerations of a class character. Their significance is considerably narrower than the verbal terms in which they are expressed. The commandment "Thou shalt not kill", for example, only extends to members of the Israelites' own tribe, for God not only permits the killing of members of other tribes, but also prescribes it. It is also laid down that members of the Israelites' own tribe should be punished by death for certain sins. This, therefore, shows that the implications of the commandment not to kill are narrower than might at first appear to be the case, in the light of specific historical conditions pertaining at the time. It is thus unwise for apologists of religion to attempt to represent the Commandments as a collection of norms for absolute morality, appropriate in all times and for all peoples. This is borne out by the whole of the content of the *Bible*, the characters in which regularly violate the Commandments. The commandment against killing is contradicted, for example, by the exhortation "life for life", "eye for eye" (Exod. 21:23, 24). A significant aspect of Christian tradition is the fact that what is prescribed in the *Old Testament* is often rejected in the *New Testament*.

COMMUNION BREAD or PROSPHORA (Greek word meaning "offering"), in the first centuries of the history of *Christianity* this was the name given to the offerings brought

by Christians to their community, some of which were used for the *Eucharist*, while the remainder was used for the "suppers of love" held after the *Liturgy*. Later in Orthodox Churches the name "prosphora" came to be given to the small round loaves baked from wheat flour, which were used for the Eucharist. Roman Catholics use for this purpose communion wafers known as *hosts*.

COMMUNION TABLE, most important accessory of a Christian church, an object of religious veneration: a small square table, often executed with artistic decoration, which stands in the middle of the *altar*. On this table are laid out the *communion cloth*, *Cross* and the book containing the *Gospels*. The *Eucharist* is administered and services conducted close by the Communion Table.

COMMUNIST MORALITY, the higher level in the historical development of morality. Communist morality represents one of the aspects of communist ideology and the communist way of life. It evolved from and is rooted in the revolutionary morality of the proletariat and then developed further as the moral code for all those who are involved in the building of socialist and communist society. Communist morality rejects religious approval and idealist substantiation of moral principles: it is based on practical earthly interests, fostering the development and perfection of the individual and society. While the advocates of religion may see the moral self-improvement of the individual as the key for solving all social problems, communist teaching indicates the revolutionary restructuring of social relations (first and foremost, material relations) as the main task. In the course of that restructuring social reality itself, the individual and his inner world are all transformed as well. When the conflict between the interests of society and those of the individual is eliminated, then there also disappear the reflections of that conflict in the sphere of moral consciousness – contradictions between convictions and ordinary life, work and pleasure, duty and inclinations, selfishness and selflessness, virtue and happiness etc. The individual achieves inner harmony and integrity, and moral norms cease to be norms of an obligatory nature laid down from above. The individual achieves true freedom, the prerequisite of which is the elimination of all kinds of material, intellectual and religious pressures. In these conditions it becomes possible for human relations to turn into really humane, and justice, equality and the collective spirit can all come into their own. The free development of each individual is the condition of the free development of all. The self-realization of each individual and the flowering of the potential within him for all-round development will coincide with the objective of serving society. The religious ideals of *asceticism* and self-abasement are alien to communist morality, it holds aloft each individual and his right to happiness.

COMMUNITY, RELIGIOUS, primary cell of a religious association, a type of social grouping. Distinguishing features of religious communities which enable them to crystallize as groups are: (1) theoretical principles, i.e. shared religious concep-

tions and ideas, beliefs, aims and objectives, signs and symbols; (2) religious activities, both that involving worship and various others; (3) a sense of shared identity; (4) patterns of subordination, distribution of positions and roles. The structure of religious communities is determined by traditions and customs, by laws or a charter, by rules etc. Within the context of a religious community and on the basis of special criteria a system of formal and informal subgroups takes shape: the community council, the clergy, parishioners, preachers, prophets, healers and so on. In pre-capitalist social formations religious communities coincided with family, village or neighbourhood groups. As capitalist relations developed, religious communities began to acquire more independence.

COMPARATIVE HISTORICAL METHOD, method used in scientific research which makes it possible to learn about various historical stages of one phenomenon or of two different phenomena, which exist simultaneously, but which are at different stages of their development. This allows the researcher to reconstruct or forecast trends in development and the course this development will take. Since the second half of the 19th century the method has been widely used in both the natural sciences and the humanities, including *religious scholarship* in general and the history of religion in particular.

COMTE, Auguste (1798-1857), French philosopher and sociologist, founder of *positivism*. In his study of the progress of human mind he discerned three stages: the theological, the metaphysical and the positive. The first two stages of mankind's intellectual development (i.e. the theological and the metaphysical) had allegedly been overtaken. According to Comte, the highest stage in the advance of mankind was capitalism with its positivist *world outlook*. Comte was a vehement opponent of *materialism*. He saw the achievement of social harmony to lie in the creation of a "new religion", a cult of an abstract Supreme Being, by which was meant a mystically interpreted mankind. It would be the task of this positivist "Church" to re-educate the people in an anti-revolutionary spirit. His main work was "Cours de philosophie positive" (Course in Positive Philosophy), written in 1830-42.

CONCLAVE (from the Latin "com" + "clavis" meaning "locked"), a meeting of the *college of cardinals* convened 18 days after the death of the *Pope* to elect a new Pope; also the room within the Sistine Chapel in which the election takes place. The doors leading into the chapel during the Conclave are bricked up and only opened again after the Pope has been elected. The procedure for arranging the Conclave was laid down in the 13th century by Gregory X and then specified and amended by subsequent Popes. In order for a Pope to be elected a two-thirds majority plus one is required. In accordance with the Apostolic Constitution of Paul VI the number of cardinals at the Conclave should not exceed 120, and cardinals over 80 do not take part.

CONCORDANCE, a book of reference listing in alphabetical order all the words, expressions and phrases

found in the *Bible*, complete with references to the places where they are found. The most famous and standard English concordance is that compiled by Alexander Cruden in 1737. There also exist concordances for the *Koran*, the works of *Luther* and so on.

CONCORDAT, an agreement between the Holy See and the government of another state regarding the position of the *Roman Catholic Church*, its rights and privileges (the appointment of *bishops*, Church property, exemption from taxation, special rights in questions of the family and marriage, conditions for diplomatic relations with the *Vatican*). One of the first of these was the Concordat of Worms concluded in 1122 between Pope Callistus II and the German Emperor Henry IV and which put an end to the long strife stemming from the *Investiture* Controversy. In 1801 a Concordat was concluded between Napoleon I and Pius VII. In 1929 one was concluded between the fascist government of Italy (the *Lateran Treaty*), in 1933 with the Nazi government in Germany, and in 1953 with Franco's government in Spain. In the 1970s concordats with a number of countries were placed under review. In 1976 a number of changes were introduced into the Concordat with Spain. In 1984 the Italian government signed an agreement with the Pope which amended a number of points in the existing Concordat.

CONDORCET, Marie Jean Antoine Nicolas (1743-1794), French philosopher and scholar, a leading figure of the French *Enlightenment*. Regarding his philosophical views Condorcet was a supporter of *deism* and sensualism, and he considered the advance of Reason to be the motive force behind historical progress ("Esquisse d'un tableau historique des progrès de l'esprit humain" – Outline for a Historical Picture of the Progress of the Human Spirit, 1794). In 1785 he was made Secretary of the Académie française (French Academy) and he collaborated actively with *Diderot* and *d'Alembert* on articles for the Encyclopédie.

CONFESSION, (1) adherence to any *religion*, *Church*, *denomination* or religious association possessing its own religious dogma, rituals and structure; (2) a Christian *sacrament*, which from the religious viewpoint is seen to consist in the "granting of remission by a priest to a believer who has acknowledged his *sins* before Christ, who is standing before him invisibly and receiving his confession". The origins of confession can be traced back to cleansing rituals and in *Christianity* confession has developed into an effective means through which people are subjected to the influence of the clergy. It opens up before the faithful the chance to "free themselves" from any sins and thus to preserve the promise of entry into the Kingdom of God after death. Societies based on exploitation use confession to further their own ends. In Russia, for example, during the reign of Peter the Great, a decree was passed obliging priests to inform the authorities of any "crimes planned against the service of State or Church" that they might hear about during confession. A good number of people fell victim to informers among the clergy. The sacrament of confession is to be found both in the

Roman Catholic and the Orthodox Churches. In the Russian Orthodox Church, side by side with this sacrament there exists the practice of public confession, when all the faithful present in a church repent of their transgressions simultaneously. In those Protestant Churches which reject the traditional Christian concept of the sacraments, confession was also condemned. Nevertheless Protestant theologians and preachers regard individual repentance as an important means of achieving remission of sins in the course of the individual's efforts to attain spiritual perfection. In their view, however, confession is not a question of the acknowledgement of transgressions before a third party, but of the individual's "giving an account of himself" before God.

CONFESSIONALISM, pattern of thought and actions corresponding to the dogma and demands of a particular *confession* in contrast to *religious indifferentism*, *nihilism* and critical philosophy.

CONFESSOR, (1) name for a saint (apart from martyrs) in the Orthodox and other Christian Churches; (2) a priest who hears confessions and often acts as a spiritual counsellor.

CONFIRMATION, (1) in the *Roman Catholic Church* the *sacrament* of Confirmation is administered to children between the ages of 7 and 12 by a bishop in the course of a solemn service, during which candidates renew their baptismal promises and the bishop extends his hands over them, praying that all might receive the Holy Spirit before he traces the sign of the Cross on their foreheads with chrism, or consecrated oil; (2) in the *Protestant Church* – a public act symbolizing the attainment by young members of the Church of adulthood within it (at the age of 14-16) and a deliberate profession by them of their faith in *Jesus Christ* and also their admission as full members to their religious community. Anointing is not part of the Protestant sacrament. In both the Roman Catholic and Protestant Churches Confirmation is designed to strengthen the religious faith of young people.

CONFLICT, RELIGIOUS, a clash between religious individuals or groups in connection with various positions adopted in relation to questions of doctrine, religious activity and rules for the establishment of religious organizations. Religious conflict can take the form of disagreements and debates, rivalry and struggle, confrontations and religious hostilities bound up with religious *fanaticism*, and in many cases that of *religious wars*. Religious conflict can arise within an association, a denomination, a movement and a religion and between various denominations, movements and religions. In certain conditions religious conflicts reflect class, social and ethnic contradictions or a struggle between states. Socio-political conflicts, in which the religious factor plays an important part, are sometimes referred to as socio-religious. Numerous examples of religious conflict and socio-religious conflict can be found in the history of all religions. These conflicts found expression in schisms, in the emergence of *heresies*, sects, in religious wars, in religious-political movements etc.

CONFORMISM, RELIGIOUS, the subordination of an individual's views, values, opinions and behaviour to views, values, opinions, rules and authorities predominant in a specific religious group or society. Religious conformism is achieved through the influence of group pressure. Factors promoting it include fear of isolation, the urge to avoid intragroup conflict and the wish to achieve higher status within a religious organization. The degree of conformism depends upon the type of piety involved, the age of the faithful, the efficacy of the system of religious control etc. The opposite of religious conformism is non-conformism, the refusal of the individual believer to subordinate his religious views, values and behaviour to the views, dogma and authorities predominant in a specific religious group or society. Non-conformism often takes the form of anti-authoritarianism or anti-doctrinairism.

CONFUCIANISM, philosophical and ethical teaching in Ancient China propagated by *Confucius (Kung Fu Tzu)* and his followers, which became a religion at the beginning of this millennium. The main source for Confucian ideas is Lun Yu (the Analects or "Selected Sayings") written by the followers of Confucius in the 6th century B.C. Confucianism reflected the views and interests of the feudal officials, anxious to protect society from social upheavals. The aim of Confucianism was to educate the people in the spirit of respect for the existing order. According to Confucianism, the law of Tien operates in society which is sent down from Heaven. In order to master this law, Man must observe Li (rites of propriety), rules for social behaviour and traditional rituals and behave in a way compatible with his social status. Confucianism justifies the power of the "noble" over the common people. When Confucianism became a religion, Confucius was deified. Confucianism differs from many religions in that it has no *priests* or mystical elements and it can be reduced to the strict observance of prescribed rituals. Worship involves first and foremost veneration of ancestors: each family or clan has its own temple, where Chou tablets, symbolizing ancestors, are arranged, before which offerings are laid out and rituals are performed. The ruling classes of China made use of Confucianism with its teaching concerning the unshakeable continuity of the social order, and the division of men into those of a higher and those of a lower order in accordance with the will of Heaven, in order to enslave the working masses.

CONFUCIUS, Kung Fu Tzu (551-479 B.C.), philosopher and teacher of Ancient China, founder of *Confucianism*. In his teaching Confucius hardly touched upon questions of *cosmogony* and devoted comparatively little attention to such concepts as spirits and life beyond the grave, although he regarded Heaven as the highest spiritual force determining men's fate and offerings made to ancestors as the most important expression of veneration for the latter. Central to his philosophical and ethical theories were questions dealing with Man, his mental and spiritual make-up, his place and role in the world and society. According to Confucius, Man's fate, just as everything else in the world, is determined by the Heavens and,

consequently, the division of people on earth into the noble and the base, the high-ranking and the low-ranking, cannot be changed. The lord has to be a lord, the subject a subject, the father a father and the son a son. This idea without doubt expressed his endeavour to preserve the existing order of things. At the same time Confucius elaborated a conception of the ideal, noble man (Chun Tzu): these heights could be reached regardless of birth or social status, through the attainment of high moral qualities – humanity, fairness, loyalty, sincerity, filial deference. Confucius' ideas played an important part in the history of China and left their mark on all aspects of the country's life.

CONGREGATIONALISTS, one of the offshoots of *Calvinism* which emerged in England and Wales in the second half of the 16th century. Congregationalists declared that each local Church or congregation was self-governing and independent of any Church organization or authority. The founder of the first such congregation was Robert Browne, who maintained that local Churches had the right to administer their own affairs and that they must be independent of the State. Another important principle of the Congregationalists was that all members should take part in the administration of the congregation: they would receive members into it and exclude persons from it, elect leaders and ministers (*pastors*, preachers, *deacons*) and so on. Persecution from officials of the absolutist monarchy forced many Congregationalists to emigrate to Holland as early as the late 16th century. Some of them settled in Leyden and later in 1620 they set sail for North America, where they set up their own communities of new settlers. Others who had set up a community in Amsterdam became the forefathers of the *Baptists*. The Congregationalists took an active part in the bourgeois revolution in England in the 17th century, setting up their own religious-political group known as the Independents which provided the core of Cromwell's army. The Toleration Act of 1689 gave Congregationalists the legal right to exist. In 1832 these Churches came together to form the Congregational Union of England and Wales, following the example of the Congregational Union of Scotland (1812) and that of Ireland (1829). In 1891 the International Congregational Council was set up. At the present time the Congregationalists number several million and are to be found mainly in the USA, Britain, Canada, Australia and New Zealand.

CONGREGATIONS, (1) Societies or religious associations, whose members are bound by simple *vows* (poverty, chastity and obedience) for a specific period or for life. Congregations of this kind, following a common rule of life, began to emerge in the late 16th century, and they became particularly widespread in the 19th century. The most prominent of these are the Redemptorists (or Congregation of the Most Holy Redeemer), the Oblates, the Marianites (or the Society of Mary) founded by the *Jesuits* for propagating the cult of the Virgin Mary among young people, and some others. (2) The main departments of the Roman *Curia* carrying out the administration of the *Roman Catholic Church*. After the reform in the *Vatican* introduced by Paul VI in 1967 the

Congregations are now as follows: the Sacred Congregation for the Doctrine of the Faith; for the Bishops; for the Eastern Churches; for the Sacraments and Divine Worship; for the Clergy; for Religious Orders and Secular Institutions; for the *Evangelization* of Peoples; for the Causes of Saints; for Catholic Education. (3) Groups of monastic houses in the Roman Catholic Church administered jointly and with a common Rule. (4) General Congregation is the name given to the Jesuit body, in which supreme authority is vested and in which the members are represented. (5) A group of persons who habitually come together for worship, prayer etc., especially in a church or chapel.

CONQUISTA (Spanish word meaning "conquest"), the conquest of Mexico, Central and South America by Spanish invaders. In 1493 Pope Alexander VI "presented" to the Spanish Crown the lands that Columbus had discovered in the Western Hemisphere, thus legally "justifying" the conquest. The Church approved of and blessed the Conquista, yet the blood-thirsty nature of this conquest aroused the indignation of certain of the Church's officials, who by then had been exposed to the influence of the humanist ideas of the Renaissance, men like Bartolomé de Las Casas who disclosed the monstrous crimes of the Conquista from the standpoint of early Christianity. In the second half of the 16th century the Spanish king declared that the Conquista was complete, however the conquest of new lands with the active support of the clergy continued right up until the end of the colonial period.

CONQUISTADORS, those who took part in the Spanish conquest of the New World. From the Spanish Crown they received enormous tracts of land, made over to them complete with Indians, in return for their commitment to convert the Indians to the Roman Catholic faith.

CONSCIENCE, category in ethics which expresses the individual's capacity to achieve moral self-control and to determine his attitude to his own actions and those of other people, and the nature of his behaviour, starting out from the considerations of Good or Evil. Man's conscience presents him with its assessments independently as it were from any practical interest, however in reality in various manifestations of Man's conscience there are to be found reflections of influence that has been exerted upon him by concrete historical and social conditions of his life and his education. Man's conscience does not bring forth, but merely consolidates and reproduces those values and assessments, which have been shaped by social experience, and it therefore depends in the final analysis on the class and society to which the individual belongs. Marxist atheism condemns a nihilistic attitude to conscience, regarding it as an essential feature of Man's spiritual nature, and also opposes an understanding of conscience as an immutable and infallible judge bestowed upon Man by God.

CONSCIOUSNESS. See *Matter and consciousness.*

CONSECRATION, ritual procedure which is alleged through special actions and spoken formulae etc. to endow material objects with "magi-

cal" powers, thanks to which they will be used to perform the ceremonies of a particular religious cult (for example, the consecration of water, bread, wine, buildings etc.). Outside a particular religion these magic powers acquired through consecration are lost.

CONSISTORY (from the Mediaeval Latin "consistorium" meaning "Church tribunal"), (1) in the *Russian Orthodox Church* a body concerned with the administration of the Church presided over by the *archpriest* of an *eparchy* in the period between 1744 and the October Revolution of 1917. The Consistory was in charge of all eparchial affairs and it administered ecclesiastical law for the clergy and ruled on questions of marriage and divorce and blasphemy with regard to laymen. The Consistory would be headed by its Secretary, who was accountable to the Chief Procurator of the Holy Synod; (2) in the *Roman Catholic Church* it is an assembly of *cardinals* convoked by the *Pope*; (3) in Protestant Churches, mainly among the *Presbyterians*, it is the term given to the governing body responsible for Church administration.

CONSOLATION, RELIGIOUS, a socio-psychological modification of the illusory-compensatory function of religion, which draws on philosophical, moral and ethical ideas (regarding the relative value of life on Earth and the absolute value of immortality beyond the grave; the incradicable nature of evil on Earth; Man's powerlessness and God's omnipotence etc.), which stress that the reasons for suffering in the world are either insurmountable, or unimportant, while suffering itself is presented as justified, even desirable. In this way religion's philosophical and ethical orientation encourages the individual believer to reconcile himself to the reality around him, to live on in meek hope. Religious consolation promotes in the individual passive assimilation of reality, while obstructing in him the development of a sense of his own worth or faith in his own strength and distracting him from the resolution of real problems.

CONSTANCE, COUNCIL OF. See *Oecumenical or General Councils*.

CONSTANTINOPLE CHURCH, an autocephalous Orthodox Church, which traditionally occupied the first place of honour among the other Orthodox Churches. It was established on the basis of the *eparchy* of the Byzantine Empire with Constantinople (present-day Istanbul) at its centre, which was the reason for the pre-eminence of the *Bishop* of Constantinople and, after 451, of the *Patriarch* of Constantinople. The Patriarchs of Constantinople tried to hold on to their power over the Orthodox population within the confines of the whole of the enormous Ottoman Empire, but they did not succeed. At the present time the Constantinople Church has one archbishopric and four metropolitan sees in Turkey. The autonomous Orthodox Church of Finland also comes under its jurisdiction, as do 12 eparchies in Greece, eparchies in North and South America, Australia, New Zealand and monasteries on Mount Athos.

CONSTANTINOPLE, COUNCILS OF. See *Oecumenical or General Councils*.

CONSTITUTION ON THE CHURCH (Latin "Lumen gentium" or the "Light of the Peoples"), adopted by the Second Vatican Council held in 1962-1965. It deals with the leadership of the *Roman Catholic Church*, changes in its structure, the training of the clergy, as well as the supreme authority of the Pope. It also contains rulings about the corporate nature of the episcopacy, and the enhancement of its role in the Church leadership. Particular attention is devoted to the lowest echelon in the Roman Catholic hierarchy, i.e. to the *deacons*, who were granted the right to perform the ceremonies of *Baptism*, the *Eucharist*, marriage, *Extreme Unction*, *burial service* and also to conduct public prayers.

CONSTITUTION ON THE CHURCH IN THE MODERN WORLD (Latin "Gaudium et spes" or "Joy and Hope"), an ecclesiastical pastoral constitution adopted by the Second Vatican Council. It serves to formulate the position of the *Roman Catholic Church* with regard to the most important social problems of the day—war and peace, social justice, socio-economic development of newly independent countries, the position of the working people etc. The document contains some new points in the social doctrine of the Roman Catholicism: reference is made to the right of working people to form associations; strikes are recognized as a legitimate means of defending workers' rights, with the reservation that they must be recognized as a last resort. Private property is presented as an essential condition for the individual's freedom, but at the same time fairly harsh criticism is meted out to the "vices" of capitalism. It is declared in the Constitution that the Church does not associate itself with any one particular form of human culture or political, economic and social system. The Constitution condemns the arms race and calls for efforts to avert war and for disarmament. This reflected the aspirations of the faithful, who are anxious to obtain peace and security of all nations.

CONSTITUTION ON THE LITURGY (Latin "Sacrosanctum consilium" or "Holy Council"), ecclesiastical constitution ratified by the Second Vatican Council on December 4, 1963. It introduced some new elements into the order and statutes connected with Church ritual and modernized the way services are conducted. The Constitution introduced *mass* in the vernacular, in order that laymen might involve themselves more actively in services. This ecclesiastical document also includes a point concerning the incorporation of folk music and dancing into Roman Catholic services.

CONTA, Basile (1845-1882), Romanian materialist philosopher and atheist. Conta's materialist and atheist ideas were deduced from natural scientific data, and in particular from the teaching of *Darwin*. Conta held that Man's cognitive abilities are inexhaustible, just as reality itself is inexhaustible. The accuracy of knowledge can be verified through practice, interpreted by Conta as laboratory experiments and individual experience. Yet in his elucidation of social phenomena Conta took up an idealist stance. The reasons for the emergence of religion he saw to lie in the ignorance of primitive men

and in their fear of the elements of Nature.

CONTAKION (from the Greek "kontakion" meaning "scroll"), a name first used for parchment scrolls on which were written down Christian canticles or hymns, which later came to denote the hymns themselves. They contain short descriptions of Church festivals and the most important events connected with the acts of the saint celebrated in the hymns.

CONTEMPLATION, process of direct perception: (1) in idealist philosophy contemplation is linked with the concept of *intuition*. According to a tradition that can be traced back to *Plato*, contemplation is interpreted as an extra-sensory grasp of ideas. For *Kant*, on the other hand, apriori elements of contemplation involving the senses are just the initial impulses for activity of man's intellect and reason. Both these traditions were developed by various idealist philosophers. Pre-Marxian materialism interpreted contemplation as a process of the passive reflection of the external world. Dialectical materialism regards contemplation (perception) as a sensory stage in cognition; (2) in *Hinduism* and *Buddhism* contemplation constitutes an essential element of *meditation* (see also *Yoga*), being regarded as an extreme degree of concentration and aloofness from the world, the perception via "inner vision" of fantastic worlds and images conjured up and wiped out at the will of the contemplative; (3) in relation to spirituality within the *Christian Church*, contemplation means mental prayer in its discursive form. Devout reflection on a chosen theme is practiced in the hope of deepening spiritual insight. Its aim is to concentrate the mind and soul upon God.

CONTINUITY OF ATHEIST TEACHINGS, the essential link between foregoing and subsequent atheist ideas, and in the broader sense, between stages in the development of atheism, and also between atheist teachings and progressive elements in the whole of human culture. Atheism is incompatible with nihilistic negation of the cultural achievements of the past. The continuity of atheist teachings finds expression in the advance of atheism: each atheist teaching, based on the sum of knowledge accumulated previously, contributes new elements to the interpretation of religion and methods for criticism of the latter. The continuity of atheist teachings is based on the materialist conception of the self-sufficiency and eternity of Nature, which develops historically from acceptance of the fact that God does not necessarily interfere in the workings of Nature and society to consistent materialist negation of the supernatural; it also manifests itself in solutions proffered to the question as to the origin of religion. The main idea which runs through the whole history of atheism is the idea of the terrestrial, natural origin of religion. Prior to the emergence of Marxism the substantiation for this idea drew mainly on psychological arguments, with religion being presented as the fruit of fear, ignorance and deception. Marxism, while not denying those factors, achieved major change in men's views on religion and its origin, explaining that its underlying causes lie first and foremost in Man's lack of freedom in his

relationship with his environment, stemming from his powerlessness in the face of Nature and his inability to change the course of social development. Ideas as to the link between religion and social factors were expounded before *Marx* (by *Feuerbach*, for instance), but they were less systematic. The continuity of atheist teachings is also reflected in writings on the role of religion in society, and on the ways in which religion can be surmounted. Contemporary Marxist atheism is the logical result of earlier stages in the development of atheist thought.

"CONTRIBUTION TO THE CRITIQUE OF HEGEL'S PHILOSOPHY OF LAW. Introduction", a work written by *Karl Marx* in 1843-1844. It marked an important stage in Marx's intellectual development, his final transition to a materialist and Communist stance, and the formation of his scientific atheist views. Marx described religion as a fantastic reflection in Man's mind of social reality: he maintained that religion is the self-awareness of man, who has either not yet found himself, or has already lost himself (Marx, Engels, *Collected Works*, Vol. 3, p. 175). He then reiterated his materialist position as regards religion: "*Man makes religion*", and demonstrated that Man is not only a biological individual, but that Man is the "*world of Man*, the state, society. This state, this society, produce religion, an *inverted world-consciousness*, because they [themselves] are an *inverted world*" (Ibid.). Society, according to Marx, not only transforms religion, but also gives birth to it. This makes it quite impossible to recognize religion as possessing any transcendental essence. Like any other form of social consciousness, religion reflects social existence. For this reason all religion's content derives from actual reality. Yet the specific nature of religion resides in the fact that unlike many other forms of social consciousness it does not adequately reflect reality. "To abolish religion as the *illusory* happiness of the people is to demand their *real* happiness" (Ibid., p. 176). In this way Marx raised in a materialist vein the question as to the *roots of religion*. This work also provides the famous formula which Lenin characterized as the corner-stone of the whole Marxist view of the world with regard to the question of religion: "Religion is ... the *opium* of the people" (Ibid., p. 175).

CONVERSION, the adoption of any faith as a result of missionary activity. Efforts to recruit new converts is a feature common to all religious movements. From the moment they appeared *Buddhism*, *Christianity* and *Islam* raised the question as to how best to convert the whole of mankind to their faith.

COOPER, Thomas (1759-1839), Anglo-American materialist philosopher, doctor, chemist, economist, and politician. During the French Revolution he associated himself with the Jacobins and the British authorities in view of this accused him of treason. He then settled in the USA, where he joined Thomas Jefferson's Democratic Party. In his writings he defended materialism, rejected religious dogmas, exposed various *Bible* stories as mere myths and opposed any reconciliation between science and religion. He advocated *separation of Church and School*.

COPERNICUS, Nicolaus (1473-1543), Polish astronomer and thinker. Starting out from his attempts to perfect the geocentric system of the world, recognized by the Church, that had been expounded in Ptolemy's "Almagest" (see *Geocentrism*), Copernicus gradually came round to a new, heliocentric theory, according to which the Sun occupies the central position and the Earth is just one of the planets revolving around the Sun and which also turns around its own axis (see *Heliocentrism*). Copernicus' teaching dealt a major blow at the very foundations of the religious world outlook. The conception of the terrestrial and the celestial as opposites was abandoned, the laws of Nature had been shown to be the same for the Earth and the whole Universe and accessible to human understanding: there was no longer any room left for the Church's legend about the world as God's creation. In 1616 Copernicus' book "De revolutionibus orbium coelestium" (On the Revolutions of Heavenly Spheres, 1543) was included in the *Index librorum prohibitorum* and remained on the list of forbidden books till 1828. Copernicus' teaching was regarded by the Church as a *heresy*.

COPTIC CHURCH, Christian Church of a Monophysite persuasion (see *Monophysitism*), which came into being in Egypt in the 3rd century. It was headed by a *Patriarch* from the 6th century onwards. Under the influence of the Arab conquerors the Christianity of the Coptic Church acquired certain features of *Islam*: for instance, the adherents of the Coptic Church pray facing eastwards, take their shoes off as they enter a church, but keep their heads covered. The Coptic Church has its own churches, monasteries and schools. The Egyptians who are members of the Coptic Church live mainly in the towns of the Arab Republic of Egypt.

CORPORAL or **COMMUNION CLOTH** (also **antimension** or **antimins**), square linen or silk cloth (sometimes with parts of *relics* sewn into the corner), often depicting Christ in the tomb and the four *Evangelists* in the corners. The carrying in of this cloth and laying of it upon the *communion table* constitute an essential ritual that precedes the administering of the *sacrament* of *Holy Communion* and the *consecration* of new churches.

CORYBANTES (Greek), priests of the goddess *Cybele*.

COSMOGONY, the field of astronomy, involving the study of questions concerning the origins and development of bodies in space and their systems: star clusters, stars, galaxies, planets of the Solar System and so on. The most important fields of study in cosmogony are planetary, stellar and galactic cosmogony. Questions in this field are particularly important in relation to the elaboration of the scientific *world outlook* and criticism of *religion*, which from ancient times has provided the illusory, distorted picture of the world. The first cosmogonic ideas concerning the development of celestial bodies were put forward by the ancient philosophers of the 4th to 1st centuries B.C. (Leucippus, *Democritus*, *Lucretius*). Then followed a period lasting many centuries during which theology held sway, and the religious view of the creation of the world by God was predominant.

In the 17th century the French philosopher *Descartes* demonstrated the inconsistency of the views of the world as God's creation and put forward a hypothesis to the effect that the formation of all celestial bodies was the result of the whirling movements of the tiniest particles of matter. The scientific foundation for planetary cosmogony was laid by *Newton* who applied his gravitation theory to explain planetary motion. In 1755, *Kant* put forward a hypothesis regarding the emergence of the Solar System, which proceeded from the operation of the forces of attraction and repulsion. Drawing general conclusions from the astronomical discoveries made by William Herschel, Pierre Laplace formulated a theory of gravitation similar to that of Kant. Yet in the 19th century problems came to light which the hypotheses elaborated by Kant and Laplace were unable to resolve with recourse only to the then current level of scientific knowledge. Other hypotheses were also put forward, like that of James Jeans, regarding the formation of the planets under the influence of the attraction of a massive star, that had flown past near the Sun. Yet the probability of such an event is extremely rare and at the present time in cosmogony, at the level of new knowledge (the field theory, corpuscular radiation and so on), there is a return to the earlier ideas of Kant and Laplace regarding the formation of the planets from intergalactic gaseous material (for instance, the hypotheses of Otto Schmidt, Fred Hoyle, or Evry Schatzman). In stellar cosmogony most researchers support the idea that stars are formed as the result of the thickening of a gaseous substance and concrete nuclear reactions have been identified which eventually give rise to stellar radiation. Galactic cosmogony is only taking its first steps so far: classification of the galaxies and their clusters is being undertaken; research is going on into the evolutionary changes in the stars and the gaseous substance which makes up the galaxies, their chemical composition, the nature of premieval perturbations which led to the disintegration of the expanding gas of the Metagalaxy into separate condensations; the mighty explosions taking place in the quasars and nuclei of active galaxies are being examined, and so on and so forth. Modern cosmogony is developing steadily with the benefit of an ever-growing range of data at its disposal relating to the most diverse properties of celestial bodies and testifying to the consistent natural character of the evolution of the eternal Universe.

COSMOLOGY, teaching relating to the Universe as a single whole based on the results of investigations of the most general characteristics (homogeneity, isotropy, expansion) of its part accessible for astronomical observation. Fundamental physical theories (the general theory of relativity, the field theory etc.) make up the theoretical basis of cosmology, and extra-galactical astronomy, its empirical basis. The general conclusions drawn in cosmology possess important significance both for science as a whole and for philosophy. The first cosmological ideas took shape in ancient times and were a typical feature of various beliefs and myths. Cosmological ideas assumed scientific shape in the conceptions elaborated by the classical schools of philosophy of Democritus, Pythagoras and Aristotle (5th-4th centuries B.C.). The first mathematical

model of the Universe was the geocentric system (see *Geocentrism*) which was elaborated in the 2nd century A.D. and provided explanations for all astronomical phenomena known at that time. In the 16th century *Copernicus* worked out the heliocentric system (see *Heliocentrism*) which met with a hostile reception from Christian theologians. The emergence of modern cosmology is linked with the formulation of general relativity (Einstein, 1916) and the emergence of extra-galactical astronomy (1920s). Great attention was devoted to the study of the geometry of the Universe (the curvature of spacetime, the possibility of a closed Universe). The works of Alexander Friedmann (1922-1924) demonstrated that curved space cannot be stationary, that it must expand or contract. As a result of all this, research centred on questions relating to the mechanics of the Universe and its "age" (the duration of expansion). At the present time models for a "hot" Universe have been propounded (George Gamow) and attention is turning mainly to the physics of the Universe: the state of matter is being studied, as well as the physical processes taking place at various stages of the expansion of the Universe. In addition to the study of gravitation considerable attention is being devoted to thermodynamics and to data drawn from the fields of nuclear physics and the physics of elementary particles. As in any developing science so too in cosmology there are problems still to be solved. In particular, modern cosmology does not provide a sufficiently satisfactory explanation for the quantitative predominance, within the Solar System and probably within the confines of our Galaxy as well, of matter over antimatter, while according to philosophical conceptions they are of equal value. Questions regarding the topology of spacetime also need to be elaborated in more detail, and there is as yet no convincing theory for the emergence of the stars and galaxies (see *Cosmogony*). Idealist philosophers and modern theologians attempt to speculate with regard to those unsolved problems. Yet the historical logic underlying the development of cosmological conceptions clearly demonstrates that the Universe is developing in accordance with natural laws and is not dependent on the operation of any supernatural forces.

COSMOS. See *Universe*.

COUNCIL, in the *Roman Catholic* and *Orthodox Churches*, a meeting of bishops to discuss important questions of ecclesiastical and religious life. Councils are either *Oecumenical* or *Local*.

COUNCIL FOR RELIGIOUS AFFAIRS under the USSR Council of Ministers, a body formed in 1965 in order to implement consistently the policy of the Soviet state with regard to religion and to control the observance of the legislation concerned with religious worship. The Council adopts decisions on the registration of religious associations and the removal of such associations from the said register, on the opening and closing of houses of prayer and buildings set aside for worship; it provides explanations on the correct application of legislation concerned with religious wor-

ship; it makes public obligatory prescriptions aimed at avoiding violations of that legislation; it also effects links between the government of the USSR and religious organizations. The Council helps religious organizations in the USSR establish contacts with religious organizations abroad. The Council has its representatives in the Union and autonomous republics, in various territories and regions of the USSR.

COUNTER-REFORMATION, feudal Roman Catholic reactionary movement headed by the *Papacy* and aimed against the *Reformation*. The main weapons of the Counter-Reformation were the *Inquisition*, *monastic orders* and the Roman *Curia*. In 1540 the Society of Jesus (the *Jesuits*) was formed, whose task was to root out *free-thinking*. The foundation of the Counter-Reformation programme was provided by the decrees of the Council of Trent (1545-1563), which confirmed the indisputable authority of the *Pope*, introduced strict censorship, and published the *Index librorum prohibitorum*. Every deviation from the dogma and canons, approved by the Council, was considered to be heresy. Mass annihilations of Protestants were perpetrated (see *Bartholomew's Day, Massacre of St.*, for instance). Roman Catholic reaction was the order of the day for two centuries. As a result of the religious wars, many towns in Germany, Bohemia and Denmark were reduced to ruins.

COUSIN, Victor (1792-1867), French idealist philosopher, eclectic. Cousin regarded the task of the philosopher to make a critical selection of truths (guided in part by "common sense" as he did so), which had already been formulated by previous thinkers. Cousin regarded God as the creator of the Universe, accepted the existence of a world beyond the grave and called for the reconciliation of philosophy and religion.

CREATION. According to religious beliefs this implied the creation of all that exists – the Universe, the Earth, its vegetation and animal life, and Man himself – by a supernatural force or being. The idea of the Creation is found in the mythology of all peoples and also in various religious and philosophical systems.

CREATIONISM, (1) a trend in Christian theological teaching regarding the *soul*. Advocates of creationism (e.g. present-day neo-Thomists) propose that God combines Man's soul with his body at the moment of birth, creating it from nothing each time. Advocates of the opposite trend – Traducianism (*Tertullian, Luther*) – are of the opinion that a soul was given by God to Man (*Adam*) when Man was created and that subsequently it was passed on ("traducere" in Latin means "to transmit") by a father to his children at conception; (2) the religious teaching regarding the creation of the world by God from nothing in *Judaism, Christianity* and *Islam*. In the *Bible* the "act of creation" during which the whole of animate and inanimate Nature was created by God lasted for six days. For a long time creationism provided the basis for anti-scientific concepts in all fields of knowledge. A fatal blow was dealt to creationism by the theory propounded by *Darwin*.

CREDO (the Latin word meaning "I believe"), (1) a confession of faith said or sung in Christian liturgies; (2) views, convictions and the fundamentals of a world outlook (philosophical credo, political credo etc.).

CREED, short statement of the main doctrines that make up the fundamental teachings of any religious movement or Church. A Creed has to be accepted without question, on faith and without evidence. The General or Apostles' Creed consists of three sections dealing with God the Father, Jesus Christ and the Holy Spirit, and altogether consists of 12 parts or "clauses". The first eight speak of the triune nature of God, the Incarnation of Jesus Christ and the redemption of sins; the last four are devoted to the Church and the "life everlasting". The first mention of the Apostles' Creed is found in a letter of St. Ambrose c. 390 and the legend grew up to the effect that it had been composed by the Apostles. In actual fact the Creed was compiled by the *Fathers of the Church* and ratified at the *Oecumenical Councils* in Nicaea (325) and also in Constantinople (381). The Creed is read like a prayer during services and in homes and it is also sung in unison by the faithful assembled in a place of worship. The Athanasian Creed, which contains a more detailed exposition of the *Trinity* and Incarnation of Christ, has been widely used in the Western Church, although its use in the *Anglican Church* is now rare.

CRISIS OF RELIGION, the process which finds expression in the decline of the influence of religion, in the loss of its control over the various aspects of the life of both society and the individual under the impact of social changes, scientific and technical progress and the spread of the scientific world outlook. This crisis has been brought on by the logical course of social development. In the modern age it has assumed a global character: it is being determined by fundamental social improvements and by the technological revolution and it finds expression in a slackening of *piousness*, in the declining authority of religion and religious institutions and in the casual attitude of most of the faithful to their religious duties. Specialized sociological research in this sphere bears out the fact that religious consciousness in everyday life has changed beyond recognition, that traditional religious concepts have become blurred and that *religious indifferentism* is on the increase among believers. In their efforts to stem this crisis theologians and the clergy resort to modernizing religion, reviewing the blatantly archaic elements in its teaching and worship, and elaborating new social doctrines, with the help of which it is hoped that the prestige of religion might be raised in the eyes of the faithful. In an effort to keep pace with the times, attempts are made to bring religious concepts "into line" with the new data put out by contemporary science.

CRISIS THEOLOGY. See *Dialectical theology*.

"CRITIQUE OF THE GOTHA PROGRAMME", a work by *Karl Marx* (1875), in which he formulated the main tenets of scientific communism concerning social revol-

ution, the transition period between capitalism and socialism, the revolutionary dictatorship of the proletariat, the two phases in the development of communist society, the strategy and tactics of the workers' movement. In this work Marx exposes the essence of idealist metaphysical theories regarding the State and the democratic principles which it implements. In his assessment of the bourgeois interpretation of *freedom of worship* (of conscience), for instance, Marx noted that "bourgeois 'freedom of conscience' is nothing but the toleration of all possible kinds of *religious freedom of conscience*" (Marx and Engels, *Selected Works* in three volumes, Vol. Three, p. 29). In this way Marx underlined the one-sided and limited nature of the bourgeois interpretation of freedom of conscience, which is restricted to freedom in a man's choice of religion, in his limited right to indulge in religious propaganda. Such interpretations of freedom of conscience reflected the class interests of the bourgeoisie, which used religion to consolidate its economic and political domination.

CRONUS, god of Ancient Greece, the younger son of Uranus (Sky) and *Gaea* (Earth), one of the Titans. He is depicted in the form of a bearded old man with a sickle in his hand.

CROSS, a holy symbol in *Christianity*, an object of religious veneration in the Orthodox, Roman Catholic and some Protestant Churches. According to Christian legend, *Jesus Christ* was crucified on the cross, and this provided the basis for the transformation of the representation of this instrument of execution into a religious symbol. In reality, and this is borne out by scientific data, crosses were venerated in pre-Christian cults as well. Representations of crosses have been found in archaeological excavations in different parts of the globe, in particular in South America and New Zealand. It has been established that crosses were venerated by ancient peoples as a symbol of fire, which was originally obtained by rubbing two crossed sticks against each other, and also as a symbol of the sun and eternal life. In early Christianity the veneration of this "heathen symbol" was rejected. It was not until the 4th century, after the mother of the Roman Emperor Constantine the Great, St. Helena, during her pilgrimage to the Holy Land allegedly found the cross on which Christ had been crucified, that worship of the Cross was officially introduced into Christianity. Representations of Jesus crucified on the Cross were first encountered in the 8th century. Crosses as the object of veneration varied from one branch in Christianity to another: the Roman Catholics use a cross consisting of two bars, the Orthodox crosses consisting of two, three and four bars and the Russian *Old Believers* crosses consisting of four bars. This variety points to the inconsistent nature of the assertion that St. Helena found the real cross, for if she had really found the original instrument of Christ's crucifixion, an exact copy of the original would have become the holy symbol for all Christians. It has also been established that criminals in Ancient Rome were executed not on a cross, but on a stake topped by a cross-piece. Scientific data bear out the conclusion to the effect that veneration of a Cross was adopted by

Christians from more ancient cults. Among other things this would explain why certain Christian movements reject veneration of the Cross (*Baptists, Adventists* and certain other Protestant Churches).

CRUCIFIXION. In the *Gospels* this term is used to denote the execution and death of Christ on the *Cross*. The word is also used to denote the cross bearing a figure of Christ, which is an object of veneration, particularly in the *Roman Catholic Church*, and representations of Christ on the Cross, that are often to be found in Christian art through the ages, in the decoration of churches and on various objects used in Christian worship.

CRUSADERS, participants in the *Crusades*. This name was given to them in connection with the *cross* sewn on to their garments, which was the symbol of the *vow* they had made to take part in the Crusades.

CRUSADES, aggressive campaigns led by West European feudal lords in the 11th-13th centuries, waged behind a screen of religious slogans (to set free "the Holy Sepulchre" and the "Holy Land" – Palestine – from the power of the "infidels", "to defend Catholicism" etc.). The *Papacy* strongly advocated these crusades and was directly responsible for organizing them, in its endeavour to consolidate and extend the influence of the *Roman Catholic Church*, to fan religious fanaticism and to bring about the subordination of the Orthodox Churches to Rome. Representatives of various classes in feudal society took part in the Crusades, yet the aims they were pursuing as they did so differed considerably. Feudal lords who took part in the Crusades made no secret of their intentions to plunder the economically developed among the countries of the East and to seize new lands and serfs. The cities of Northern Italy – Genoa, Venice and Pisa – which played a large part in the organization of the Crusades, counted on being able to restore the direct links with the eastern shores of the Mediterranean, after seizing Syria and Palestine from the Seljuks and then to drive out their rival, the Byzantine Empire, from the sphere of Eastern trade. Peasants also took part in the first Crusades, seeing in these expeditions to the East a means of escaping from the feudal yoke, and obtaining land and freedom. The political situation that had taken shape in the East at the end of the 11th century (strife between the Seljuk states, the weakening of the Byzantine Empire) favoured the launching of the Crusades. Altogether eight Crusades were organized to the Middle East, as a result of which a number of Crusader states were formed which continued to exist right up until the end of the 13th century. In the 12th and 13th centuries Crusades were launched by German feudal lords against the Slavonic and other peoples from the Baltic lands. In the 13th-15th centuries, under the guise of Crusades, the Papacy also organized punitive expeditions aimed at rooting out what they saw as *heresies*. The Crusades provided the Roman Catholic Church with an opportunity to extend significantly its influence in new territories and they brought the Church enormous profit.

CULT OF GODS WHO DIE AND RETURN TO LIFE, veneration for gods who personify plants which die in the autumn and come to life in the spring (grapes, various types of cereals and other agricultural crops). It was typical of ancient agricultural civilizations in the Middle East. There existed legends linked with the names of Egypt's *Osiris*, Babylon's *Tammuz*, Syria's *Adonis*, Phrygia's *Attis*, Thrace's *Dionysus*, in all of which a female deity, combining features of a mother or sister with features of a god's lover (*Cybele* and Attis, *Astarte* and Adonis, *Isis* and Osiris, *Ishtar* and Tammuz, *Demeter* and Dionysus), deliberately or involuntarily is the cause of his downfall. Orgiastic *mysteries* were often organized in the honour of these pairs of gods, which included the mourning of the dead gods in the autumn, the rejoicing at their coming to life in the spring, and ritual erotic ceremonies which constituted an integral part of the fertility magic. The worship of these gods was also accepted to varying degrees in Hellenistic times and contributed to the shaping of the images of gods from later religions, in particular *Jesus Christ*.

CULT OF REASON. See *Reason, cult of*.

CULT OF THE SUPREME BEING (Culte de l'Etre Suprême), a state cult introduced by the Convention nationale on May 7, 1794, during the Jacobin dictatorship in France. It was based on *Rousseau*'s "civic religion" which Robespierre regarded as the only moral foundation for society. In the decree adopted by the Convention it was written that the French people recognized the Supreme Being and the immortality of the soul. This cult was introduced in order to smooth down the extremes of the policy of *dechristianization* being pursued during the Revolution and represented an attempt on the part of the petty bourgeoisie to fill the gap between *Roman Catholicism* and *atheism*. The Cult of the Supreme Being incorporated some non-religious elements, for example, the demand that the individual carry out his civic duties. Festivals linked with the Cult of the Supreme Being were also devoted to the Republic, the freedom of the whole world, love of the Motherland, Truth, Justice etc. The cult was abolished after the fall of the Jacobins.

CULTURAL ANTHROPOLOGY, a branch of bourgeois philosophical anthropology (Erich Rothbacher, Michael Landmann et al.), which sees as its task the elaboration of theories of Man as a creator and vehicle of culture and demands that account be taken of the variability of Man's essence in the specific historical diversity of cultures. When analyzing Man, cultural anthropologists endeavour not only to concentrate on biology and psychology, but also to take into account philology, history, the history of art, sociology and *theology*. The typological method devised by Michael Landmann (b. 1913) represents not so much a systematization of facts as a speculative-metaphysical construction, that rejects Man's social nature and concentrates on heterogeneous ideal types of value judgements, substituting these for historical development. The historical-cultural variability of the *essence of Man* figures in cultural anthropology merely as quantitative variations of Man's eternal nature, of his abstract activity, regarded as

some kind of "proto-phenomenon" of Man's inner world. In cultural anthropology human activity is confined merely to spiritual or intellectual activity and is presented as dependent upon an irrational force (*destiny*), which in its turn opens the way to a theological interpretation of Man.

CUNOW, Heinrich (1862-1936), German religious historian, ethnographer, sociologist, representative of the right-wing Social Democrats. He popularized certain tenets of Marxist atheism. Cunow's works on the history of religion in the 1920s occupied an important place in the studies of religion, e.g. his "Theologische oder Ethnologische Religionsgeschichte?" (Theological or Ethnological History of Religion?), or "Ursprung der Religion und des Gottesglaubens" (The Origins of Religion or Belief in God). Drawing on ethnographical material, Cunow traces the evolution of religion at various stages of mankind's development.

CUPID, the Roman god of love whose counterpart in Greek mythology was *Eros*. Initially Cupid was represented as a beautiful winged boy armed with a bow and arrow, later as a mischievous youth striking down both men and gods with the torture of love.

CURE (French word derived from the Latin "curare" meaning "to care"), a Roman Catholic priest in charge of a parish in France or French-speaking countries.

CURIA (Curia Romana), the Papal court and government of the *Roman Catholic Church* in the *Vatican* which consists of various Sacred *Congregations* (departments or ministries). It was set up in the course of the 16th century. Prior to that the administrative affairs of the Church were dealt with by the Papal Chancellery. The main department in the Curia is the Secretariat of State, whose head, usually a *cardinal*, carries out the functions of prime-minister and minister of foreign affairs. The post of Secretary of State was instituted by Innocent XII in 1692. The Curia has undergone reorganization on several occasions, and at the present time it embraces the Secretariat of State, nine Congregations, three Tribunals, three Secretariats set up after the Second Vatican Council (the Secretariat for Promoting Christian Unity, the Secretariat for Non-Christians, the Secretariat for Non-Believers), several Commissions and various offices. The main divisions are headed by commissions consisting of cardinals headed by a Prefect or President. The Curia also embraces the *College of Cardinals* and the Synod of the Roman Catholic Church. The official language of the Curia is Latin and its working language is Italian.

CUSTOM, RELIGIOUS, pattern of behaviour linked with the observance of norms of religious teaching or tradition, which finds expression mainly within the context of family relationships and home life. Unlike a religious rite, a religious custom is not a set of special symbolic actions, and it is directly incorporated into a system of everyday practical activity. A religious custom comes into being when a pattern of behaviour takes shape, which although it is not directly included in practices of *religious worship*, is definitely linked with

the observance of certain religious prescriptions and norms and with shared ethnic traditions that are religious in origin.

CUVIER, Georges (1769-1832), French biologist, founder of comparative anatomy and palaeontology. There is no denying that his works on the identification of types of animals based on the similarities in their anatomical structure and his discovery of the law of correlation of organs and their functions, as well as the establishment of differences to be found in the fauna on Earth in different eras, all bore witness to the development of the animal world. Cuvier himself, however, rejected the idea of natural development and attempted to explain the expedient character of the structure of animals' anatomy with reference to the wisdom of the Divine Creator and to attribute the replacement of one kind of fauna by another to natural disasters such as the *Flood* (catastrophism). The inconsistencies in explanations proffered by Cuvier were identified by *Darwin* and *Charles Lyell*.

CYBELE, goddess of fertility in the mythology and beliefs of the Phrygians, in whose honour orgiastic *mysteries* were held, accompanied by the castration of *neophytes*. In Ancient Greece the figure of Cybele became fused with Rhea, mother of *Zeus*. In Ancient Rome the cult of Cybele, known under the name of Great Mother of the Gods, and patroness of cities and states, was inaugurated in the year 204 B.C. The Megalesia Games were instituted in her honour.

CYNICS, followers of the Ancient Greek philosopher Antisthenes, founder of the Cynic School (4th century B.C.). The most famous representative of the Cynics was Diogenes of Sinope. The Cynics criticized the teaching of *Plato* concerning Ideas as general essences, because they regarded as true only the knowledge of the particular, of individual things. They held that it was only possible for men to attain happiness and virtue if they rejected the benefits of civilization, wealth and sensual pleasures. The Cynics advocated that men should disregard rules accepted in society and also reject all religious cults, which they declared to be unnecessary institutions of purely human rather than divine origin.

CYRENAICS, a philosophical school of Ancient Greece, founded by Aristippos of Cyrene (435-355 B.C.) who taught that pleasure (Greek "hedone") could be attained through practical experience and control of one's desires. Subjectivism and extreme scepticism are inherent in the thought of the Cyrenaic School. Representatives of this school include Theodorus the Atheist, Euhemerus, *Carneades of Cyrene*, Hegesias and Anniceris. The *hedonism* of the Cyrenaics later is fused with Epicureanism and is used by the humanists and French atheists of the 18th century in their struggle against religious morality.

CYRIL OF ALEXANDRIA, St. (d. 444), Patriarch of Alexandria from 412, theologian and one of the *Fathers of the Church*, who concentrated on the struggle against the heresies of the *Novationists*, the *Nestorians* and the *Eunomians*. St. Cyril of Alexandria wrote a large number

of works that contain interpretations of the Gospels, the Epistles of the Apostles and the doctrine of the *Trinity*. According to his teaching, the unity of the divine and human nature in Christ was the pledge of mankind's *salvation*.

CZECHOSLOVAK ORTHODOX CHURCH became autocephalous in 1951. It consists of four eparchies and has about 150 parishes. The Church is headed by a *Metropolitan*. Priests receive their training at the orthodox theological faculty in the University of Prešov.

"CZLOWIEK I SWIATOPOGLAD" (Man and His World Outlook), a Polish philosophical monthly which has been published since 1962 in Warsaw.

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DA COSTA, Uriel (c. 1585-c. 1640), rationalist philosopher, free-thinker and author. He was born at Oporto (Portugal) and educated in the Roman Catholic faith. In 1614, he fled to Holland and it was there that he renounced *Christianity* for *Judaism*. In 1623, da Costa was excommunicated for publishing an anti-religious treatise entitled "Sobre a mortalidade da alma do homen" (On the Mortality of the Human Soul). In fact, he was twice excommunicated and twice readmitted to the synagogue. Da Costa committed suicide in 1640, leaving behind his autobiography, "Exemplar humanae vitae" (An Example of Human Life), in which he spoke bitterly of both Christianity and Judaism and rejected religions of *revelation*, the divine origin of morality and of the *Bible*.

DAGOBA (from the Sanskrit "dhatugarbha" literally meaning "having relics inside"), in Sri Lanka and Burma the equivalent to a *stupa*.

DAILY OFFICE. In the *Orthodox Church* the established sequence of services during the twenty-four period is as follows. There are nine in all: Vespers, held at the end of the day; Compline, which is held after Vespers; Mid-night office; Matins, held at the end of the night just before sun-rise; First-, Third-, Sixth- and Ninth-Hour Services held at 7, 9, 12 noon and 3 p.m. respectively. Special attention is focussed on the *Liturgy*—the main service in the Christian Church. In practice three services are usually held: Vespers, Matins and the Liturgy. The others are usually "incorporated" into one of those three. On the days of the most important *religious feasts* an All-Night Vigil is also held, namely, a service lasting all night.

DALAI LAMA (from the Mongolian "dalai" meaning "ocean", i.e. ocean-like lama, lama as great as the ocean), the title accorded the head of the Lamaist monks, who, until Tibet became part of the Chinese People's Republic in 1951, was also the secular head of government in Tibet. The title was instituted in 1391. The first Dalai Lama was d'Ge-hdun-grub-pa (1391-1474). The fifth Dalai Lama, Ngag-dbang-bLo-bzang (1617-1682), extended his dominion over almost the whole of Tibet and turned it into a theocratic state. The fourteenth Dalai Lama left Tibet in 1959 and now resides in India. In *Lamaism* the Dalai Lama is regarded as the supreme being among the "reborn", the earthly embodiment of the profoundly venerable *bodhisattva*, Avalokiteshvara, the living God – the absolute authority for the faithful. The death of the living God marks the beginning of his new incarnation on earth: hence a special council of leading *lamas*, invested with high authority, would seek out from among the boys who had been born

within a year after the death of the Dalai Lama, the one in whom his divine essence had been reborn. The young boy would be taken to a monastery where he would receive the proper training. Until the new Dalai Lama had attained his majority his functions would be carried out by a regent.

D'ALEMBERT, Jean le Rond (1717-1783), French mathematician and philosopher of the Enlightenment. He worked with *Diderot* to produce the "Encyclopédie" (he was in charge of the sections on mathematics and physics). D'Alembert also made outstanding discoveries in mathematics, physics and astronomy. His philosophical views are of an inconsistent, contradictory nature. In his *theory of knowledge* he adopted a sensualist stand, while at the same time showing inclinations towards scepticism. His scepticism extended to religion as well, for d'Alembert held that it was impossible to assert reliably that God exists, or that matter is either eternal or created. D'Alembert did not embrace atheist principles since he saw religion as providing the basis for immutable moral principles.

DANCING BROTHERS, a Christian sect that set itself apart within the Mennonite movement (see *Mennonites*) in the 1920s. Their interpretation of the teaching of *Menno Simons* was somewhat arbitrary and the members of this sect jump, leap, move round in circles as if in a dance, achieving through such means an ecstatic state.

DANILOVITES. See *Pomorsky persuasion.*

DARWIN, Charles Robert (1809-1882), English natural scientist and founder of the scientific theory of evolution, explaining the development of the organic world by means of natural selection, that came to be known as *Darwinism*. He graduated from Cambridge University in 1831 and then set sail as a naturalist on a five-year voyage round the world on the ship "Beagle". The factual material which he collected for zoological, geological, palaeontological and ethnographic research and data relevant to agricultural and scientific practices, led Darwin to draw conclusions concerning the natural development of the organic world and the expediency of the structure of various organisms resulting from the effect of natural selection. The main tenets of his theory which refuted *teleology* and *creationism* were expounded in his book *"The Origin of Species..."* (1859). Darwin's scientific research led him to turn his back on religion. Darwin became an advocate of spontaneous *materialism rooted in natural sciences* and *atheism rooted in natural sciences.* Contemporary *fideism* presents a distorted version of Darwin's world outlook

DARWINISM, materialist theory of the development of the natural world. Its basic tenets are expounded in Darwin's work *"The Origin of Species..."*. Darwin revealed the material and natural factors in the development of the organic world – its propensity for change, heredity and natural selection, that emerges as the main motive force behind evolution and the formation of species. Darwin explained in materialist terms the expediency of the structure and func-

tions of organisms resulting from natural selection and pointed out the relative nature of this expediency. In this way the development of the organic world was explained on the basis of the operation of objective natural laws, without the involvement of supernatural forces. In his work "The Descent of Man, and Selection in Relation to Sex" (1871), Darwin gave a materialist explanation of the process by which man set himself apart from the world of animals, but he did not shed light on the social factors involved in the process. Darwin made an enormous contribution to the development of the scientific materialist world outlook. His followers included *Ernst Haeckel, Thomas Huxley* and (in Russia) *Kliment Timiryazev*, Ivan Michurin. Darwin's work constitutes one of the crucial natural-scientific prerequisites of *dialectical materialism*. "Darwin put an end to the view of animal and plant species being unconnected, fortuitous, 'created by God' and immutable, and was the first to put biology on an absolutely scientific basis by establishing the mutability and the succession of species" (Lenin, *Collected Works*, Vol. 1, p. 142). The advance of modern biology (genetics, bio-cybernetics) has carried Darwinism still further and added to its materialist, philosophical and methodological importance. It is on the basis of a synthesis of classical Darwinism and genetics, particularly population genetics, that the contemporary theory of evolution has taken shape.

DATSAN, in Tibetan, Mongolian and Kalmyk *Buddhism* (*Lamaism*) the name for a faculty (department) in a monasterial university. In Buryat Lamaism the word is used to denote the monastery itself.

DAUMER, Georg Friedrich (1800-1875), German philosopher. His early works contained a harsh criticism of *Christianity*, tracing its origins to the cult of *Moloch*. After 1848 Daumer propagated his own new religion and then in 1858 Daumer embraced *Roman Catholicism* and became a theologian.

DAVID (late 11th century B.C.-c. 970 B.C.), King of the Judaean tribes and later also the Israelites, founder of the royal Judaean dynasty at *Jerusalem*. He is venerated by the Church as a *righteous man*, although from the Biblical account of his life it is clear that he was a treacherous and cruel despot. He created a centralized state with its capital in Jerusalem. In order to enhance the importance of Jerusalem he transferred there the *Ark of the Covenant* and commanded that men worship around the Ark. According to religious tradition, it was David who wrote the *Psalms*. As belief in the coming of the *Messiah* took root, David began to be venerated in *Judaism* as the ancestor of the Messiah. In *Christianity* Jesus is also known as the "Son of David".

DAVID OF DINANT (late 12th-early 13th century), French philosopher and natural scientist, from whose pen stemmed a version of naturalistic *pantheism*. David of Dinant held that God is the substance of all that exists. His acknowledgement of God as an impersonal Absolute providing the foundation for all phenomena in Nature led him to reject the Christian idea as to the insignificance of Man, and also deny the idea that

there will be *retribution or reward* for men beyond the grave. The works of David of Dinant were on numerous occasions destroyed by the Church.

DAY OF JUDGEMENT. See *Eschatology.*

DAZAI SHUNDAI (1680-1747), Japanese philosopher, opponent of neo-Confucian idealism and Buddhist mysticism. While ostensibly calling for a return to ancient *Confucianism* Dazai Shundai criticized the Chuh Hsi morality which was the official state ideology in the period of the Tokugawa shogunate. At the same time he criticized Confucianism for ackowledging the predominance of spirit over matter and rejected the teaching to the effect that the ideal Principle comes before that which is material. Taken all in all the philosophy of Dazai Shundai paved the way for the development of materialist ideas in Japan.

DAZHBOG, the Sun God in ancient Slav mythology, patron of fertility, nature, and the source of light and warmth. In Old Russian chronicles Dazhbog is mentioned as the son of the god of heaven, *Svarog.*

DEACON (from the Greek "diakonos" meaning "servant"), initially the office of minister serving under a *bishop* (in the 2nd and 3rd centuries), who would have been in charge of the economic affairs of a Christian community. Later the word used to denote an ecclesiastical rank, the assistant to the priest while he is conducting a *service* or performing *religious rites.*

DEAD SEA SCROLLS, scrolls discovered in caves in the neighbourhood of Khirbet Qumran overlooking the Dead Sea in Jordanian territory now occupied by Israel. The first finds were made in 1947. At the present time nearly 40,000 fragments have been found, mainly in Hebrew and Aramaic. The manuscripts had been owned by a religious community which did not recognize orthodox *Judaism* and which lived in that area between the 2nd century B.C. and the 1st century A.D. (see *Qumran Community*). The scrolls can be divided into three main groups: texts from the *Old Testament* in Hebrew and also in Greek and Aramaic translations; the *Apocrypha* of the Old Testament in Hebrew and Aramaic; and works compiled by the members of the Qumran Community themselves. The Dead Sea Scrolls contain various versions of the Old Testament Books, including versions which do not coincide with the canonical (or Massoretic) text. Many texts are identical to those which provided the originals for the *Septuagint* – the Greek translation of the *Bible.* From the Apocrypha were found fragments of Ecclesiasticus (Sirah), Tobit, and the Book of Enoch in Hebrew and Aramaic (formerly only fragments in Greek were known and translations into Old Church Slavonic and Ethiopian), "wills" of individual patriarchs etc. Works written by members of the community themselves include the community's Manual of Discipline, the War Scroll, the Scroll of Hymns, commentaries to the Books of the Prophets and some other works. In the Manual of Discipline details are found as to the goals of the community, the ways in which new members were received, and the members' duties. An idea permeating these documents is that

concerning the struggle of the kingdom of light and righteousness against the kingdom of darkness and evil. The War Scroll describes the last battle which was to take place between the Sons of Light and the Sons of Darkness. The commentaries to the Books of the Prophets are designed to shed light on some Biblical prophecies which, according to the scholars of the Qumran Community, relate to the fate of their community. In a commentary on the prophecies of Habakkuk mention is made of the founder of a community, a "Teacher of Righteousness", who was persecuted by an "impious priest". Some scholars are inclined to regard the "Teacher of Righteousness" as a prototype for *Jesus Christ*.

DEATH, the cessation of an organism's functions of life as a result of which its individual existence comes to an end. From a religious standpoint, man's death is the death of his body, the receptacle for the divine soul, which after man's death is destined to dwell in Heaven or in Hell, depending upon his behaviour in "this world". Scientists view death as a natural process. According to Engels, "the *negation* of life as being is essentially contained in life itself, so that life is always thought of in relation to its necessary result, death, which is always contained in it in germ" (*Dialectics of Nature*, Moscow, 1982, p. 295). Death which signifies the end of life does not in any way belittle real life on Earth, as representatives of religious ideology maintain. On the contrary, life acquires particular value as the period of man's fruitful activity which possesses social significance. True immortality is to be gained through the deeds of the individual, who leaves his inimitable mark behind him in life (see *Immortality*).

DEATH-OF-GOD THEOLOGY, radical movement in so-called *secular theology* which took shape in the 1960s on the basis of the ideas propounded by *Dietrich Bonhoeffer* regarding the way in which traditional Christian religion had completely lost touch with the modern world. Insofar as theology, according to this concept, needs to start out from existing human reality, it has today to give expression to the experience of the "death of God", i.e. the fact that most people now live as if there was no God, that God is not experienced today any more. For this reason theology sets itself the task of elaborating an "atheist Christianity", and an atheist version of Christology. While moderate representatives of secular theology, such as *Harvey Cox*, maintain that it is only the modern cultural-historical conception of God that has outlived itself, i.e. that we are confronted by the "death" of the existing concept of God, the more radically inclined adherents of "atheist Christianity" start out from negation of the God of traditional Christianity, from negation of God as a transcendental being who is outside the world and has nothing in common with the world. Faith needs to be replaced by devotion to *Jesus Christ*, that finds expression in selfless service of other people. Christianity is interpreted as secular faith in the Gospel of Jesus of Nazareth.

DECALOGUE. See *Commandments (Ten) or Decalogue*.

DECEMBRISTS, representatives of the revolutionary movement consisting of members of the nobility, which on December 14, 1825 carried out an unsuccessful armed uprising against the then autocratic government of Russia, whose power rested on serf-ownership. Lenin referred to the Decembrists as "the most outstanding figures" of that stage of the Russian liberation movement (*Collected Works*, Vol. 20, p. 245). The bourgeois revolutions in the countries of Western Europe, the works of *Alexander Radishchev* and the writers of the French Enlightenment, had all served to mould the world outlook of the Decembrists. They were unanimous in their desire to destroy the autocratic social order based on serf-ownership, yet there were differences in their views on other issues. Some of the Decembrists adopted an idealist, religious stance, holding that Christian ideas should be used in revolutionary propaganda work among soldiers, while the majority of the Decembrists were Sceptics or advocates of *deism* or *atheism*. The differences did not, however, prevent the Decembrists from uniting politically. Representatives of the materialist-atheist wing of the movement – including Pyotr Borisov, Ivan Yakushkin, Vladimir Rayevsky, Alexander Baryatinsky, Nikolai Kryukov, Ivan Gorbachevsky et al. – combined their preparation for the uprising with an elaboration of issues intrinsic to their world outlook. They sharply criticized the main religious conceptions regarding the existence of God and life beyond the grave, demonstrating that faith in these promoted the enslavement of the people. The ideas of the materialist wing of the Decembrist movement and also their open opposition to the social order, based on serfdom, which received the blessing of the Church, had an enormous influence on the subsequent advance of *freethinking* and atheism in Russia.

DECEPTION THEORY, conception according to which religion comes into being and exists as a result of the deliberate deception of the masses by tsars, law-givers, philosophers, sages, or priests. The materialists of the Ancient World, who had used the exposure of this deception as a weapon in their struggle against religion and the priesthood, had already focussed attention on the role of deception in religion. In the Middle Ages in both the Arab countries of the Middle East and in Europe there became widespread the legend about the "Three Deceivers", i.e. *Moses*, *Christ* and *Mohammed*, who, with the help of deception, brought *Judaism*, *Christianity* and *Islam* into being. In the Modern Era the deception theory won the support of the English deists in the 17th century and that of the thinkers of the French Enlightenment in the 18th century. However, this theory was inadequate to provide an explanation for the rise of religion. Marxist atheism explains its emergence and existence with reference to the social conditions in which men live.

DECHRISTIANIZATION, measures aimed against the Christian religion and Church during the years of French Revolution of 1789. Dechristianization came into its own in particularly vehement form in 1793, when the struggle against the counter-revolutionary Roman Catholic clergy, which had begun as early

as 1791, developed into a struggle against Christianity and other religions as such. The rights of the Roman Catholic Church were curtailed, and priests of all religions were forbidden to perform their functions outside buildings specially allocated for purposes of worship; measures were also taken to counter religious fanaticism and superstitions. The "cult of Reason" (see *Reason, the Cult of*) was promoted to oppose *Roman Catholicism*, and other religious cults as well. A new republican calendar was introduced and also new, non-religious festivals, including the Festival of Reason. The French Revolution was the first which the bourgeoisie accomplished with political rather than religious slogans. Dechristianization was the practical implementation in politics of the philosophical ideas of the French *Enlightenment*. Engels commented: "The Christian religion in France, as a matter of fact, so completely disappeared in the years 1793-98 that even Napoleon could not re-introduce it without opposition and difficulty" (Marx and Engels, *Selected Works* in three volumes, Vol. Three, p. 354).

DECLARATION OF THE RIGHTS OF MAN AND THE CITIZEN, a pivotal document of the French Revolution of 1789, which was adopted by the French National Assembly on August 26, 1789. It proclaimed that men are born and remain free and entitled to equal rights and that all citizens are equal before the law and pronounced freedom of the individual, *freedom of worship*, freedom of speech and freedom of the press. This Declaration became a banner in the struggle against feudal and absolutist practices worldwide.

DECLARATION OF THE RIGHTS OF THE PEOPLES OF RUSSIA, one of the first legislative acts of the Soviet state, passed on November 2(15), 1917. This Declaration bitterly criticized the policy of stirring up one people against another that had been pursued by the Tsarist regime and the bourgeois Provisional Government in relation to the peoples of Russia, who had endured oppression from and arbitrary treatment by the landowners and capitalists. The Declaration provided the foundation for the Soviet nationalities policy: equality and sovereign rights of all peoples; the right of the peoples to self-determination up to and including secession and the formation of independent states; the abolition of all and every kind of ethnic and ethnic-religious privileges and restrictions; the free advancement of national minorities and ethnic groups inhabiting the territory of Russia. The Declaration dealt a most powerful blow to the ideology of great-power chauvinism and bourgeois nationalism and paved the way for the practical implementation of Lenin's programme on the nationalities issue.

DECRETALS (from the Latin "decretum" meaning "ordinance" or "resolution"), edicts sent out by the *Pope* (from the 4th century onwards) in the form of letters, which constitute the basic content of the Canons – the main body of canonical legislation of the Roman Catholic Church. After the 5th century false Decretals began to appear, the most famous of which were the so-called *False Decretals of Isidore*, which the *Papacy* used in order to consolidate its power in its struggle against secular rulers.

DEESIS (from the Greek word meaning "praying"), an icon depicting Jesus Christ dressed as an archpriest, with the Mother of God on his right and John the Baptist on his left praying to him. Sometimes this is the name given to a row of icons, including the deesis in the strict sense of the word, and sometimes it denotes the whole multitier *iconostasis*.

DEISM, the philosophical-cum-religious teaching, according to which God is the impersonal primary cause of the world, who is outside the world and does not intervene in the development of Nature and society. The sources of deism are to be found in mediaeval philosophy. In the period when the Church held sway over men in a dictatorial fashion, deistic teachings provided a means of expressing atheist ideas regarding nature's independence of God's will and Man's unlimited possibilities for knowing the world. As a philosophical movement, reflecting the interests of the progressive bourgeoisie in the Modern Era, deism took shape in the 17th century. *Herbert of Cherbury* (England) was regarded as the father of the movement. Deism was not a homogeneous movement in the philosophical sense: many materialists and thinkers of the *Enlightenment* were drawn to it (for example, *Toland, Locke, Voltaire, Rousseau, Lessing, Radishchev*) as well as idealists (such as *Leibnitz*). Deists rejected traditional "positive" religion, contrasting it with the "natural religion of Reason". They denied divine *revelation, Providence*, many religious dogmas and rituals, came out against religious intolerance and advocated *freedom of worship*. They tried to release science and philosophy from the domination of the Church, and reason from faith. The historically progressive role of deism was exhausted by the end of the 18th century, when *Holbach* and *Diderot*, from positions of metaphysical materialism and atheism, came forward with a critique of deism. From the mid-19th century onwards deism was used by advocates of religion in their fight against atheism. At the present time deism provides a form of compromise between religion and the natural sciences.

DELITZSCH, Friedrich (1850-1922), German historian and orientalist. For the first time in Bible studies Delitzsch made a scientific historical comparison of the *Old Testament* and Assyrian-Babylonian mythology, demonstrating that the Bible frequently adapted Babylonian myths and legends (in particular with regard to the *Flood*). In his main work entitled "Babel und Bible" (Babylon and the Bible) Delitzsch elaborates so-called pan-Babylonianism, somewhat exaggerating the influence of the Assyrians and the Babylonians on the subsequent history of world culture.

DELPHIC ORACLE, an *oracle* at the temple of *Apollo* in Delphi, one of the religious centres of Ancient Greece. Both individuals and representatives of communities, cities and states consulted the Delphic Oracle before taking important decisions. The prophetic pronouncements in the name of Apollo were made by the priestess *Pythia* and then they were edited and transmitted in verse form by the priests of the temple. The prophecies from the Delphic

Oracle have been passed down in the writings of Herodotus and in other classical sources.

DEMBOWSKI, Edward (1822-1846), Polish revolutionary democrat, philosopher and literary critic; one of the leaders of the Cracow Uprising of 1846. His philosophical views underwent a complex evolution from *idealism* to *materialism* and then *atheism*. Dembowski came to the conclusion that social conditions determine the whole intellectual and spiritual life of society. As far as his sociological views were concerned, Dembowski was a Utopian communist. Criticism of religion was a significant component of his theoretical writings.

DEMETER, goddess of fertility, agriculture, marriage and family life in Ancient Greece. The myth concerning Demeter and her daughter *Persephone* echoes the more ancient cult of the periodic rebirth and dying of the plant world. The cult of Demeter was widespread through all Mediterranean cultures.

DEMIURGE (from the Greek "demiourgos" meaning "skilled workman"), a philosophical and theological category that can be traced back to *Plato*, in whose writings the Demiurge is God, who creates the world from Chaos that has existed forever, unlike the Christian God who creates the world out of nothing. For the *Gnostics* the Demiurge was the creator of the material world, complete with its evil and sinfulness. In Christian theology and objective idealist philosophy the Demiurge is the ideal primary cause that creates the world.

DEMOCRITUS (b. 470 B.C. or 460 B.C.—he is reputed to have lived till at least 90), materialist philosopher of Ancient Greece, the main representative of classical *atomism*. According to Democritus, the everlasting world consisted of indivisible particles (atoms) that do not come into being and are indestructible, varying in form, the nature of their combinations and their position or arrangement, and a void, within which they move, combining in separate bodies, and then disintegrating again. In the world there reigns natural inevitability, which causally determines all phenomena. Democritus' *determinism* rules out both the creation of the world by a god, and also a course of events within it that is guided by *Providence*. Democritus regarded religion as something artificial, instituted by Man and stemming from his failure to understand the formidable phenomena of Nature, from his fear of death and punishments beyond the grave for his evil deeds. Democritus' *atheism* was criticized by numerous theologians and idealist philosophers.

DEMONOLOGY, religious teaching with regard to *demons*. It can be traced back to primitive belief in evil spirits. Demonology developed to a particularly large extent in the ancient religions of Babylon and Ancient Iran, from whence it penetrated *Judaism*, *Christianity* and *Islam*. *Roman Catholicism* and the *Orthodox Church* have until now insisted on the actual existence of demons, while some Protestants are inclined to accept them as symbolically significant. Demonology is inextricably linked with religious morality, in which the *Devil* is the

source and bearer of *sin*. According to this teaching, man is always and everywhere surrounded by demons, who are a threat to his soul and only the Church can neutralize or free him from their perfidious effects through prayers, incantations, *relics*, or sometimes through special acts of worship aimed at driving out devils (exorcism). Demonology provides the basis for the fanatical concept of *sorcery* which led to shameful persecution and liquidation of witches by the *Inquisition*. Medicine *magic* is also linked with demonology, ranging as it does from heathen *witch-doctoring* to contemporary religious superstitions, according to which the reason for various physical and mental diseases (obsession, *hysteria*) is the effect of demons. Demonology is an essential part of the Church's social doctrine, which traces the roots of human disasters back to a supernatural, satanic source.

DEMONS, fantastic beings, who embody an evil or "impure" spirit – *devils*, evil spirits, *jinn*, *witches* etc. According to Judaic and Christian tradition, demons are fallen *angels* (who have ceased to obey God) With the help of faith in demons religion tries to justify the presence of evil in the world, that is permitted by an almighty and all-bountiful God (*theodicy*). Serving to scare the faithful, belief in demons provides a source for the wildest of superstitions.

DEMYTHOLOGIZATION, an idea that serves to express the main content of the theological conceptions designed to interpret Biblical myths in accordance with the ideas of modern man. The "father" of the demythologization of theology, *Rudolf Bultmann*, suggested that the divine content of the *Bible* (Kerygma) should be differentiated from the linguistic forms used to express the true tenets of faith. Bultmann wrote that since, in our times, people do not believe in the Biblical myths any more, these need to be approached merely as symbolic images that serve to express the relationship between Man and God. This means that myths are not rejected, but rather interpreted in an existential way. The conceptions found in demythologization are aimed at freeing Christian theology both from hopelessly obsolete orthodox tenets and also from Protestant "liberalism".

DENARIUS OF St. PETER, name for the annual universal tax, levied from Roman Catholics by the *Pope*, who is considered as the successor to the *Apostle Peter*. It was introduced in the 10th century and was initially a voluntary donation, but soon became a compulsory tax. It was paid by the population of Poland, England, and Denmark from the middle of the 11th century, by that of Sweden and Norway from the middle of the 12th century and by that of Prussia from the beginning of the 14th century. It was also levied from the Roman Catholics of other countries. This tax gave rise to many protests from the mass of the faithful and was abolished by the *Reformation* in the 16th century, but was introduced again (as a voluntary donation) after 1870.

DENOMINATION (from the Latin "denominatio" meaning the "giving of a special name"), in the general sense – a group of objects or people linked together by a common name. In the religious context the term is

used to denote groups that have a distinctive interpretation of a religious faith and usually their own organization: sometimes the word is synonymous with *confession*, when the latter is used to denote a sect united by a common system of beliefs.

DEPARTMENT OF MONASTERIES ("Monastyrsky Prikaz"), a Russian state organization instituted in 1649 for the investigation of legal cases for the clergy connected with property relations. From the 18th century onwards it also concerned itself with the administration of the landed property belonging to the clergy and the monasteries. Under pressure from Church leaders anxious to secure for the Church economic independence of secular power, the Department of Monasteries was disbanded in 1677. It was reinstituted in 1701 and made responsible for the administration of the monasteries, Church schools etc. In 1720 the Department was placed under the authority of the *Holy Synod of the Russian Orthodox Church*.

DERVISH (from the Persian "darvish" meaning "poor man"), Moslem mendicant monk. Dervishes belong to various Sufi Orders. Often they renounce marriage and embrace an ascetic way of life. In the early Middle Ages two types of dervishes could be distinguished from one another: mendicant monks and Sufi scholars. Among the latter would be encountered historians, philosophers, poets, who criticized social injustice, hypocrisy, and ignorance of the *mullahs*. Religious leaders and teachers often accused them of heresy.

DESCARTES, René (1596-1650), French philosopher, mathematician, physicist and physiologist. He made a number of major discoveries in the natural sciences and came out against mediaeval scholastic conceptions of Nature. Descartes' philosophy was characterized by a division of the world into two principles independent of each other: "thinking" and "extended" substances. Man, according to Descartes, is a divinely created combination of an inanimate corporal mechanism and a soul, possessed of reason and will-power. Hence Descartes' dualism, containing elements of both *idealism* and *materialism*. Descartes' materialist "physics", including the teaching regarding the eternal corporal substance, was of a progressive nature, as opposed to his "metaphysics", which incorporated ontological *evidence for the existence of God* and acknowledgement of the *immortality* of the *soul*.

DESCHAMPS, Léger Marie (1716-1774), French materialist philosopher; a Benedictine monk. He devised a system, which combined rationalism, gravitating towards Spinozism, and dialectical ideas. Deschamps held that an ideal, moral society, "order of virtue", would replace that based on feudal and absolutist practices, a society in which everything would be communally owned and where social equality would reign. Deschamps maintained that religion is a "truth surrogate" and that those in whose hands wealth and power are concentrated cannot cope without it. According to him, atheism will become possible only in an ideal society, the path to which he saw in the dissemination of truth.

DESNITSKY, Semyon (c. 1740-1789), scholar of the Russian Enlightenment, founder of the historical school of law in Russia. He stressed the importance of studying the origin of social institutions in connection with changes in men's economic activities. Starting out from this principle he demonstrated that religious beliefs emerged in ancient times in the wake of fear and as a result of men's attributing to natural phenomena human properties. Desnitsky's views conflicted with religious and idealist teachings regarding divinely ordained social practices.

DES PÉRIERS, Bonaventure (c. 1500-c. 1544), French humanist author. In his works he extolled the joys of life on Earth and criticized *Roman Catholicism* and *Protestantism*. He exposed religious miracles, demonstrating that they provided a source of profit for the clergy. Des Périers maintained that religion turned the faithful into donkeys, who dragged burdens and tolerated beatings without question; he also mocked the ignorance and greed of priests and monks. One of his more important works is "Cymbalum Mundi" (1537).

DESTINY or FATE or LOT, conception of events and acts in men's lives as supernaturally predetermined and inevitable. In the mythology of Ancient Greece, this conception of destiny or fate was personified in the figures of the goddesses known as the *Moirai* (the *Parcae* in Ancient Rome). See also *Fatalism*, *Fatum* and *Predestination*.

DETERMINISM, philosophical conception asserting the objective existence of an all-embracing interdependence of phenomena subject to a law of cause and effect, which means that one phenomenon (cause) gives rise of necessity to another (effect). Determinism is an essential element in the materialist understanding of the world. Materialists always set it off both against indeterminism and *teleology*. The conception of determinism developed on the basis of the synthesis of successes scored in practical research and scientific theory. New achievements in Man's understanding of mechanistic causality led a number of natural scientists and philosophers in the 18th and 19th centuries to see every causal link as an instance of that causality. This led, however, to a distortion of Man's picture of reality and to fatalism, when any event happens to be predetermined from the very beginning, this opening up loop-holes for using concepts of God to explain natural phenomena. The limitations of mechanistic determinism were surmounted in Marxist philosophy. The Marxist conception of determinism acknowledges the existence of a multitude of causal links that cannot be reduced to a mechanistic form, and come into their own via not only necessary but also fortuitous factors, which, like the necessary ones, exist objectively. It demands that other types of links be taken into account as well as causal ones: correlative and functional links, symmetries and associations. This completely excludes the possibility of explaining phenomena of Nature or society with reference to the operation of supernatural forces.

DEUTERONOMY, the last Book of the *Pentateuch*. It is often referred to

by the letter "D". It consists of 34 chapters. Apart from chapters 27, 31 and 34 it is written in the first person. According to traditional view, it was written by *Moses*. However, modern scientists believe that the Book was compiled and edited by a number of different authors probably in the 7th and 6th centuries B.C. In the *Bible* there has been preserved the story of the High Priest Hilkiah, who in the 18th year of the reign of King Josiah (i.e. 621 B.C.), found in the temple in Jerusalem the Book of the Law (2 Chron. 34:14). There is scientific evidence that the Book of the Law provided the basis for Deuteronomy. This Book propagates *henotheism* with its idea of a single national God *Yahweh* for all Jews and a single centre in which the rituals of *Judaism* should be performed.

DEVADATTA, in Buddhist mythology, the uncle and one of the first pupils of the founder of *Buddhism*, *Shakya-muni*, who handed on the behests of the Teacher. Unlike the path of moderation advocated by Buddha he insisted on strict asceticism and stern discipline in the monastic order. The legends about Devadatta reflect the contradictions and bitter inner struggle that went on between the early Buddhists.

DEVIL. See *Satan*.

DE WETTE, Wilhelm Martin Leberecht (1780-1849), German Protestant theologian and Biblical scholar. He demonstrated that the Book of the Law provided the basis for Deuteronomy (see *Pentateuch*), with reference to which it is stated in the *Bible* that it was supposed to have been found in the temple in Jerusalem by the high priest Hilkiah in the reign of King Josiah (2 Chron. 34:14), and which in actual fact had been written by the priests of the temple on the instructions of King Josiah in the year 621 B.C., which fact provided the point of departure for dating the other components of the Pentateuch and the Book of Joshua. His most important work was "Beiträge zur Einleitung in das Alte Testament" (Contributions for an Introduction to the *Old Testament*).

DÉZAMY, Théodore (1808-1850), representative of French Utopian communism. In his philosophical thought he shared the views of the 18th-century French materialists and figured as a convinced opponent of religion. His main work was entitled "Code de la communauté" (The Community Code), 1842.

DHAMMAPADA (from the Sanskrit word meaning "the path of the Dharma"), one of the sections of the Suttapitaka, which is part of the Buddhist canonical scriptures known as the *Tripitaka*. In it the fundamental principles of early *Buddhism* are expounded figuratively and in a consistent way. The *sutras* of the Dhammapada present a renunciation of earthly desires and ties and a rejection of the world as the only path to salvation. The vivid, poetic form of the Dhammapada made easier an emotional response to it on the part of the Buddhist faithful.

DHARMA (Sanskrit) or **DHAMMA** (Pali), a term which has a variety of meanings: law, duty, rule, virtue, religion, quality, thing, state, truth and so on. (1) In most religions and religious-cum-philosophical teachings of India it embraces civic, ethi-

cal and cultural norms, it is a way of life which is allegedly imposed upon men by the *gods* and which varies from one *caste* (or *varna*) to another. Observation of the Dharma was seen as a *virtue*, violation of the Dharma as sin, and for this reason the concept of Dharma is often interpreted as being synonymous with virtue. Buddhists refer to the teaching of *Buddha* itself as Dharma. (2) In Buddhist theological treatises the term "Dharma" is used to denote minute indivisible spiritual particles, from which there takes shape the stream of the individual's consciousness. The activity of Dharma allegedly gives rise to the illusion of the world outside the individual – the world of sufferings (*Samsara*). Some varieties of *Buddhism* assert that the "supreme reality", a special unattainable Divine world, consists of the "primary" Dharmas. It is the "timeless" turbulence of the Dharmas which gives rise to individual consciousness, complete with all its delusions. Only a "knowledge of the truth" can bring calm to the Dharma, can lead to absolute peace, to *Nirvana*.

DHIKR (literally "remembrance [of God]"), a special liturgical ritual of the Sufis (see *Sufism*), the aim of which was to achieve "fusion with God". Endlessly chanting prayers and dancing round in circles to music, the Sufis would work themselves up into a state of religious ecstasy, till they were beside themselves and this they would consider "fusion with God".

DIALECTICAL MATERIALISM, Marxist-Leninist philosophical theory, which was devised by *Karl Marx* and *Frederick Engels*. They subjected to critical analysis the achievements of the philosophical thought of the past, in particular, the dialectical theory of *Hegel* and the materialism of *Feuerbach*, and then proceeded to compile an essentially new philosophical theory, in which *materialism* and *dialectics* constitute a single organic whole. *Lenin* added a further creative dimension to dialectical materialism, when he carried it further in the context of new historical conditions, drew general conclusions on the basis of this theory and interpreted new discoveries of natural sciences from the philosophical point of view. Dialectical materialism starts out from recognition of the primary nature of matter and the secondary nature of *consciousness*. From the dialectical-materialist point of view, the whole of the world that surrounds us is a material Universe, limitless in its development and never-ending self-propulsion. Motion, space and time constitute the universal and essential forms for the existence of matter. Matter exists for ever and does not need any "Creator", any *"initial impetus"* or "initial motive force". The source of the eternal motion, change and development of matter are the contradictions inherent to it. From the point of view of dialectical materialism, development is viewed not simply as a quantitative change, but as a complex process, which incorporates leaps, breaks, gradualness, transitions from quantitative to qualitative changes and the unity and struggle of opposites. The most universal of these laws of motion for the material world are the laws of dialectics. The problem of the relationship between consciousness and matter emerges as

the fundamental question of philosophy, which is resolved by dialectical materialism from a consistently materialist position. In contrast to agnosticism and positivism, dialectical materialism asserts the unlimited possibilities for Man to glean knowledge of the world around him. At the same time, the possibilities for coming to understand the world at each stage of the development of society are historically determined by the level of development of Man's practical experience and scientific achievement. Scientific truths are always relative, but the relativity of knowledge does not exclude, but rather presupposes, that such truths contain an objective element. Unlike sensualism and rationalism, dialectical materialism takes into account the important role in the cognitive process of both sensual contemplation and abstract thought, regarding practical experience not merely as a criterion of the veracity of knowledge but also as the foundation for the whole cognitive process and its goal. Atheism is an essential aspect of dialectical materialism. Insofar as dialectical materialism negates the existence of forces and essences beyond the confines of the real world that can be perceived via the senses, it is essentially atheist. All propositions, laws and categories of dialectical materialism through their very content serve to negate religion and idealism. The existence of dialectical materialism is inextricably bound up with *historical materialism*, indeed together they form an organic whole. Dialectical materialism constitutes a philosophy of a new type enabling Man correctly to approach the study of any process or phenomenon in Nature and in society, to single out connections and links between phenomena and to anticipate the general trend of development that events will follow in the future.

DIALECTICAL THEOLOGY (crisis theology), a movement within Protestant theology which took shape in the 1920s and became widespread mainly in Germany and the United States. The main inspiration for this came from the teaching of *Kierkegaard* and *existentialism*. In dialectical theology the contradictions of capitalism found an unusual echo in the assertion that there existed an insuperable contradiction between God and imperfect Man, who was intrinsically sinful, a contradiction which accounted for the tragic element inherent in human existence. Man's endeavour through his emotions and intellect to understand God is futile; God for him is an incomprehensible mystery. The only path to bring Man to God is faith in the truth of divine revelation. Acknowledgement of the absurd nature of the world, the futility of life, the interpretation of the crisis of bourgeois society as an insurmountable crisis of human existence – all these ideas to be found in dialectical theology had socio-historical implications to the effect that capitalism was something eternal. Advocates of dialectical theology included *Karl Barth*, *Friedrich Gogarten*, *Rudolf Bultmann*, *Paul Tillich* and *Reinhold Niebuhr*. Dialectical theology provided an umbrella for various socio-philosophical ideas, religious isolationism, the rejection of ideas of social progress and attempts to link the idea of Man's sinfulness with acknowledgement of his active role in

history and his responsibility for his own actions.

DIALECTICS (the Greek word which originally meant the "art of carrying on a conversation, or argument"), teaching concerning development. In pre-Marxist philosophy there existed three main types of dialectics: the spontaneous dialectics of the classical philosophers, idealist German dialectics of the late 18th and early 19th centuries and dialectics of the Russian revolutionary democrats of the 19th century. The high-point in the development of pre-Marxist dialectics was the idealist dialectics of *Hegel*. After mastering the achievements of Hegel's dialectics, *Karl Marx* fundamentally reworked it and created materialist dialectics, which not only differed from Hegel's, but even constituted something directly opposed to it. For Hegel the dialectical process was rooted in the development of thought, which was presented as an independent substance separate from Man. For Hegel the dialectics of concepts or ideas provided the basis for the dialectics of things. From the Marxist point of view dialectics is a science concerning the most comprehensive laws of the development of Nature, society and thought, the theory and method for attaining knowledge of phenomena in the real world in the course of their development and self-propulsion, called forth by internal contradictions. Objective dialectics (the movement and development of Nature and society) determines the nature of subjective dialectics, i.e. the development of human ideas. *Lenin* defined dialectics as the fullest, most comprehensive theory of development, and the theory with the richest content. The main laws of dialectics are: the unity and struggle of opposites; the transition of quantitative changes to qualitative changes; the negation of negation. The law of the unity and struggle of opposites provides the nucleus of dialectics, for it explains the sources of the movement of matter, that are to be found within matter itself. The movement of matter emerges as its self-propulsion, which undermines any religious and idealist concepts of a "Creator", initial impetus and so on. The law of the transition of quantitative changes to qualitative changes demonstrates that development in Nature and society can involve leaps, breaks and gradualness. The law of the negation of negation characterizes the correlations between various stages of development, when development repeats as it were stages that have already been passed through, but nevertheless repeats them in a different way, at a higher level. The laws of dialectics are supplemented by dialectical patterns which bring out the correlation between form and content, between essence and appearance, between necessity and chance, cause and effect, the individual, the special and the general and so on. The laws of dialectics are the laws of the development not only of the material world, but also of human knowledge. Dialectics emerges as a comprehensive method for cognition. The dialectical method does not replace any particular scientific methods, it merely provides their general theoretical prerequisite. Dialectics is a method for the scientific investigation and revolutionary transformation of the real world.

"DIALECTICS OF NATURE", work by *Frederick Engels*, in which is found a dialectical-materialist summary of all the important achievements of natural sciences in the second half of the 19th century, and which shed light on key aspects of *dialectics* as a theory and method of cognition. The "Dialectics of Nature" was never completed by its author. The main part of the "Dialectics of Nature" was written by Engels in 1873-1882. It was published for the first time in the USSR in 1925 in German and Russian. The contents can be divided into three main sections: natural science and philosophy; classification of sciences and their dialectical content; criticism of *idealism* and *metaphysics* in the natural sciences. While working on this volume Engels set himself the task of revealing the dialectical laws operating within Nature, and on this basis to demonstrate the necessity for the deliberate application of the dialectical method by scholars and scientists, after subjecting to criticism their idealist and metaphysical delusions. This book was also highly significant in connection with Marxist atheism. It examines many issues, whose scientific analysis serves to undermine religious-idealist conceptions and dogmas. In particular, it was in the "Dialectics of Nature" that Engels expounded for the first time his theory as to the *origin of man*, demonstrating that labour played a crucial role in the process of the formation of human reason. In doing so Engels dealt a serious blow at religious conceptions of the human soul and the direct creation of that soul by God. Engels' ideas regarding the essence of *life*, aimed against *vitalism*, were also bound up with his atheist *world outlook*. Engels criticized the attempts by some scientists to resort to the idea of the creator of the world based on certain inconsistent hypotheses (for example, the hypothesis concerning a thermal end for the Universe) and he wittily made an apt mockery of the then popular infatuation with *spiritualism*. Despite the fact that many concrete scientific data and propositions used in the "Dialectics of Nature" are now outdated, its general philosophical content retains to this day its full methodological significance.

DIALOGUE BETWEEN MARXISTS AND BELIEVERS, co-operation, meetings, discussions between Marxists and believers on the most important socio-political issues of the modern world (war and peace, capitalism and socialism, neocolonialism and the developing countries and so on). Such dialogue has become highly topical and is becoming increasingly widespread. At the present time many religious associations support the idea, as they go out of their way to consolidate their influence over the masses, which is not as strong as it used to be. Communist and workers' parties view such dialogue as an important means for establishing contact with believers and involving them in the fight for peace, democracy and socialism. The Marxist-Leninist view of such dialogue, elaborated by the international communist movement and formulated in documents issued by the International Meeting of Communist and Workers' Parties in 1969 and the Conference of Communist and Workers' Parties of Europe in 1976, is in keeping with the vital fundamental interests of all working people, regardless of their

attitude to religion. The idea of such dialogue is being put into practice most successfully of all in the socialist countries. For Communists, co-operation with believers is not a temporary tactic, but a point of principle to be supported in their long-term programmes. Communists direct their efforts towards uniting all working people, believers and non-believers, in the struggle against imperialism and monopoly capital: they regard the question as to co-operation with believers as closely linked with the class struggle, with the struggle between two social systems—socialism and capitalism. While extending their co-operation with believers, Marxists campaign against any ideological compromises or attempts to synthesize Marxism and religion. Communists believe that differences in world outlook need not rule out the possibility of co-operation between Communists and believers.

DIANA, the goddess of hunting in the mythology of Ancient Rome. Her Greek counterpart was *Artemis*.

DIASPORA (the Greek word meaning "dispersion"), the word used to denote the Jewish communities outside Palestine which emerged in the 6th century B.C., during the so-called *Babylonian Captivity*. The Diaspora grew between the 5th and 1st centuries B.C. as a result of conquests of Palestine by Persia, Macedonia and Rome. The Diaspora sowed the seeds of the Jews' yearning for a Messiah. The term "diaspora" is also used in relation to other religious and ethnic groups, living in new and unfamiliar territory as national and cultural minorities.

"DIDACHE" (the Greek word for "teaching"), one of the ancient works of Christian literature (early 2nd century) by an anonymous author. Its full title was the "Teaching of the Twelve Apostles". It consists of three parts: Chapters 1-6 expound "paths of life and death", i.e. moral standards of behaviour for Christians; Chapters 7-10 provide a description (for the first time in Christian literature) of rituals and prayers; Chapters 11-16 contain exhortations regarding the attitude of Christian communities towards itinerant preachers (*apostles* and prophets) and instructions as to how those in clerical office (*bishops* and *deacons*) should be elected in the communities. There are no eye-witness accounts of *Jesus'* life on earth in the "Didache". He is only referred to as the "son of God" whose coming is a thing of the future.

DIDEROT, Denis (1713-1784), French materialist philosopher, founder and editor of the "Encyclopédie", one of the outstanding representatives of militant atheism. Diderot's philosophical views followed a complex path of development: he began as an advocate of *theism*, later he turned to *deism* and in his mature years he became a materialist and atheist. He was often subjected to harassment by both the secular and Church authorities. In 1749 he was imprisoned in Vincennes Castle for disseminating materialist and atheist works. After his release from prison he founded and edited the famous "Encyclopédie" (1751-1780), 35 volumes of which he managed to publish, despite all the obstacles that were placed in his way. Diderot devoted much atten-

tion in his work to questions connected with a comprehensive critique of religion, demonstrating convincingly its incompatibility with the scientific world outlook. He rejected religious morality and with good justification pointed out that it suppresses Man's active stand as regards the world around him, instilling into him slave-like submissiveness. He subjected to detailed criticism the teaching and practice of *Christianity*, demonstrating the inconsistency inherent in the doctrine of the *Trinity*, the ridiculous nature of faith in miracles, and the contradictions inherent in the Gospel stories. Diderot is regarded as one of the precursors of the *mythological school*: pointing to the absence of any kind of reliable evidence, he called into question the historical existence of Christ. He was one of the first thinkers to establish the continuity between the myths of the classical world and Christianity. While criticizing the reactionary activities of the clergy, he put forward the demand for citizens to be free in matters of religion and he called for the abolition of Church control over schools. Diderot's atheism was of a historically limited kind, typical of the age of the *Enlightenment*: he regarded religion as the product of ignorance and fear of men, misled by the clergy, and maintained that education is the basic means of overcoming the influence of religion, yet he did not demand the *separation of State and Church*. Diderot's writings and activities provide an important landmark in the development of atheist ideas. His main works include: "Lettre sur les aveugles à l'usage de ceux qui voient" (Letter on the Blind for the Edification of the Sighted, 1749); "Pensées sur l'interprétation de la nature" (Thoughts on the Interpretation of Nature, 1754); "La religieuse" (The Nun, 1760) and "Principes philosophique sur la matière et le mouvement" (The Philosophical Basis for Matter and Motion, 1770).

DIETZGEN, Josef (1828-1888), German philosopher, whose views were shaped under the influence of *Feuerbach* and later *Karl Marx* and *Frederick Engels*. Independently he arrived at *dialectical materialism*. In his works such as "Das Wesen der menschlichen Kopfarbeit" (The Essence of Man's Mental Labours) and "Die Religion der sozialdemokratie" (The Religion of Social Democracy), Dietzgen criticized both *religion* and philosophical *idealism*. Dietzgen saw the way to overcome religion to lie not only in developing the *theory of knowledge* on the basis of experience, but also in eliminating the social conditions that gave rise to religion.

DIGNITY OF THE INDIVIDUAL, moral category, the individual's realization of his social significance. In class-based society the dignity of the individual manifests itself in contradictory ways. In slave-owning society, the individual was constrained by religious prejudices, from which only the progressive people of that time were able partially to set themselves free. In the age of feudalism the feudal concept of the dignity of the individual took shape (essentially coinciding with the idea of knightly honour), which was of a class character and which did not include any right to the dignity of the individual for the "mob" or the common man. Humanism was to develop in the struggle against feudal ideo-

logy, which negated the dignity of the individual; humanism demanded due recognition for the vocation and the dignity of every human being. In capitalist society the dignity of the individual also depends for all intents and purposes on the class he belongs to, this dependence contradicting the very concept of the dignity of the individual. Only when social inequality and exploitation have been eliminated and just social relations have been established does it become possible for the dignity of the individual to be the accepted right of every man and woman and for society itself to safeguard the dignity of every individual citizen.

DIONISI (c. 1440-at least 1502), Russian painter. He worked in the period when the State of Muscovy was endeavouring to use art to consolidate the power of the Grand Prince and therefore insisted on the adherence to rigid norms. The icons and frescoes executed by Dionisi are characterized by delicate drawing and subtle colours. A certain uniformity in his techniques is to be observed, however; other intrinsic features of his work are its ornate, decorative style, which to some extent blurs the psychological expressiveness of his subjects. Only a few of his works have survived. The icons he painted are mainly to be found in the Russian Museum in Leningrad and in the Tretyakov Gallery in Moscow.

DIONYSIUS THE AREOPAGITE. According to the legend in the *New Testament* (Acts, 17:34), a judge of the Athenian Areopagus (judicial council), who lived in the 1st century A.D. and was converted to *Christianity* by *Apostle Paul*. After that he became the first Bishop of Athens. In the second half of the 5th century religious-cum-philosophical writings allegedly from his pen began to appear, the so-called Areopagitic writings (ten letters and four treatises permeated with the spirit of *Neoplatonism*). Ideas regarding Divinity as the identity of Being and Non-Being that transcends affirmation and negation alike, exerted a strong influence on the philosophical thought of the Byzantine Empire and Western Europe, including the thinkers of the *Renaissance*.

DIONYSIUS THE PSEUDO-AREOPAGITE, mystical theologian. Confusion was caused by attempts falsely to attribute his writings to Dionysius the Areopagite of Athens, the first Bishop of Athens (2nd century A.D.). The Pseudo-Areopagite is now believed to have been writing c. 500 A.D. His extant religious-cum-philosophical writings include treatises entitled the "Divine Names", "Mystical Theology", "Celestial Hierarchy", "Ecclesiastical Hierarchy" and ten epistles. On the basis of a reworking of Neoplatonic ideas he has created an integrated system of Christian philosophy, characterized by negative theology, according to which God transcends affirmation and negation alike and is the ultimate divine Source who defies knowledge; the emanation of divine light is perceived by man in a state of religious ecstasy; the transmission of life from the ultimate Source downward finds expression in the celestial hierarchy of angels, to which the ecclesiastical hierarchy corresponds. These writings exerted a significant influence on Christian theology and on the theological and philosophical thought of the Middle

Ages and the *Renaissance*. While providing a source of mystical ideas, the writings of the Pseudo-Areopagite also led to a depersonalization of God, thus providing a prerequisite for the development of the philosophy of *pantheism*.

DIONYSUS, in the mythology of Ancient Greece, the god of viticulture and wine-making. The cult of Dionysus was often orgiastic by nature: the festivals in his honour were accompanied by unbridled revelry.

DIPTYCH (from the Greek "diptychos" meaning "folded in two"), (1) *icon* in the form of two panels, usually hinged, bearing an artistic representation either embossed or engraved on metal, or painted on wood. Diptychs are found in both Orthodox and Roman Catholic religious art. The two parts of a diptych can be linked (but not necessarily) by a common subject or religious idea; (2) a list of names, recorded on a hinged tablet, of living and departed Christians, for whom the congregation was asked to pray in Eucharistic services. Originally the names in it were of those who had contributed the bread and the wine for the communion service and to these were later added names of deceased Christians whom the community wished to commemorate. Inclusion of a name was a privilege which could be taken away if a person was suspected of heresy and exclusion was seen as a sign of excommunication.

DISSENTERS or **NONCONFORMISTS**. In England this name was used to denote members of religious associations which had split away from the Established Church. In the middle of the 19th century the term "nonconformist" became more widely used, which implied not so much that people had split from the main Church but merely that their views as regards some specific issues did not conform to those propagated by the Established Church. Later against a background of increasing secularization, and more intense campaigning for the separation of State and Church and the elimination of privileges enjoyed by the Established Church, this term has been also used to cover members of the so-called Free Churches (such as the Baptists, Congregationalists, and Methodists).

DISSIDENTS, those who disagree and hold different views from those demanded by the state Church. In this sense the term was already being used in the Middle Ages, but particularly widely beginning from the 16th and 17th centuries, when the problem of dissidents and their civic rights in England (the *Dissenters*), France (the *Huguenots*) and Poland (all non-Roman Catholics, i.e. Polish Protestants and Orthodox in a state where *Roman Catholicism* was the official religion), became a controversial issue in the course of bourgeois revolutions. Later the word was used to denote all who stand outside the dominant or state Church, or free-thinkers, who have rejected religious faith altogether. Today the word is used in a more general sense to mean simply those who hold different ideas from those officially accepted.

DIVINATION, soothsaying and various other types of finding out the unknown or predicting the future. At early stages of social develop-

ment farmers and herdsmen tried through soothsaying to determine prospects for the harvest and the increase of their herds. In class-based society there emerged professional diviners, such as the necromancers in Ancient Greece, *augurs, haruspices* in Ancient Rome and astrologers, chiromancers and physiognomists in mediaeval Europe. The most famous kinds of divination were the following: predictions based on the movements of heavenly bodies (*astrology*), based on the inspection of sacrificial animals' entrails (haruspicy), based on the flight and calls of birds (*auspice*), based on the lines of the palm (chiromancy), based on ancient rhymes (rhapsodies), based on numbers, via contact with the spirits of dead persons (necromancy), based on the shapes formed by melted wax or tin, on dreams, beans, cards, coffee grounds and much else besides.

DIVINE REVELATION, a religious concept according to which "sacred books" were given to the people by God or gods in the form of a *revelation*. Adherents of *Judaism* consider that the *Old Testament* was revealed to men by God, as do the Christians in respect of both the Old and the *New Testament*, the Moslems in respect of the *Koran* and the Buddhists in respect of the *Tripitaka* and so on. Scientific research has shown that all these books are texts of supreme cultural importance which came into being in a specific historical era and which have mortal men as their authors. Various views have been expressed in connection with divine revelation of the *Bible*. Some theologians (Athenagoras, St. Justin Martyr, *Tertullian* and the theologians of the old Protestant school in the 17th century) held that in the Bible not only had the content been revealed by God, but each word, each letter. Other theologians (*Origen*, Epiphanius, St. Jerome, St. *Basil the Great* and St. *John Chrysostom*) interpreted certain passages in the Bible as allegories. A third point of view was that put forward by the Modernist theologians, who sought to limit the importance of the Books of the Bible to those motifs which occur in more than one Book.

DJINNI, evil or good spirit in Ancient Arabic mythology, the idea of which is still to be found in *Islam*. A djinni could assume human or animal form and influence men by supernatural powers.

DOBROLYUBOV, Nikolai (1836-1861), Russian revolutionary democrat, literary critic, materialist philosopher, atheist, companion-in-arms of *Nikolai Chernyshevsky*. While working for the journal "Sovremennik" (The Contemporary, 1857-1861), he propagated *materialism* and *atheism* in the censored press. In his critical reviews of the works of apologists of religion, Dobrolyubov would lead his reader to draw atheist conclusions. While pointing out, for instance, the absurdity of the assertion that "it is possible to make something out of nothing" and explaining that outside *matter* no force can exist, that the brain is the starting point of mental activity and that in Nature we find "everywhere one and the same matter, only at different stages of development", Dobrolyubov thus refutes the existence of God and the immortal soul. In his

criticism of *religious morality*, Dobrolyubov defends Man's right to independent, free action. Religion for Dobrolyubov is a historical phenomenon, the cause of which is to be found in the social relations. To overcome the influence of religion social reforms were required in Dobrolyubov's view, and *freedom of worship* needed to be assured.

DOCETISM (from the Greek "dokein" meaning "to seem"), an early Christian *heresy* in the 2nd and 3rd centuries, one of the trends in Gnosticism (see *Gnostics*). The Docetists regarded corporeality as an evil principle and on this basis they rejected the teaching of Christ's incarnation as a physical man during his life on earth. They taught that Christ only seemed to have been made flesh and that in reality his birth, earthly existence and death had been illusions. The Church in its defence of *God-made-Man*, *God Incarnate*, strongly opposed the trend.

DODONA, the ancient sanctuary of *Zeus* at Epirus, seat of the famous oracle. The sanctuary continued to exist until the 4th century A.D.

DOMINICANS, members of the mendicant order founded in Toulouse in 1215 by the monk Domenico di Guzmán (1170-1221), later to be made St. Dominic. Three years later the Order was formally sanctioned by Pope Honorius III. Dominican monks take the vows of poverty, chastity and obedience and they are not allowed to eat meat. The Order is run by a Master General who is elected for a term of 12 years and who is directly subordinate to the Pope. Monasteries are run by priors and monasteries are grouped together in provinces headed by Provincials. The Dominicans led the struggle against the *Cathars* and other groupings which were opposed to the *Roman Catholic Church*, exhibiting particular cruelty in this work and never being prepared to compromise. Their emblem was a dog with a lighted torch in its teeth and they themselves referred to their brother monks as Hounds of the Lord ("domini canes"). In 1232 the *Papacy* entrusted to the Dominican Order the task of heading the *Inquisition*. Soon the influence of this Order was to spread to many Christian countries. It played an important part in the conquest of America. From its ranks there came eminent Roman Catholic theologians, including St. *Thomas Aquinas*, and also a number of Popes. At the present time the number of Dominicans is over 10,000, and they operate in 50 countries. They have almost 600 monasteries.

DOMOVOI (Russian) or **HOUSE-SPIRIT**, in the religious beliefs of the Slavonic and certain other peoples a spirit living within a house and guarding the family hearth. The conception of the house-spirit is something that has been handed down from the times when primitive *ancestor worship* was widespread. Numerous religious rituals with associations of magic, are bound up with the belief in the house-spirit: offering sacrifices to the "domovoi", laying out food for him and inviting him to cross the threshold into a new house.

DONATION OF CONSTANTINE, a fabricated document (one of the so-

called *False Decretals of Isidore*) on the basis of which the Emperor Constantine in the 4th century is alleged to have granted *Pope* Sylvester I and his successors power over Rome, Italy and the Western provinces of the Empire and to have acknowledged the superiority of the Pope over other rulers. The Donation was evidently compiled by theologians from Rheims and Aachen on instructions from Pope Nicholas I and for the whole of the Middle Ages it was exploited by the *Papacy* to consolidate its theocratic claims. Doubts regarding the authenticity of the Donation (and also other of the False Decretals) were voiced by *Nicholas of Cusa*. In 1440, *Lorenzo Valla* demonstrated irrefutably that the Donation of Constantine was a false document, but the *Roman Catholic Church* defended the authenticity of this fabricated decretal right up until the 17th century.

DONATISTS, members of a Christian religious movement in the proconsular North Africa in the 4th and 5th centuries. They demanded that the *sacraments* administered by those priests who had betrayed the Church in the period of the Great Persecution during the reign of the Emperor Diocletian should not be recognized as valid. Donatists opposed second *Baptism* for the apostates. The movement began in the year 311 when there was a split in the Christian Church in North Africa between the supporters of *Bishop* Caecilian (the Caecilianites or Catholics) and his opponents led by Bishop Donatus, after whom the Donatist movement was named. The Donatists formed an independent Church, most of whose adherents were drawn from the poor strata of society: slaves, small farmers, urban poor. They came out against the official Roman Catholic Church that had defended the existing order, particularly the left wing of the Donatists – the Agonistics. After the Council of Carthage of 411 Donatist assemblies were forbidden and the punishment incurred for defiance of this ban was the death penalty.

DONINI, Ambrogio (b. 1903), Italian Marxist historian, professor and author of a number of works on the history of *Christianity*. The most important of these include: "Lineamenti di storia della religioni. Dalle prime forme di culto alle origini del cristianisemo" (Studies in the History of Religion Beginning from the Primitive Forms of Worship and up to the Emergence of Christianity, 1959), "Storia del cristianesimo dalle origini a Guistiniano" (The History of Christianity from Its Beginnings to the Reign of Justinian, 1977), "Enciclopedia delle religioni" (An Encyclopaedia of Religion, 1979).

DOSTOYEVSKY, Fyodor (1821-1881), Russian writer and journalist. Dostoyevsky's works occupy a leading position in world literature. Side by side with his passionate defence of religion there are to be found in his works atheist arguments of such power, that they are capable of undermining from within the most profound religious convictions. Dostoyevsky's defence of religion is based in the main on moral motifs: he saw as the only alternative to *religious faith* a rationalist perception of the world, which leads, in his view, to moral nihilism and anarchy. In his understanding

of Man and history Dostoyevsky adopted an idealist position: society is based on moral principles and morality, in its turn, stems from faith. Dostoyevsky held that the vessel for religious and moral ideas was the people, and separation from the people he regarded as the main misfortune afflicting the educated stratum of society, the cause of its lack of faith and its philosophical vacillations. Adherents of various reactionary ideologies exploit the weakness inherent in Dostoyevsky's view of the world and attempt to present the writer as their ally: to this end they play down the exposure of capitalist social practices to be found in his novels and stories, his faith in Man and a brighter future. Although Dostoyevsky stressed his adherence to Russian Orthodox beliefs, he was a long way from accepting the official tenets of the Church of his day that reflected the interests of the ruling classes.

DOUKHOBORS (Fighters for the Spirit), one of the old Russian sects, that comes under the heading *Spiritual Christians*. The first Doukhobors appeared in the Voronezh Province in the mid-18th century. Their teaching amounted to a religious form of opposition on the part of the peasants, mainly peasants owned by the state, to the Tsarist autocracy and the *Russian Orthodox Church*. The Doukhobors rejected the clergy, *monasticism*, churches ("Man is the temple of God"), *sacraments*, veneration of the cross, icons ("Man is the living icon"). For the Doukhobors "inner revelation" is more important than the *Bible*. Their "Holy Book" is the "Book of Life", a collection of psalms compiled by the Doukhobors themselves and passed down orally from generation to generation. For the Doukhobors Christ was an ordinary mortal possessing Divine Reason to the highest degree. God they interpreted as "world love", "supreme wisdom", "eternal Good". According to their teachings, God "is present in the family of the righteous and is embodied in his chosen ones"—in the "living gods and mothers of gods", who lead the sect. The leaders of the Doukhobors enjoyed limitless spiritual and secular power over their followers and handed this down to their descendants. The religious concepts of the Doukhobors reflected the Utopian hopes of the peasants for the establishment of a just social order, which they tried to put into practice by making their property communal and basing their day-to-day lives on the principles of collectivity. In the 19th century the process of class differentiation within the sect became more marked, the exploitation of the poorer peasants flourished and bourgeois individualist and entrepreneurial attitudes began to predominate. All this led up to a split into the "Big" and "Small" groupings. The Tsarist government and the Russian Orthodox Church subjected the Doukhobors to cruel persecution. In the first half of the 19th century they were forcibly resettled from the central provinces of Russia, first to the Crimea on the banks of the Molochnaya River and later to Transcaucasia. Fearing persecution a large number of the Doukhobors (7,500) emigrated to Canada in 1898. By 1917 there were between 17,000 and 20,000 in Russia. After the October Socialist

Revolution of 1917 and socialist reforms in the country, the Doukhobor communities went into decline. At the present time there are small groups of Doukhobors to be found in Georgia, the Rostov Region of Russia and Azerbaijan, where in the course of their historical evolution they have developed into somewhat unusual communities with their own customs, folklore and traditions.

DREWS, Arthur (1865-1935), German historian and idealist philosopher; leading specialist in the history of early Christianity. An adherent of the *mythological school*, Drews demonstrated that the Gospel figures (Christ, Mary, Peter and others) were not historical and to counter the ecclesiastical point of view to the effect that the Gospels had been written in the 1st century, he put forward reliable evidence for their having been written in the 2nd century. Drews exaggerated the importance of Gnosticism in connection with the emergence of Christianity. Although Drews' works served to undermine the Church's interpretation of "sacred history" and were violently attacked by theologians, Drews at the same time, to use Lenin's words, came out "in favour of religion, albeit a renovated, purified and more subtle religion" (*Collected Works*, Vol. 33, p. 231).

DRUIDS (a Celtic word meaning "oak-tree" or an Old Irish word meaning "wizard"), priests, soothsayers, healers among the Ancient Celts (Gauls, Britons), who at the end of the 1st millennium B.C. constituted an inter-tribal corporation of priests with a leader, who held his position for life. The Druids exerted a considerable influence on social life: they carried out legal functions, advised political leaders and passed down traditions and legends. After seizing the Celtic regions in the 1st century B.C., the Romans banned the Druids' organization, because they had been fanning resistance to the conquerors. Despite this the Druids were active for several more centuries.

DRUZES, adherents of the Moslem Shi'ite sect, one of the branches of Ismailism (see *Ismailis*). This sect emerged at the beginning of the 11th century. The Druzes believe in one God, who on many occasions has appeared in the form of a man. The Druzes acknowledge as the last incarnation of God the Sixth Fatimid Caliph, al-Hakim, who ruled from 996 to 1021, and they expect his second coming and believe that the souls of the members of their sect will live on in other bodies after their death. The Druzes are divided into the ascetic "initiates", or "Uqqal" (clever men or sages), and the "uninitiated" – main mass of followers – "Jahil" (ignorant). The Druzes live mainly in the Lebanon and Syria.

DUALISM IN RELIGION, the contrasting by religion of the world of the supernatural, other-worldly and transcendental with what is earthly, with objects and phenomena that can objectively be perceived. Dualism of this kind is mainly a feature of monotheistic religions, in which God is presented as the opposite to all that is of this earth (including Man), as the supreme incorporeal essence, which creates the world from nothing and governs it. God is

eternal, while earthly objects are finite and transient; God is the almighty creator, while the world is the result of his creative activity; God is the concentration of wisdom and *virtue*, while Man is a weak and sinful creature. This contrast provides the foundation for so-called negative theology, which asserts that God cannot be known and that his qualities can only be negative (i.e. they must be a negation in him of all characteristics that are associated with this Earth and mankind). Yet dualism in religion is not intrinsically consistent, for then it would lead to *deism*. This is why monotheistic religions have a mediator between God and Man. In *Christianity, God-made-Man* provides this mediator. Dualism also manifests itself in the existence in religions of antipodes to God – supernatural essences that embody the forces of Evil. The dualism of the good and evil principles was propagated in a particularly consistent way by *Zoroastrianism* and *Manichaeism*. In Christianity God is also constantly being contrasted with that bearer of evil, the *Devil*.

DUBOIS, Pierre (1250-1321), French lawyer who participated in the campaign of the monarchy against Church landowning. In his pamphlets against Pope Boniface VIII and other works Dubois was one of the first writers in Western Europe to advocate the confiscation of Church lands and property by the monarchy.

DUCHESNE, Louis (1843-1922), French ecclesiastical historian, *abbot*. He was the author of "Les origines du culte chrétien" (The Origins of Christian Worship, 1889), "Histoire ancienne de l'Eglise" (Ancient History of the Church, 1907-26), in which he adopted a critical approach to the problems he raised. He was eminent in the field of Christian archaeology.

DÜHRING, Eugen Karl (1833-1921), German philosopher and economist. In the 1870s he attacked the materialist interpretation of history. Dühring's philosophy was an eclectic mixture of mechanistic *materialism* and *positivism*, on the one hand, with elements of *pantheism* and *deism*, on the other. Characteristic of Dühring's work is a subjectivist and voluntarist approach to *religion*. Dühring demanded that religion should be removed from future socialist society by a decree, which would reflect his idealist approach to the phenomena of social life. In his work entitled "Anti-Dühring" *Engels* contrasted Dühring's dogmatic atheism with scientific dialectical-materialist understanding of religion and the means to overcome it.

DUNHAM, Barrows (b. 1905), American materialist philosopher. He regards philosophy as the theory for the liberation of mankind. Dunham interprets the history of political thought as a struggle of "heresies" against orthodox religious or political doctines. At the same time, however, Dunham idealizes *Jesus Christ*, assuming that the socially conformist part of Christian teaching was introduced into it by the *Apostle Paul*.

DUPUIS, Charles François (1742-1809), French scholar and materialist philosopher. He criticized religion and the Church, rejected the

point of view of the Deists to the effect that it was essential to retain religion for the people, as he regarded this as an encroachment on the latter's sovereignty. He sought to expose the myth regarding the divine origins of religion, advocating the idea that its source should be sought in the impact of the natural phenomena upon Man's consciousness. Together with *Constantin Volney* he devised the *astral theory* to explain the origins of religion. He sought to reduce the whole mythology of ancient religions to allegorical descriptions of the movement of constellations, and the changes to be observed in the stars. In his opinion, people were deifying Sun under the name of Christ. He explained various religious concepts in terms of the specific nature of the process of cognition and failed to light upon the *social roots of religion*.

DURKHEIM, Emile (1858-1917), French positivist philosopher and sociologist. Durkheim considered religion (as indeed law, morality, emotions and habits) to be a collective concept, which men's social environment foists upon them. He assigned to religion an important role in the life of society. According to Durkheim, religion would exist for as long as humankind existed, for in religion society deifies itself. With the course of time religion only changes its forms, depending upon the stage of development of any given society. While pointing out the socially determined nature of Man's consciousness, Durkheim nevertheless reaches idealist conclusions. His main works are "De la division du travail social" (On the Division of Social Labour, 1893) and "Les formes élémentaires de la vie religieuse..." (The Elementary Forms of Religious Life, 1912).

DUTY, an ethical category which gives expression to man's moral obligation to society, his class, his party or social group, which he carries out in response to the prompting of his conscience. Duty does not presuppose any subordination, but rather the free self-determination of the individual. Religion puts forward God and his commandments as an explanation for duty and in so doing makes a moral action cease to be voluntary. Christianity distinguishes between duty to God, duty to men and duty to oneself, which often come into conflict with each other. Duty, according to the Christian teaching, is the opposite of the temptations of a sinful nature that lead men astray. From the point of view of Marxist atheism, duty, as a specific psychological experience, depends on man's social nature, the historical stage of development of the society in which he lives and the social (or class-based) relations in which he is involved. Duty, on the one hand, and inclinations, ideals and life itself, on the other, will no longer be poles apart, once the social roots giving rise to that opposition have been eliminated and a classless society has been built, in which duty will not demand self-denial. The service of duty or humaneness will at the same time be a means towards the self-assertion of the individual.

DZHADIDISM, bourgeois nationalist movement, which grew up among the Tartar bourgeoisie in Russia (in the 1880s) and then became widespread in Central Asia in

the 1890s. The original adherents of Dzhadidism called for reform of education via the europeanization of Moslem education, for the removal of a number of feudal practices, which were holding back the advance of capitalism, and for the adaptation of capitalist society so that it would meet the needs of development. After the October Socialist Revolution of 1917 in Russia, members of this movement were among the organizers of actions opposing Soviet power.

E

EA. See *Enki.*

EARLY CHRISTIAN COMMUNITIES, associations of followers of the *Christian Church* in its initial phase. In the *Revelation of St. John the Divine* (1st century A.D.), one of the earliest pieces of Christian writing, early Christian communities in the towns of Asia Minor are mentioned, and in the Epistles of St. *Paul* other communities in Greece and the Roman Empire. These communities, referred to as "ecclesiae" (literally "assemblies"), had no clear-cut organization. Itinerant prophets preached sermons to them. Information regarding joint ownership of property in these early Christian communities is rather unreliable. According to St. Paul, everyone had to contribute to the community as much as his status enabled him to contribute. Donations were spent on communal meals, on burials, and on providing food for itinerant preachers. The first Christians for the most part were drawn from the poor strata of both the urban and rural population, or they were slaves. Gradually permanent elders or *presbyters* and supervisors or *bishops* began to appear on the scene, who were later to assume the leadership of these communities.

EARLY CHRISTIAN SECTS, sects that existed during the period when Christian dogma was first taking shape in the 1st and 2nd centuries. *Christianity* was never a single, indivisible religion. In one of the very first Christian works, the *Revelation of St. John the Divine,* mention is already made of various groups of Christians: *Nicolaitans,* those who hold the doctrine of Balaam and worshippers of Jezebel. In the First Epistle of St. *Paul* to the Corinthians reference is made to the division of the Christians into different groups ("Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ"; 1 Cor. 1:12). One of the early Christian groups, whose teaching the orthodox Christians later declared to be a *heresy,* was that of the *Judaeo-Christians,* i.e. Christians who had not completely broken with *Judaism* and who performed a number of Judaist *rites.* They referred to themselves as the *Ebionites* (Beggars), Jews or "Nazarites". They preached complete rejection of the world, looked forward to an imminent *Second Coming,* opposed wealth and venerated *Jesus Christ* as a righteous man, on whom the Divine Spirit had come down when he was being baptized. Fragments of the Jewish Christian *Gospels* have survived. In the struggle against this group a movement came to the fore which later was to be the dominant or orthodox one. By the 2nd century Gnosticism was widespread and many different, quite separate groups of Christian *Gnostics* emerged. In the second half of the 2nd century the Montanist sect had appeared (see *Montan-*

ism). Its founder was Montanus, a former *priest* of the Phrygian goddess *Cybele*. The adherents of this sect concerned themselves with prophecies, expected that the Second Coming was at hand, advocated *asceticism* and did not recognize the power of the *bishops*. Fierce and unremitting controversy raged between all these sects. In the 3rd and 4th centuries the number of these sects grew still further. In the 4th century in North Africa the sect of the *Donatists* appeared, which would not tolerate any deviation from the true faith in the wake of persecution. The left wing of the Donatists' sect – the *Agonistics* – took part in uprisings against Rome. In the 4th century *Arianism* became widespread.

EASTER (corresponds to Passover in *Judaism*), the most important Christian festival, which was instituted to commemorate the "miraculous resurrection" of *Jesus Christ* after his Crucifixion, which is recounted in the *Gospels*. Yet, as has since been established, the roots of Easter can be traced back to a far more distant past. Originally this was a festival for animal-breeding and farming tribes of the Jews of old: it had represented an attempt to propitiate the spirits so as to secure their help and support in the period during the spring lambing and later that of the start of the reaping. Hence the custom still retained by Jews of baking *matzo* for the Passover, i.e. unleavened bread, and that retained by the Christians of baking Easter cakes, painting eggs etc. As the cult of *Yahweh* became more firmly established among the Jews this festival came to be linked in Judaism with the legendary Exodus from Egypt, and the expectation of a *Messiah*. Basing themselves on the Gospel stories of Jesus' crucifixion and resurrection during the days when the Jews were celebrating Passover, Christians originally celebrated their Easter at the same time as Judaic Passover. It was not until the year 325 that the First *Oecumenical Council* of the Christian Church held in Nicaea decreed that Easter should be celebrated on the first Sunday after the full moon following the spring equinox, and without fail separately from the Judaic festival: this means that Easter has become a "movable feast". In order to calculate the date of the celebrations special *paschal tables* are compiled. The Christian Church celebrates Easter with great solemnity, using it to propagate the ideas of universal remission of sins, universal Christian brotherhood, all of which are designed to reconcile Christians with the social inequality intrinsic to antagonistic societies fraught with class conflict.

EBIONITES, one of the earliest Christian groups. The name comes from the Hebrew word "ebion" meaning "poor". The Ebionites lived in Palestine. According to legend, during the Jewish War (66-73), they resettled east of the Jordan. The Ebionites observed Judaic rites and most of them considered *Jesus* to be the human son of Joseph and *Mary*, upon whom the Holy Spirit had later descended. They also taught that in the world a struggle is waged between good and evil forces, which will end with the establishment of the Kingdom of Good. In the Near East there were still isolated groups

of Ebionites to be found up until the Middle Ages.

ECCLESIASTES (from the Greek "ekklesiastes" meaning "member of the church, or assembly of citizens"), one of the latest works in the *Old Testament*: tradition attributed its authorship to King *Solomon*; however, scientific research into the *Bible* has established that it was written in the 3rd century B.C. under the influence of Greek philosophy. The author of Ecclesiastes chose the form of a monologue, which enabled him, through the words of his hero, to reveal his inner thoughts. Through the monologue of the ruler, which exposes his false kindness and sympathy for the oppressed, the reader is made aware of the author's cunning pretence. Ecclesiastes is a book without a real subject. It contains no pictures of the society in which the author lived; its author is not a chronicler or a prose-writer, he is rather a thinker. Ecclesiastes is a work of many layers, in which are blended together laughter of negation and smiles of affirmation, a quest and disappointment, subtle observation and wise generalization. Defying the chimeras of *Judaism* the author of Ecclesiastes openly gives voice to his negative view of the theory concerning "the next world" and heavenly Judgement. He does not believe in the Kingdom of God after death.

"ECCLESIASTICAL HISTORY" (**"Historia Ecclesiastica"**), a work by the Christian writer and Bishop of Caesarea (Palestine), *Eusebius*. It consists of ten books and covers the period from the first appearance of *Christianity* to the year 324. In addition to real events the "History" also includes many fictitious details and legends. Eusebius adhered to the orthodox branch of the Christian Church but in his "History" he used a variety of Christian sources, including apocryphal ones.

ECCLESIASTICAL LAW, the whole range of religious and legal norms which regulate the structure and activity of the Church. The more the State interferes in the Church's internal affairs, the greater the proportion of legal regulations to be found in ecclesiastical law. Church ideologists regard all rules operating within society, including religious ones, as legal rules. The basis of this interpretation is provided by the mediaeval theory of Church rule, according to which God invested legal power in the Church and entrusted this power to the *Apostles*, from whom it was passed down to the *bishops*. The main source of ecclesiastical law in the opinion of theologians is the will of the Church that shapes laws and which is held to be the will of God. Church laws are thus portrayed as being merely the interpretation of divine laws. The teaching concerning the Church's law-making possessed profound political significance in the Middle Ages: if laws promulgated by the Church and by the State are legal in character, then the State should not promulgate laws that encroach upon the rights of the Church. Ecclesiastical laws expressing God's will take priority over state laws. This means that they are binding for the State, while the Church can choose not to comply with rules of secular law. In reality the rules which take shape within any religious organization and which are not approved by the State and not reinforced by state coercion

can in no way be regarded as legal, and rather belong to the sphere of religion than that of law.

ECCLESIOLOGY (derived from the Greek words "ekklesia" meaning "assembly" and later in Church usage "congregation", and "logos" meaning "word", "reason" or "discourse"), in the *Roman Catholic* and the *Orthodox Churches* theological teaching about the Church as a divine institution, about its role, its functions and prerogatives. This teaching received its most detailed elaboration in Roman Catholicism; (2) the science of the building and decoration of churches.

ECHMIADZIN, monastery near Yerevan, which historically speaking is the centre of the *Armenian Apostolic Church*. In its grounds stand the residence of the Patriarch-Catholicos, the patriarchal cathedral (built in the year 303), a theological academy, a seminary and a number of other institutions. It is here that the journal of the Catholicate is published under the title "Echmiadzin" and Church Councils are held. The name "Echmiadzin" which literally means "here came down the only-begotten son", is linked with the religious legend, according to which the first Armenian Bishop, Gregory the Illuminator, saw Christ appear in the city of Vagarshapat (now Echmiadzin) and pointed with a golden hammer to the place where the first Christian church in Armenia should be built.

ECKHART, Johannes or "MEISTER ECKHART", (1260-1327), German Dominican monk, representative of mediaeval *mysticism*. He was associated with the revolutionary-plebeian sects of the *Beghards* and the Brothers of the Free Spirit, and he was accused of heresy. There are elements of *Neoplatonism* to be found in Eckhart's teaching; its pantheist leanings lead to the conclusion that the soul is "one" with God and that Man comes to understand God through inner illumination, gaining *salvation* and *bliss* apart from "external things".

ECOLOGY AND RELIGION. When it comes to religious interpretation of questions concerning the interaction of society and Nature (ecological problems), the answers provided tend to mystify that interaction, to put forward religious and moral reasons instead of social, class-based ones for the present-day predatory treatment of the environment. The essence of the unsatisfactory ecological situation in the world of today is explained by religious thinkers with reference to the disappearance of "God-given" moral principles in Man's relations with Nature and to the growing manifestations of selfishness and greed, Man's sinful aspirations to self-deification based on an exaggerated assessment of the power of scientific and technical progress. They maintain that the price of Man's alienation from God is his alienation from his natural habitat. Deliverance from ecological catastrophe is shown to lie in Man's reconciliation with God, viewed from an eschatological angle. The way out of the crisis is seen to lie in the fostering of a new ecological awareness, rooted in a "correct understanding" of God's commandments, capable, according to religious thinkers, of ensuring Man's proper "guardianship" of Nature. For this it is essential to hold in check Man's sinful inclinations, to

review the pattern of his material needs, to consolidate his spiritual needs, particularly religious ones, and to implement principles of "economic asceticism" in public and private life. A special role is assigned to the Church in helping Man to put these principles into practice. Marxist atheism rejects anti-scientific speculation with regard to ecological problems, calling upon all men of good will – both believers and non-believers – to join together in the struggle to preserve Man's natural environment.

ECSTASY (from the Greek "ekstasis" meaning "displacement", "trance", "frenzy"), state of overwhelming emotion, which manifests itself in an individual's highly tense excitement, loss of control over his actions, a blurring of the dividing line between the fictitious and the real. Ecstasy often constitutes an element of religious worship. Among the religious techniques used to call forth this state are exhausting fasts, frenzied dancing, self-flagellation, night vigils, long prayers etc. In the history of religion of various peoples drugs have also been used to produce ecstasy. Typical reactions of those who have worked themselves up into an ecstatic state are a loss of a sense of time and space, visual and aural *hallucinations*, loss of sensitivity to pain etc. Typical situations where ecstatic states appear are *Kamlaniye* rituals conducted by *shamans*, *Radeniye* rituals of the *Khlysts*, the *glossolalia* of the *Pentecostals* in *Christianity* and the *Assur* rituals in *Islam*.

ECSTATIC RITUAL or "RADENIYE", a form of shared service (or prayers) in some old Russian Christian sects such as *Khristovery* (Believers-in-Christ), *Skoptsy*, *Molokanes or Prygins*. During an ecstatic ritual the members of the sect's community, dressed in white from head to toe and barefoot, would walk round in a circle, jumping up and down as they did so and shouting out: "Oh, Spirit! Oh, God! God and King! God the Spirit!" and so on. Often these ceremonies also involved self-flagellation. Exhausted by fasting and being in a state of nervous and emotional excitement, the members of the sects would be transported into *ecstasy*, which would sometimes reach the point of aural or visual hallucinations; they would utter meaningless words (*glossolalia*), make "prophecies" or experience special "spiritual joy" from "contact with the Holy Spirit". In many respects such ecstatic rituals were reminiscent of the prayer meetings of some of the Pentecostal communities.

ECTENE (from the Greek "ekteneia" meaning literally "dissemination"), a type of supplicatory prayer, used in the Orthodox *service*. The main types of Ectene are: the Great, the Suppliant, the Little Ectenes, and the Ectene of Fervent Supplication. Apart from these four main types, there also exist Ectenes for the *catechumens* and for the dead. These Ectenes are recited during the *liturgy*. When *sacraments* are administered special Ectenes are recited.

EDDY, Mary Baker (1821-1910), founder of the religious movement known as *Christian Science* which grew up in the United States in the last quarter of the 19th century. In 1875 she brought out a book entitled

"Science and Health with a Key to the Scriptures", in which she expounded her doctrine of the "spiritual treatment of illness", which won large numbers of adherents. This teaching, which represents a mixture of some rather ignorant ideas and extreme *mysticism*, still had followers in a variety of countries.

EDEN, according to the beliefs of the Jews, paradise on Earth, where God put *Adam* and *Eve* and from which he later drove them out. It was imagined as a land of fabulous beauty and abundance situated somewhere near the sources of the rivers Tigris and Euphrates.

EINSIEDEL, Johann August von (1754-1837), German Utopian materialist philosopher and atheist. He held religion to be the product of ignorance and stressed its reactionary social role. He rejected ideas about the creation of the world and the immortality of the soul and religious morality. Einsiedel developed ideas of the natural origin of life and Man, criticized the very foundations of feudal society and substantiated Utopian ideas concerning the future "Golden Age".

EINSTEIN, Albert (1879-1955), German-born theoretical physicist, founder of the theory of relativity. Einstein's discoveries provide the basis for the quantum relativist *picture of the world*, which is of tremendous significance for the materialist world outlook. Einstein, being a non-Marxist materialist, rejected all religious dogmas, however in his writings and public statements he used such terms as "cosmic religion", by which he understood rapture in face of the harmonious beauty of the laws of Nature, or the "religious urge" which he interpreted as an aspiration going beyond the personal. Einstein linked the origin of religion with a sense of fear, ignoring the *social roots of religion*.

EL. Initially this was the name of one of the principal gods of the Western Semitic peoples in ancient times (e.g. the Phoenicians and the Jews); later the word came to denote God in general.

ELEMENTS OF RELIGION, component parts of religion. In advanced religions the following elements can be singled out: (1) religious consciousness; (2) religious activity; (3) religious relationships; (4) religious institutions and organizations. These elements were not well-developed in early forms of religion. In modern advanced religions religious consciousness exists at two levels: those of ideology and social psychology. Religious activity manifests itself both within the context of worship and outside worship. Accordingly, there develop religious relationships connected with worship and those which emerge outside the context of worship. Religious organizations include grassroots organizations such as individual congregations or communities, administrative bodies for supervising territorial and national associations of religious organizations, and international organizations for bringing together national organizations.

ELF (derived from Old Norse "elfr"), in German and Scandinavian mythology, a spirit of Nature. There were two kinds of elf: bright elves (ethereal creatures who were kind to

people) and dark elves (creatures of ugly appearance who lived underground). Elves are often associated with *gnomes*, dwarfs, fairies and sylphs.

ELIJAH'S DAY, a festival in the Orthodox Church celebrated on July 20 (August 2) in honour of the Prophet Elijah, one of the Christian saints. Elijah is a mythological character in *Old Testament* literature, who served to unite in himself the traits of numerous tribal gods of Ancient Judaea. He was widely respected, because, according to the Christian tradition, the sending down of the rains, and hence the harvest, depended on him. In Russia many of the traits attributed to a pagan Slavonic deity *Perun* were transferred to Elijah. Like Perun, he was depicted riding out in his chariot of fire across the heavens and driving away the forces of evil with his arrows. Elijah's Day provided the peasants with a landmark, helping them decide when to carry out various agricultural jobs. It marked the end of the hay-making and the beginning of the reaping. Precisely this aspect of the festival, that played an important part in the Russian peasants' everyday lives and their agricultural activities, made it an important celebration.

ELISHA BEN ABUYAH, Jewish free-thinker in the 2nd century, who set out to refute both the *Old Testament* and the *Mishnah*: he shared the world outlook of the materialist philosophers of Ancient Greece. Elisha Ben Abuyah spoke out against submissiveness and humility as advocated in *Judaism*, as well as against divine Providence and *retribution or reward* after death and he rejected the idea of divine justice. He called upon the disciples of religious schools to study secular subjects and to master useful trades.

ELOHIM (Hebrew word meaning "gods"), one of the names given to *Yahweh* in the *Old Testament*.

ELOHISTIC SOURCE (see *Elohim*), a name that has come to be used by religious scholars to refer to one of the oldest sources of the *Pentateuch*.

ELYSIUM or ELYSIAN FIELDS, in the mythology of Ancient Greece, the world beyond the grave, the wonderful fields at the western end of the world where immortal heroes and righteous men live in bliss. In many respects *Christianity* was to adopt its conception of paradise from the myths concerning the Elysian Fields.

EMANATION, a fundamental concept of *Neoplatonism* implying a "downward path", "movement backwards" from what is higher and more general down to what is lower and less general. In contrast to the Christian idea of *creation* the teaching concerning emanation confirmed that the One does not create but radiates from itself all other forms of being out of natural necessity. Nevertheless the idea of emanation was adopted by Christian *theology*, influencing both German *mysticism* (*Johannes Eckhart*) and the pantheistic ideas of *John Erigena*.

EMPEDOCLES (c. 490-c. 430 B.C.), philosopher of Ancient Greece, physician and political figure. He regarded as the beginnings of things

"roots" (elements): earth, water, air, and fire, which under the influence of the forces of Love and Strife (or, as we should say, attraction and repulsion) pass through a cycle of changes, from complete oneness to plurality. The diversity of things in the world he explained with reference to the proportions, in which the elements were mixed. Empedocles made a number of scientific predictions, including one concerning the reasons for eclipses of the Sun, another concerning the survival of the "fittest" organisms that come into being naturally etc. In keeping with mythological tradition, Empedocles referred to these "roots" as gods. In his religious poem "Hymns of Purification" he developed an Orphic-Pythagorean teaching concerning the *transmigration of souls* and a non-anthropomorphic idea of god, aimed against traditional mythology.

ENCYCLICAL (derived from the Greek "enkyklios" meaning "general", "circular"), a circular letter sent by the *Pope* to all Roman Catholics or to all the Catholics in a particular country, to the faithful of another religion and sometimes even to non-believers. Encyclicals are devoted to socio-political, religious and moral questions of major importance. According to the canon law of the *Roman Catholic Church*, encyclicals are not subject-matter for discussion and believers are obliged to carry out the instructions they contain. Encyclicals are usually written in Latin and are referred to by the opening two or three words of the text. (See also *Social encyclicals of the Papacy*.)

ENCYCLOPAEDISTS, group of leading figures in the French *Enlightenment*, headed by *Diderot*, who published "L'Encyclopédie ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers" (Encyclopaedia Or Dictionary of Arts, Sciences and Trades, in 35 volumes, 1751-1780). The team of writers included leading thinkers, scientists and public figures of pre-Revolutionary France (*D'Alembert*, George Louis de Buffon, *Voltaire*, *Helvétius*, *Holbach*, l'Abbe *Raynal*, *Rousseau*). Although their views on many questions did not coincide, thanks to the skilful negotiation of Diderot L'Encyclopédie became the mouthpiece of progressive ideas of the French bourgeoisie in the struggle against absolutism, feudalism, the Church and religion. The Encyclopaedists sought to present to the general public in accessible form everything that had been achieved by mankind in the fields of science and technology. They criticized the state of affairs under the "ancien regime" (old regime). L'Encyclopédie embraced all branches of scientific knowledge, the arts and technology, i.e. the whole spiritual and material range of human culture. It became a bastion of *free-thinking* and *atheism* in the struggle against feudalism and the Church, that had upheld the social foundations of the feudal society that was about to be swept off the stage. The Encyclopaedists were subjected to harassment and persecution by the authorities and the Church. In 1752, when the second volume of L'Encyclopédie came out, the King's Council put a stop to publication. No later than 1753 the King already found himself obliged to concede to the demands of progressive circles in society and to lift the ban on publication. After certain articles by D'Alembert had ap-

peared in the seventh volume which subjected the Roman Catholic clergy to bitter criticism, the persecution directed at L'Encyclopédie began all over again. Yet, despite all the obstacles placed in its path, by 1780 the publication of L'Encyclopédie had been completed. It exerted an enormous influence on the subsequent development of progressive philosophical and socio-political thought not only in France but also in other countries.

END OF THE WORLD. See *Eschatology.*

ENGELS, Frederick (1820-1895), one of the founders of scientific communism, friend and comrade-in-arms of *Karl Marx*, a leader of the international proletariat. Engels made a fundamental contribution to the core of Marxist analysis of religion, to the historiography of religion, to the theory of atheism as one of the essential aspects of the Marxist world outlook. The definition of religion that Engels formulated provides the basis for the Marxist conception of religion. It reads: "All religion, however, is nothing but the fantastic reflection in men's minds of those external forces which control their daily life, a reflection in which terrestrial forces assume the form of supernatural forces" ("*Anti-Dühring*", Moscow, 1975, p. 361). When religion is interpreted as a social phenomenon, its ideological aspect is presented as the crucial one, which determines all the others including the nature of worship and of the Church as an institution. It is the fantastic reflection of reality in images and forms which are not terrestrial (i.e. are treated as supernatural) that constitutes the content of religion. This definition provides a clear criterion for distinguishing between religious and non-religious ideology. According to dialectical materialism, the Universe is infinite in time and space and in it there are no forces or beings, which are not subject to the laws of the natural world and which allegedly control it. In his works "*Bruno Bauer and Early Christianity*", "The Book of Revelation" (1883) and "*On the History of Early Christianity*" Engels examines questions connected with the history of religion from primitive times to his own day. Particularly important are his ideas regarding the origin and early stages of development of *Christianity* and his analysis of the famous works of early Christian literature. When it was first taking shape, Christianity, as Engels pointed out, was the ideological expression of the all-embracing crisis that had befallen the Roman Empire founded on slavery, and with it the crisis of social formations everywhere that depended on slave labour. Later stages in the history of Christianity he was to analyze mainly in connection with feudal Europe in the Middle Ages, turning to resources on the history of the *Papacy*, heretical movements, the Peasant War in Germany and the early stages of the *Reformation*. Together with Marx, Engels examined questions concerning the attitudes of workers' parties to religion. Marx and Engels demonstrated that the revolutionary proletariat's fight for socialist revolution was bound up with its fight against ideologies born of social orders based on exploitation, the ideologies which provide religious justification for those orders. At the same time Engels resolutely opposed the libertarian plans

for banning religion that had been put forward by Herr *Eugen Dühring*.

ENKI, EA, in the mythology of Sumeria, the god of the waters of the Earth, the patron of wisdom, who taught men arts and crafts. Enki occupies the third place in the supreme triad of gods (after *Anu* and *Enlil*).

ENLIGHTENMENT, (1) the attainment of new truth and knowledge, instruction, insight or spiritual light through study, the exchange of ideas or spiritual revelation; (2) progressive movement in the world of ideas at the time of the emergence of capitalism, linked with the struggle of the nascent bourgeoisie and the popular masses against feudal practices and institutions. The distinctive feature of the Enlightenment was the urge of the thinkers concerned to restructure all social relations on a basis of Reason, Eternal Justice, Equality and other such principles, stemming, in their opinion, from Nature itself, from the inalienable "natural rights" of Man. The leading figures of the Enlightenment saw the dissemination of progressive ideas and knowledge and the enhancement of moral standards to be the basic means of transforming the life of society. As Frederick Engels pointed out, the ideals of the Enlightenment were in practice none other than "the idealized kingdom of the bourgeoisie" (*Anti-Dühring*, Moscow, 1975, p. 24). Apart from the general features of the Enlightenment indicated above, there were specific differences to be noted between the groups of thinkers in the various countries effected by this movement, differences shaped by the specific course of these countries' historical development. The Enlightenment in England, for instance, coming after the bourgeois revolution of the 17th century, stood out on account of its spirit of moderation and the limited nature of its goals, which were a reflection of the world outlook of its leading figure, *John Locke*, who "in religion, just as in politics, was the son of the class compromise of 1688" ("Engels to Conrad Schmidt in Berlin. London, 27 October 1890", in Marx/Engels, *Werke*, Bd. 37, S. 492). The free-thinking found in Locke's writing and that of the other representatives of the Enlightenment in England (such as Lord *Shaftesbury*, *John Toland*) is clearly seen in their struggle for religious toleration, and they criticized religion mainly from a deist standpoint. In France the Enlightenment preceded the bourgeois revolution of the late 18th century and played a decisive part in the ideological preparation for the latter. The fathers of the French Enlightenment were *Voltaire* and *Montesquieu* and its distinctive characteristic was its militant *anticlericalism*, its unswerving opposition to the Roman Catholic religion and Church, which constituted the spiritual bastion of the feudal, absolutist order. The most single-minded of the opponents of religion among the thinkers of the French Enlightenment were the materialist philosophers (*La Mettrie*, *Diderot*, *Helvétius* and *Holbach*), who adopted a blatantly atheist stance. Among them there were however deists (*Rousseau*) as well and thinkers who were loyal to *Roman Catholicism* (Étienne Condillac). In the Enlightenment in America a

leading role was played by the radical, democratic wing, i.e. those who took part in the War of Independence (1775-1783) – Benjamin Franklin, Thomas Paine, Thomas Jefferson, Ethan Allen and others. The philosophical basis for the world outlook of the above-named thinkers was materialism in conjunction with *deism*. The poorly developed nature of capitalist social relations in Germany, its economic and political backwardness were reflected in the contradictory nature of the German Enlightenment. Side by side with the moderate movement with its leanings towards idealism, there was also to be found a democratic trend veering towards materialism and linked with the protest of broad strata of the population against arbitrary feudal rule, the oppression under absolutist regimes and a state religion or Church. Representatives of this trend (such as *Lessing, Herder*) defended the equality of all men, regardless of their social status or creed, and condemned religious intolerance and fanaticism. In Russia the ideology of the Enlightenment began to spread in the second half of the 18th century (*Nikolai Novikov, Alexander Radishchev*). In the early 19th century the Enlightenment in Russia was represented by two trends – the deist-materialist trend (Ivan Pnin, Ivan Ertov, Alexander Lubkin et al.) and the materialist-atheist trend (Ivan Yakushkin, Alexander Baryatinsky, Vladimir Rayevsky). The latter embraced men who had been members of the revolutionary liberation movement of the *Decembrists* and was of a markedly anti-religious character. There was also an idealist school of philosophy in the Russian Enlightenment (Danilo Vellansky, Mikhail Pavlov, *Vladimir Odoyevsky*, and others). Leading thinkers of the Russian Enlightenment in the 19th century were *Vissarion Belinsky, Alexander Herzen, Nikolai Dobrolyubov* and *Nikolai Chernyshevsky*.

ENLIGHTENMENT THROUGH EDUCATION, propaganda of and attempts to put into practice the idea that the main way in which to surmount religion is to disseminate true knowledge, to spread enlightenment, i.e. to bring influence to bear upon men's minds. Enlightenment through education, starting out from an idealist interpretation of society and the assertion that religion is born mainly of ignorance, is inherent in the atheism of the thinkers of the Enlightenment in 18th-century France, in the ideas of *Feuerbach*, the Russian revolutionary democrats of the 19th century, and also in contemporary atheism and free-thinking in the West. Marxist atheism does not deny the fact that ignorance of the true causes of natural and social phenomena is one of the roots of religion, but, starting out from a materialist interpretation of society, it holds that the main way to surmount religion is radically to change those conditions of social life, which give rise to religion and ensure its continued existence (see *Roots of religion*).

ENLIL, in the mythology of Sumeria, the god of air and wind and later the god of the Earth and fertility. Together with his father, the god of the heavens *Anu*, and the god of water *Enki*, he made up the supreme triad in the Sumerian pantheon.

ENTHRONIZATION, the ceremony by which a newly elected *Pope* (in the *Roman Catholic Church*) or a *Patriarch* (in the *Orthodox Church*) is put in possession of his throne. The ceremony is carried out in accordance with a special ritual.

ENTRY OF OUR LORD INTO JERUSALEM (Palm Sunday), a religious festival which the Russian Orthodox Church numbers among the *Twelve Great Feasts*. It is celebrated on the last Sunday before *Easter* and it is devoted to an event in the Gospel story – the triumphal entry of *Christ* into Jerusalem, whose inhabitants greeted the Son of God by casting down palm branches on the road before him. The festival was established by the Church in the 4th century and was used to impart to the faithful the idea that they must "open their hearts" and receive Christ, just as the inhabitants of Jerusalem of old had received him. In the Russian popular tradition this festival was lent a new name: it came to be known as Willow Sunday, because for its ritual celebration in Russia branches of pussy willow, that would be coming out at that time of year, took the place of palm branches. A further reason for this was that there had long existed the popular belief that pussy willows possessed magical powers: they were expected to protect men from evil spirits and from all kinds of disasters and calamities. A number of customs associated with this festival involved the use of pussy willow branches. These branches once blessed would then be kept in the homes of the faithful.

EOS, goddess of the dawn in the mythology of Ancient Greece, sister of *Helios* and *Selene*, mother of the four winds and all the stars. Eos was depicted as a winged woman wreathed in sun rays. Her chariot, drawn by winged horses, appears each morning in the East announcing the arrival of Helios. Eos' Roman counterpart was *Aurora*.

EPARCHY (from the Greek "eparchia" meaning "rule" or "sway"), the name used for an ecclesiastical province in the Eastern Church. It is supervised by an eparchial *archpriest* (*metropolitan*, *archbishop* or *bishop*) accountable to the higher Church authorities for his activity and the state of his eparchy.

EPHESUS, COUNCILS OF. See *Oecumenical or General Councils*.

EPICURUS (341-270 B.C.), Ancient Greek philosopher, who adopted a materialist stance and criticized many religious conceptions of his time. While recognizing the existence of the gods, Epicurus denied their capacity to intervene in real life (according to him, gods dwell in the "spaces between the worlds" and have nothing whatever to do with human affairs). Epicurus attempted to overcome fear of the gods and fear of what may happen to one after death. He also developed the atomistic teaching of *Leucippus* and *Democritus*. In contrast to pessimistic views of life, Epicurus advocated "prudent enjoyment", which provided a pretext for attacks against him by idealists and theologians, who distorted his ethical ideas. Marx and Engels who had a high opinion of Epicurus wrote that Roman atheism could be traced back to him.

EPIPHANY (Greek "manifestation"), second name for the Christian festival of the *Baptism of Christ in the Jordan*. This name served to underline that, when Jesus was baptized, there was a special manifestation of all the persons of the divine *Trinity*. Initially the festival of Epiphany was held on January 6 (Julian Calendar) to mark three things – Christ's *Nativity* and his Baptism, and Epiphany, as described above. From the 4th century onwards Christmas was singled out as a special festival in its own right, but Epiphany as before was celebrated on January 6. At the present time it is only the *Armenian Apostolic Church* that continues to celebrate Epiphany at the same time as the Nativity.

EPISCOPAL CHURCH, the *Anglican Church* in the USA, which became independent in 1789. Its bishops are elected and the *laity* plays an active part in the administration at all levels. Modernist and liberal trends are prominent in its theology. At the beginning of the 20th century the *Social Gospel* group within it became prominent, and the ideas of *Christian socialism* gained considerable ground. As regards the social composition of the Episcopal Church, it is the intelligentsia which predominates.

EPISTEMOLOGICAL ROOTS OF RELIGION. See *Roots of religion*.

EPISTEMOLOGY or THE THEORY OF KNOWLEDGE, branch of philosophy, in which the essence, purpose and means for reproducing reality in human consciousness are studied. From the scientific materialist point of view, knowledge is the reflection in man's brain of the world as it exists independently of his consciousness, which takes place on the basis of man's practical activity. When things imprint themselves upon man's sense organs, he becomes aware of sensations and perceptions reflecting the various properties and combinations of properties of things, and later, on a basis of generalizations founded on these sensations and perceptions, man attains more profound images of reality – concepts, judgements etc., which reflect things or objects within the context of the various links and relations between them. The significance of these images for man lies in the fact that they enable him to find his bearings in the world and successfully to change that world to further his interests. Images of things and of the links and relations between things, which take shape in man's consciousness, he correlates with the actual objects reflected in his consciousness thanks to practical experience, which not only provides the basis and goal of knowledge, but also serves as the criterion of truth, which separates images giving a correct reflection of reality from those which provide a distorted reflection of reality. Religious-idealist theories of knowledge present a distorted picture of human knowledge, its goal and the means used to attain it. They declare man's discovery of the greatness of God and ways how to serve God as the main purpose of cognition and they also stress that the true path to knowledge is faith in the *revelation* of the *Holy Scriptures*, which allegedly provide full and conclusive answers to the most important questions concerning God, the World and Man. In the degree that is necessary to satisfy his earthly needs,

man is acknowledged as capable of coming to understand the material world around him with the help of his sense organs and his Reason. Theologians and religious philosophers, however, deny that man is able, with the help of no more than scientific cognition, to find answers to the fundamental questions relating to his existence, thus discrediting the cognitive potential of science.

EPITIMIA (from the Greek "epitimion" meaning "punishment"), penance imposed by the Church on the faithful for violation of Church *canons* or *prescriptions, religious* or instructions from a priest confessor. Types of such penances include: long prayers, intense fasting, prostrations before icons or the cross. This practice is used by the clergy in order to consolidate their influence over the faithful and to reinforce the believers' faith.

EPITRACHELION, the form of the stole worn by an Orthodox priest. An epitrachelion is a broad band of material worn around the neck, the two ends of which hang down in front. It is worn beneath the *chasuble*.

ERASMUS, Desiderius (1469-1536), Dutch representative of the *Renaissance*. This Humanist thinker made it his aim to bring together the classical preoccupations of the Renaissance and early *Christianity*. He propagated secular values in a religious form: freedom of the individual, religious toleration, respect for Reason, knowledge and human dignity. He criticized the *Church*, *monasticism* and *scholasticism*. He did not accept the *Reformation*, expounding the idea of Man's *free will* to counter the Lutheran teaching concerning *predestination*. Erasmus made a Greek translation of the *New Testament* in classical Latin and wrote commentaries upon it, which promoted the development of scholarly criticism of the *Holy Scriptures*. His most famous work is "Praise of Folly" (1509).

ERIGENA, John Scotus (c. 810-c. 877), Neoplatonist, advocate of the rationalist trend in theology. He substantiated the need for a rational interpretation of the *Holy Scriptures* and held that inscrutable God can only be revealed to men through his creations. He sought to reconcile the Neoplatonist idea of *emanation* with the Christian idea of *creation*. Erigena recognized the freedom of Man's will; he maintained that self-knowledge is the main path to pure contemplation of God. Erigena's pantheistic ideas were condemned by the *Roman Catholic Church*. His main work was "De Divisione Naturae" (On the Division of Nature).

ERINYES, in Ancient Greek mythology, the goddesses of revenge, retribution and of the curse pronounced upon evil-doers, particularly upon offenders against blood kin. They came forth from the blood of the castrated Uranus: Alecto (unceasing in anger), Tisiphone (avenger of murder), Megaera (jealous). As the state was consolidated and blood feuds began to die out, the Erinyes came instead to represent the pangs of conscience tormenting perpetrators of crime. Repentance and religious purification were seen as the means of freeing the criminal from persecution by the Erinyes. These goddesses of revenge

were gradually replaced by the goddess-benefactresses, the *Eumenides*.

ERLIKH-KHAN, figure in the Shamanistic mythology of the Turkic and Mongolian peoples of Siberia and Central Asia; the master of the Underworld, where the souls of the "black" *shamans* are deemed to have undergone their preparation for initiation.

ERN, Vladimir (1881-1917), Russian religious philosopher. He put forward *Christian socialism* to counter scientific socialism: from his point of view it was possible to build Christian socialism on the basis of an improved version of religious community. In this connection Ern paid special attention to the elaboration of the Slavophile principle of *sobornost (unity in freedom)*, of the oecumenical ideas of *Vladimir Solovyev* and the teaching concerning *Logos* expounded by *Sergei Trubetskoy*.

EROS, in the mythology of Ancient Greece, the god of love, who originally possessed cosmogonic features, as did Chaos, *Gaea* (Earth), and *Tartarus*. In the pantheon of Ancient Rome his counterpart was *Cupid* (or Amor).

ESCHATOLOGY (from the Greek words "eschatos" meaning "last" and "logos" meaning "word", "reason" or "discourse"), religious teaching concerning the final destinies of the world and Man. Eschatology has its roots in ancient conceptions of the emergence and destruction of the Universe, of the hidden struggle within Nature between the principle of Good and that of Evil, the forces of Light and Darkness. In its advanced form eschatology is to be found in *Judaism*, *Christianity* and *Islam*. Christian eschatology reveals the influence of *Zoroastrianism*, the *religion of Ancient Egypt* and in particular that of *Messianism* as found in Judaism. The main ideas to be found in Christian eschatology can be summarized as those concerning the *Antichrist*, the *Second Coming* of Christ, the end of the world, the Day of Judgement. Similar motifs are to be found in the eschatology of Islam. Today eschatology has become one of the central themes in the writings of religious futurologists. Theologians provide modernized versions of the religious teaching on the subject (the conceptions of instrumentalism, the "non-independent" nature of history and how to "overcome" that), using to this end ideas with regard to the limited nature of historical progress, the "limits of growth" as applied to civilization, and the inevitability of future demographic and ecological catastrophes.

ESHMUN, god of healing in the Phoenician religion. The Greeks identified him with *Asclepius*.

"THE ESSENCE OF CHRISTIANITY" ("Das Wesen des Christentums", 1841), one of the main works of *Ludwig Feuerbach*, which was translated into various European languages. The first Russian translation came out in London in 1861. This work played an important role in the history of *materialism* and *atheism*. Feuerbach points to the ideological similarity of religion and idealism. Religion is defined by him as a false, imaginary reflection of the real world. His critical analysis of religion goes hand in hand with his conclusion to the effect that belief in

God must be eradicated. Much attention is focussed on the *origin of religion*, particularly that of *Christianity*. In "The Essence of Christianity" Feuerbach demonstrated that Nature exists independently of human consciousness, and that there is nothing outside Nature and Man. Despite the materialist and atheist principles which permeate this work, Feuerbach also puts forward in it the idea that a new religion must be founded, a religion of universal love. This major work played an important part in promoting progressive public awareness and it exerted a powerful influence on the representatives of the progressive strata of German society before the revolution of 1848. (This is borne out, in particular, by such works as Marx' and Engels' "The Holy Family", Engels' "*Ludwig Feuerbach and the End of Classical German Philosophy*".)

ESSENCE OF MAN, THE. Since ancient times men have devised teachings concerning the essence of Man, his nature and place in the Universe. Primitive materialist conceptions of Man as a part of Nature are an intrinsic feature of oral popular tradition and materialist philosophical teachings of the Ancient World. In religious myths the interpretation of the essence of Man is complicated by the addition of the idea of the *supernatural*, in which the experience of defeat and failures is mystified, along with Man's helplessness in the fight against Nature and the social processes in antagonistic society. After creating gods in his own image and likeness, Man perceives himself as their creation, image and likeness, and he is allegedly split in two – natural man (body) and his supernatural double (*soul*). In connection with the emergence of the religious ideology of the class-based society, the mystical conceptions of the essence of Man are cleansed of naive imagery, and dualism in religious *anthropology* takes firmer root. While blurring the social essence of Man, theologians separate Man's qualities and abilities from Man himself, and transform them into absolutes, declaring them to be attributes of an unreal being. In the conditions of today's *crisis of religion* a number of theologians raise the question as to how best to present "theological anthropology" as a separate academic discipline in its own right, fundamentally important to both theology and philosophy. While rejecting the religious and idealist interpretation of the essence of Man, Marxists also rule out as one-sided contemplative, extra-historical interpretations. Marx wrote: "The essence of man is no abstraction inherent in each single individual. In its reality it is the ensemble of all social relations" (Marx, Engels, *Collected Works*, Vol. 5, p. 4). Man changes in the course of the active transformation of the world, the development of productive forces and the relations of production. "This sum of productive forces, capital funds, and social forms of intercourse, which every individual and every generation finds in existence as something given, is the real basis of what the philosophers have conceived as 'substance' and 'essence of man', and what they have deified and attacked..." (Ibid., p. 54).

ESSENES, a Judaic sect, about whom information has survived in works of writers of the 1st century A.D., *Josephus Flavius*, Pliny the

Elder, *Philo of Alexandria*. The Essenes formed communities, in which as a rule there was no private property, slavery was condemned and physical labour was compulsory and in a number of which trading was forbidden. Pliny the Elder wrote that the Essenes lived in isolation from other people, that there were no women in their communities, that they rejected physical love and used no money. The communes of the Essenes were self-contained and it was difficult to join them. They played an active part in the uprisings against the Roman Empire in Judaea in 66-73, and for this, according to accounts from Josephus Flavius, the Romans subjected Essene prisoners to cruel torture. Most contemporary scholars identify the Essenes with the members of the *Qumran community*.

ESTABLISHED CHURCH, a religious organization, whose dominant position in a particular country is consolidated by acts of legislation. Official recognition of the particular denomination of the established Church is incorporated into the constitutions of 43 states. The established Church takes part in deciding important matters of state and it is maintained either entirely or in part by the state, thus enjoying greater privileges than other religious organizations. In pre-revolutionary Russia the established Church was the Russian Orthodox Church, which, according to *Lenin*, was "in feudal dependence on the state" (*Collected Works*, Vol. 10, p. 84). Soviet legislation put an end to an established Church and ensured all religious organizations equal rights, also guaranteeing Soviet citizens *freedom of worship*.

ETERNAL TRUTH, a concept designating what remains immutable and irrefutable in the content of a statement in the course of cognitive activity and faithfully reflects relations in the real world. The Marxist doctrine of truth presents scientific theories as relative truths, insofar as they do not provide exhaustive knowledge of the object under investigation and contain elements which at the subsequent stages in the cognition process are subject to change and are specified, thus becoming more profound. In each scientific theory there are elements of immutable knowledge, which reliably reflect reality. They constitute a tiny particle of absolute truth – namely, of exhaustive complete knowledge of reality – and they can be referred to as eternal truth. Statements which establish concrete facts and relations (for example, that the Moon is a satellite of the Earth) are also phenomena which will not be subject to change in the future. Theologians who deny the existence of eternal truth in scientific theories proclaim the eternal truth of religious dogma. Yet the advance of practical experience and scientific cognition compel theologians, while allegedly extending their interpretations of dogmas, in practice to change the content of the latter, so as to adapt them to the level of consciousness attained by believers of today and to maintain the illusion of their veracity.

ETERNAL WORLD, concept denoting the existence of the world that shall never cease and that has not known any beginning nor ending in time, also the indestructible nature of moving matter that cannot be created, and the attributes of that matter. The concept of the eternal world took

shape in ancient times in the course of the struggle of the materialists against religious assertions to the effect that the world was created by God. The Ancient Greek philosopher *Heraclitus* asserted centuries ago that the world had been created not by gods or people, but that it had always existed, is and ever shall be an ever-living Fire, now flaring up and now dying down, in a state of constant flux. Atomists of the Ancient World (such as *Democritus* and *Epicurus*) recognized as transient the existence of the worlds filling the Universe, worlds like ours, and considered the Universe as something eternal, permanent, which had always existed, is and will be. The materialists of the Modern Era (*Giordano Bruno, Spinoza, Diderot, Holbach*) also saw the world as something that had not been created and could not be destroyed. Yet in the case of pre-Marxist thinkers the understanding of the eternal world involved some elements that distorted reality: they acknowledged the immutability of the world as a whole, the existence of unchanging primary matter and immutable universal laws, such as the laws of mechanics were seen to constitute. The dialectical-materialist interpretation of the eternal world acknowledges the phenomenon of constant change, of the renewal of the world. In the constantly changing world that knew no beginning, the only things that are lasting and preserved for ever are attributes of matter, the qualitatively different forms of its movement and the capacity of matter to reproduce naturally any of its potential forms and any form of movement.

ETHNIC RELIGIONS, one of the historical types of religion. These include *Judaism, Hinduism, Shintoism, Confucianism* etc. Ethnic religions have certain features in common with *clan-based and tribal religions*, some of the images and rituals of worship from which they have reworked and assimilated. Unlike tribal religions, ethnic ones took shape and evolved in the period when class-based society was emerging. They reflected the consolidation of various ethnic groups and later nations. To use the words of *Marx*, "the 'true religion' of the ancients was the cult of 'their nationality', of their 'state'" (Marx, Engels, *Collected Works*, Vol. 1, p. 189). The repositories of these ethnic religions were usually representatives of the particular ethnic group or nationality in question, although representatives of other ethnic groups can also, under certain conditions, assimilate this type of religion. Detailed ritualization of men's everyday behaviour is a characteristic feature of such religions (these apply even to the way food should be eaten, the observance of rules of hygiene, the performance of ablution rites etc.), as are specific rituals and a strict system of religious prescriptions and *taboos*, which complicate contact with adherents of other faiths.

ETHNOS AND RELIGION. The term "ethnos" denotes a people as a specific type of social community, which has taken shape within one and the same territory or under the same socio-economic conditions, which has its own name for itself, its own language and culture, a shared ethnic self-awareness which embraces, among other things, a conception of shared origin. Adherence to a common faith is not an essential part of an ethnic community. Most sizeable religious communities embrace a number of different peoples,

and, the other way round, adherence to one and the same religion does not erase differences between peoples.

EUCHARIST or HOLY COMMUNION (from the Greek "eucharist" meaning "thanksgiving"), one of the seven *sacraments* in the *Roman Catholic* and *Orthodox Churches*, in which the faithful are given bread and wine, that were allegedly the transubstantiated "body and blood" of Christ. According to Church teaching, this enabled the faithful to become partakers of the "blessed Body and Blood of Jesus Christ", of the "divine essence". It is to Jesus himself that the institution of the Eucharist is attributed. In actual fact it is a vestige of the ancient custom of eating the flesh and drinking the blood of a sacrificial animal. These customs, closely linked with totemistic beliefs (see *Totemism*), were to be encountered in the "mysteries" dedicated to various gods mainly in oriental religions, many elements of which were borrowed by Christians. The Eucharist is called the main sacrament in the Christian religion. It occupies a central place in the *liturgy*. Until recently the order of service for conducting the Eucharist in the Orthodox Church had differed from that instituted in the Roman Catholic Church. While the Orthodox faithful received both bread and wine at the Eucharist, Roman Catholic laymen were only allowed to partake of the bread. Not until the Second Vatican Council was it decided that they should be allowed to receive the consecrated wine as well. In Protestant Churches the Eucharist is considered not so much a sacrament as a symbolic ritual without any mystical significance.

EUCHARISTIC CONGRESSES, international congresses for Roman Catholic theologians convened by the *Vatican* regularly once every four years in various towns of the world. The congresses were given this particular name because in the past great importance had been attached to the sacrament of the Eucharist. At these congresses, which are attended by high-ranking representatives of the Holy See, questions are discussed that arise in the course of the elaboration of all aspects of Roman Catholic theology and in connection with the adaptation of Roman Catholic doctrine and practice to the conditions pertaining in the contemporary world and with the fight against atheism. Eucharistic congresses have been used on more than one occasion for propagating clerical anti-communism. At the Eucharistic Congress held in Bogota (Colombia) in 1968 Pope Paul VI made a speech condemning revolutions as a means of struggle against social injustice.

EUCHOLOGION, service book used in the *Orthodox Church*, which contains order of service for all ceremonies and rites except the Eucharist and the ordination of priests. It details among other things the order of service for *occasional religious rites*.

EUDAEMONISM (derived from the Greek "eudaemonia" meaning "bliss", "happiness"), an ethical theory based on the idea that the behaviour of man is determined by his striving after happiness as the highest aim in life. Eudaemonism came

into being in the classical world and echoes of it are to be found in the teachings of Socrates and *Aristotle*. In the Modern Era the ideas of Eudaemonism were carried further in the ethical theories of *Spinoza*. They were also shared by the French 18th-century materialists *Helvétius* and *Diderot*. Eudaemonism was interpreted in a rather unusual way in the ethical theories of Utilitarianism (Jeremy Bentham, John Stuart Mill). Being fundamentally different from Christian ethics, in which supreme bliss is only attainable in the next world, Eudaemonistic ethics nevertheless suffers from one-sidedness, its limited nature stemming from its failure to take into account the class-based character of morality.

"EUHEMER" (named after the Ancient Greek materialist philosopher), a quarterly journal published by the Polish Society for the Study of Religion in Warsaw since 1957 (in the Polish language). It puts out scholarly articles on theoretical problems connected with the study of religion, the history of the world's religions, the history of free-thinking and atheism, the sociology and psychology of religion.

EUHEMERISM, principles for the rationalist interpretation of the origins of gods and heroes and of the content of myths, which were first expounded in the book "Sacred History" written by the philosopher Euhemerus (late 4th and early 3rd century B.C.) who was born in Sicily and lived at the court of Cassander, king of Macedonia. According to Euhemerus, gods and heroes are deified great men of the past and myths are the fabulous presentation of real events of the past. The naive conceptions of Euhemerus' followers nevertheless represented an attempt to provide a natural explanation for supernatural phenomena.

EUMENIDES (Greek word meaning "well-disposed"), kind goddesses and benefactresses in the pantheon of Ancient Greece. Initially they were held to be goddesses of revenge—*Erinyes*. Later, after blood revenge had been abolished, they became benevolent deities.

EUNOMIANS, an extreme group within the Arian movement, named after their leader, Eunomius (d. 394). See also *Arianism*.

EUSEBIUS OF CAESAREA, also known as Eusebius Pamphili (c. 260-c. 340), Roman writer on ecclesiastical questions and historian. He was Bishop of Caesarea in Palestine from 311 till his death. His main works were "Praeparatio evangelica" (Preparation for the Gospel), "Historia ecclesiastica" (a history of Christianity up until the year 324), and "Vita Constantini" (Life of the Emperor Constantine). Eusebius was one of the first Christian writers to attempt to present as compatible the achievements of classical science and the interests of the Christian Church.

EUTYCHES (c. 378-c. 454), *archimandrite* in Constantinople, and founder of *Monophysitism*. He denied that the manhood of Christ was consubstantial with that of ordinary men. According to Eutyches' teaching, the human nature in Christ had been totally absorbed by his divine nature and therefore his human flesh only appeared as such. This

meant that Eutyches recognized Christ as God and not as God-made-Man, as orthodox Church teaching did. At the Chalcedon Council of 451 Eutyches' teaching was condemned as heresy, and he himself was deposed.

EVANGELICAL CHRISTIANS, one of the trends within *Protestantism*, closely related to the *Baptists*. Unlike the teaching of the latter, that of the Evangelical Christians is based purely on the *Gospels*. Evangelical Christians consider that *salvation* has been accomplished and that all those who have come to believe in Christ are saved: salvation is granted to man without any contribution on his part, purely on the strength of faith in Christ's redemptive sacrifice. In Russia this movement began to spread from the middle of the 19th century and its adherents were referred to as *Redstockists* (after Lord Grenville Redstock, who had visited St. Petersburg in 1874 and propagated his Evangelist beliefs) and later as *Pashkovtsy* (after a leader of the movement in Russia, Colonel Vassily Pashkov). The leaders of the Evangelical Christians were hostile towards the October Revolution, but in the twenties they adopted a loyal stance with regard to the Soviet state. In 1944 the Evangelical Christians allied themselves with the Baptists and formed what now operates as the *Union of Evangelical Christians – Baptists*.

EVANGELICAL CHURCHES, the old name for Lutheran Churches; the same name is used to denote various associations of Protestant Churches, which adhere to *Lutheranism*.

EVANGELISTS, according to Church tradition, the authors of the accounts of the life of *Jesus Christ* – the *Gospels*. SS *Matthew, Mark, Luke* and *John* are held to be the authors of the canonical Gospels. Historical research had shown that the Gospels were probably compiled at the end of the 1st and beginning of the 2nd century A.D., i.e. after the period when those men, to whom the authorship of the Gospels is attributed by Christian tradition, were alive.

EVANGELIZATION (from the Greek "euangelion" meaning "good news"), a term used to denote activity aimed at converting peoples and individuals to Christianity. In order to justify such activity the Church turns to the exhortation made by Christ to his apostles in the *Gospel* according to St. *Matthew*: "Go therefore and make disciples of all the nations, baptizing them..." (Mt. 28:19). During the period of colonial annexations and right up until the second half of this century, the Church set about the task of evangelization with the help of missionaries, who propagated Christianity and sought to convert the local population of the countries where they were working to the Christian faith. The collapse of the imperialist colonial system induced the Church to devise new methods of evangelization in order to adapt to the new socio-political conditions in the countries of Asia and Africa, recently liberated from colonial oppression. After World War II, the term "evangelization" had also been used to denote efforts on the part of the Roman Catholic Church to consolidate its position among those sections of the population where the process of secularization is advancing most rapidly, for

example, among workers and young people. Questions connected with evangelization were discussed at the Second Vatican Council. One of the Congregations in the Curia is that concerned with evangelization of the peoples.

EVE (from the Hebrew "Havvah" meaning "source of life"), according to the *Bible*, the first woman on Earth, the wife of *Adam*, and the mother of the human race. Led astray by the Serpent, Eve herself ate of the forbidden fruit from the tree of knowledge and persuaded Adam to do likewise. For this disobedience God cursed the first man and the first woman and all their progeny. The Biblical story of Eve can be traced back to a Mesopotamian legend.

EVERLASTING WORLD. See *Infinite World, Everlasting World.*

EVIDENCE FOR THE EXISTENCE OF GOD, a system of arguments in theology and religious philosophy used for the logical substantiation of the existence of God and on that basis of the necessity of religious faith. The most widespread of these arguments are the following: (1) ontological evidence formulated in the 11th century by the scholastic theologian St. *Anselm*, Archbishop of Canterbury. It is based on the conception of the existence of a Perfect Being not only in our consciousness but also in reality, which could only be God. This evidence was criticized by St. *Thomas Aquinas*, *Kant* and many other theologians. The logical inconsistency of that evidence lies in the fact that the existence of a concept of God is substituted for the existence of God (in logic this is referred to as substitution of the thesis). It is on the principle of ontological evidence that historical evidence (all peoples have and had a religion which bears witness to the existence of God), psychological evidence (the presence in man of a religious sense must stem from an external cause, which in its turn must be God) and anthropological evidence (if man is the image and likeness of God, this means that God exists) are based; (2) cosmological evidence formulated by *Plato* and *Aristotle* which can be summarized as acknowledgement of the existence of a primary cause or a primary motive force as the impulse behind any beginning or movement. In the works of *Leibnitz* and Christian Wolff the existence of God is deduced from recognition of the existence of an unconditional essence or cause of all kinds of existence that cannot be reduced to any final causes. Kant convincingly pointed out the ontological sophistry in this proof. Existence, from his point of view, cannot be demonstrated through logical analysis of a concept, since it is not an aspect of that concept. Dialectical materialism, after revealing the inconsistency of the conceptions of the primary impetus, the special cause, and rejecting the oversimplified view of the interaction of cause and effect, demonstrated the scientific and methodological erroneousness inherent in the recognition of supernatural causes, including cosmological evidence for the existence of God; (3) teleological or physical-teleological evidence that can be summarized as the acknowledgement of the existence of absolute expediency in the world, which was brought forth by a supremely wise architect. This evidence is made particularly wide use of in modern re-

ligious and theological practice. Providing as it does a distorted interpretation of expediency, theology constructs a *picture of the world* that rules out the manifestation and operation of internal laws governing the development of reality. The theory of *Charles Darwin* revealed expediency as a motivating factor within living nature, but it was the teaching of *historical materialism* drawn up by Marx and Engels which served to banish teleology from the science of society, thus robbing teleological evidence for the existence of God of any significance whatever; (4) moral evidence based on the concept of the existence of a universal moral ordering of the world, an absolute and eternal moral law as the manifestation of a divine principle in the world. Immanuel Kant, who propounded this law, asserted that the universal moral law in its capacity as an unconditional transcendental prescription or "categorical imperative" can become a universal rule for behaviour only when the existence of God will be recognized. This evidence is based on the false conception of the existence of an eternal morality that is outside history and outside classes, its nature being determined by an external supreme cause. The illusory nature of such conceptions has been convincingly demonstrated by Marxists.

EXALTATION OF THE HONOURABLE AND LIFE-GIVING CROSS, a Christian festival, which in the Orthodox Church is one of the *Twelve Great Feasts* and is celebrated on September 14 (27). According to the Christian tradition, this festival was instituted in memory of the "acquisition" in the 4th century by St. Helena, mother of the Emperor Constantine of Rome, of the *Cross* on which Jesus Christ was allegedly crucified. After the "acquisition" this cross was "raised up" on the Mount of Golgotha near Jerusalem. Later on the site where it was "found", a church was built that was consecrated on September 13, 335. It has been established that the story of the "acquisition" of this cross was fictitious and that tales of the cross only began to appear in the late 4th and early 5th centuries. At the same time the festival of the Exaltation of the Honourable and Life-Giving Cross began to take root, for which the basic idea was that man, like Christ, passes along the "Way of the Cross" in his life-time, which leads eventually to his *salvation*. In the sermons preached on the occasion of this festival special importance is attached to the role of the cross and the need for every believer to bear his own cross, as once did Jesus: the idea is promoted to the effect that men and women should rely entirely on the will of their Saviour. In Western Churches, this festival commemorates the exposition of the allegedly true Cross at Jerusalem in 629, after it was recovered from the Persians.

EXARCH (from the Greek "exarchos" meaning "ruler", "leader"), (1) in Ancient Greece, the head of the priests attached to a specific temple; (2) in the Byzantine Empire, the governor of a region (diocese), won from the Barbarians or, up until the 7th century, a bishop in charge of the Christian Church within a diocese; (3) in the *Orthodox Church* of today, the head of an *exarchate*.

EXARCHATE, (1) in the Byzantine Empire in the late 6th and 7th centuries, an administrative unit under a military governor. Exarchs or gov-

ernors would be in charge there of military forces and also civilian administration; (2) in the *Orthodox Church*, a province of the Church which sometimes embraces several *eparchies* and which enjoys a certain degree of independence. An exarchate is headed by a *bishop* or patriarchal exarch, who is subordinate to the *patriarch*. The *Russian Orthodox Church* has exarchates in Western and Central Europe, Central and South America and in the Ukraine.

EXCOMMUNICATION, a kind of ecclesiastical censure, entailing the exclusion from the membership of a given *Church*. This practice is employed in many religions, including *Christianity* and *Judaism*. It was used to hold in check resistance by dissenting elements. In order to bring effective influence to bear on the minds of the faithful, excommunication is accompanied with a ceremony of grim solemnity, during which curses are pronounced over the man or woman being excommunicated. The Church teaches that torment in Hell will be the consequence of excommunication.

EXEGETICS (from the Greek "exegeisthai" meaning "to interpret"), section of *theology* concerned with the interpretation and analysis of the meaning and content of the *Bible*. One of its main tasks is the selection of evidence supporting the divinely inspired nature of the *Holy Scriptures* and their perpetual importance for the fostering of religious faith and morality.

EXISTENTIALISM, subjective-idealist philosophical movement, which became widespread in Europe in the period between the two world wars. The central problem of philosophy is seen as the search for the meaning of life, the existence of Man, who comes into his own in the clash with death in border-line situations (struggle, suffering, the threat of death). On grasping the meaning of life Man attains freedom, which places upon his shoulders responsibility for all that is happening in the world. Within the Existentialist movement there are two trends: atheist Existentialism (*Martin Heidegger, Jean-Paul Sartre* and *Albert Camus*) and religious Existentialism (*Karl Jaspers, Gabriel Marcel, Nikolai Berdyaev, Lev Shestov, Martin Buber*). The Existentialists' criticism of religion was not of a particularly militant character: religion was seen just as absurd as existence itself. The majority of the representatives of Existentialism belonged to the religious trend: Jaspers' philosophy is distinguished by its openly religious thrust; Marcel substantiated Roman Catholic dogma with reference to the fundamental principles of Existentialism; Buber looked for points of contact between Existentialism and *Judaism* (Hasidic). The school of Protestant *Neo-orthodoxy* (*Karl Barth, Reinhold Niebuhr*) and the school of *dialectical theology* (*Rudolf Bultmann*) take on board the *intuitionalism* and *irrationalism* of Existentialism, whose characteristic features are also pessimism, a subjectivist interpretation of freedom, rejection of rational cognition and a preference for intuitive (immediate) understanding of reality.

EXODUS, the second book of the *Pentateuch* or the Books of *Moses*, part of the *Old Testament*. Exodus contains the Biblical legend of how

the Jews of old, who had become the slaves of the Egyptian Pharaoh, were led out of Egypt, in accordance with the will of their god, *Yahweh*, by the Prophet Moses, who performed various miracles to that end, and also of how Yahweh entrusted to Moses the Law (including the *Ten Commandments*) on Mount Sinai. The Biblical story found in Exodus is, according to some historians, a myth, which probably has some founding in actual events linked with the struggle by the Jewish tribes to conquer Palestine.

EXPEDIENCY or NATURAL ORDER, special form of causality within the natural world or society. The question of natural order has been the subject of fierce ideological debate between materialists on the one hand and theologians and idealists on the other. Expediency manifests itself, within the natural world, in the adaptation of structures or functions of living matter to its environment, and in a certain purposefulness of the processes in living Nature, which was used in *teleology* to demonstrate the creative activity of God, allegedly directing Nature towards specific objectives (argument from design). Similarly expediency in society manifests itself in the formation of improved social systems, in the purposeful activity of men, which was used in the religious philosophy of history to substantiate the idea of *predestination*. The scientific interpretation of natural order was revealed through the teaching of natural selection in *Darwinism*. Scientific materialist teaching regarding causality demonstrated that a certain purposefulness in the processes observed within Nature expresses itself in the form of an overall trend, which is the result of the interaction between plants and animals and their habitat. *Historical materialism* revealed the causal nature of the way in which useful forms of social life are shaped and the purposeful nature of human activity based on the understanding of objectively operating social laws. "The laws of the external world, of Nature ... are the bases of man's purposeful activity" (Lenin, *Collected Works*, Vol. 38, p. 187).

EXTREME UNCTION or ANOINTING OF THE SICK, the Christian *sacrament* administered to the sick and consisting in the reciting of special prayers in conjunction with the anointing of the forehead, cheeks, lips, breast and hands with holy oil. The Orthodox Church teaches that the anointing of the sick brings man bodily healing and peace to the mind and at the same time it frees him from those sins, of which he has not yet repented. Roman Catholics do not acknowledge to the same extent the healing functions of Extreme Unction but regard it more as a form of farewell consolation for the sick and also the dying. Both in its content and the way in which this sacrament is administered it represents a survival of primitive healing *magic*.

EZRA (mid-5th century B.C.), author of a Book by the same name in the *Old Testament* and codifier of the *Pentateuch*. Around 444 B.C. Ezra moved from Babylon to Jerusalem, where together with *Nehemiah* he embarked upon activity aimed at restoring the cult of *Yahweh* in its pure form and bringing into operation once more the

bans and prescriptions contained in the Books of the Old Testament known at that time. At a large gathering of the people he read out the Pentateuch. Two other Books of the Old Testament are attributed to him that are not part of the canonical text: they appear in the Apocrypha of the English Bible as I and II Ezras; and they are included in the Vulgate as an appendix after the *New Testament*. In the Russian Bible, they appear as II and III Ezras.

F

FAIRY-TALE or FAIRY-STORY, a type of oral poetic narrative handed down in the folklore of many peoples. Fairy-tales can be divided into the magical-fantastic, etiological and domestic categories; in addition, there is a large group of fairy-tales concerned with animals. Many fairy-tales can be traced back to a mythological subject and contain echoes of ancient magical rites.

FAITH, (1) dogma, i.e. a set of religious ideas adhered to by the individual Christian, Moslem, Buddhist etc.; (2) a specific attitude towards real or imaginary objects or phenomena (and the spiritual state appropriate to that attitude) when their authenticity and truth are accepted without theoretical or practical proofs. Faith of this sort, so-called blind faith, is seen as the opposite of knowledge. It is into this category that *religious faith* falls, namely, faith in gods, angels, life after death, the immortality of the soul, and various other doctrines etc.

FAITH AND REASON, the contradiction between faith and reason inherent in any religion came most clearly to the fore in *Christianity*, which declared faith in God to be the highest spiritual faculty of Man. Theology which reduces the capacities of human reason to no more than a series of formal logical operations, declares it to be incapable not only of *knowledge of God* but also of truly knowing the world without recourse to faith. In religion human reason is contrasted with absolute divine reason, which in reality constitutes human cognitive faculties in an absolute form, presented as an independent entity divorced from Man.

FAITH IN THE SECOND WORLD, inter-denominational association of reactionary clerical groups aimed at undermining the socialist countries. Clerical anti-communist organizations from 18 countries are affiliated to it. Among these are the Centre for the Study of Religion and Communism in Great Britain, the Research Center for Religion and Human Rights in Closed Societies (USA) and the Human Rights Society in the Federal Republic of Germany. The Faith in the Second World concerns itself with the fabrication of slanderous material regarding the "religious persecution", which allegedly takes place in the socialist countries, and sets out to disinform people on these matters throughout the world and in this way to whip up anti-Soviet sentiments. The Association's headquarters is in Zürich (Switzerland).

FALSE APOSTLES, name given by the groups of early Christians wrangling between themselves to those with whom they disagreed. *Judaeo-Christians*, for example, considered St. *Paul* to be a false *apostle*. In the non-canonical "Teaching of the Twelve Apostles" ("*Didache*") advice is given for distinguishing

apostles from false apostles. In the *Revelation of St. John the Divine* reference is made to those who call themselves apostles, but who are not really apostles.

FALSE DECRETALS OF ISIDORE, a collection of Church documents, mainly false, that were compiled in France in the middle of the 9th century so as to claim early authority for the supremacy of the *Pope* in the world-wide Church and to substantiate his independence of secular power. The False Decretals propounded the idea of *Papal infallibility* and served as the basis for *canon law*. In the Middle Ages they were widely used by the *Papacy* in the struggle for supremacy over the secular sovereigns of Western Europe. The compiler of the False Decretals is an anonymous figure, concealing his true identity behind the pseudonym Isidore Mercator. The author included in the collection over 100 epistles, Papal *decretals*, the so-called *Donation of Constantine* and other documents, the false nature of which was demonstrated irrefutably at the beginning of the 15th century.

FANATICISM, RELIGIOUS, blind, extreme devotion to religious ideas and the endeavour to follow them unswervingly in everyday life, intolerance of adherents of other faiths and all those upholding different beliefs. The history of various Churches, in particular the Christian Church, knows a good number of examples of religious fanaticism. It is to be found in particular in the lives of religious sects. A typical way in which this kind of fanaticism manifests itself is the predominance of emotions over reason. Types of fanatics also vary: from the passive-contemplative fanatic, by way of the mystical, to the active, extremist type. Religious fanaticism manifests itself in various forms: in the unquestioning observance of religious rules or vows (for example, monastic vows), or ascetic exploits (long periods of isolation in the desert etc.), in the foisting of the "true faith" on people round about etc. The extreme expression of religious fanaticism is *religious cruelty*. Religious-fanatical moods are sometimes exploited by the clergy and the ruling strata so as to fan hatred for the representatives of other denominations or faiths, or to instigate violence against "heretics".

FANG CHENG (c. 450-515), materialist and atheist of mediaeval China. In his treatise "On the Destruction of the Soul" he spoke out against the Buddhist teaching regarding the immortality of the soul and life beyond the grave, stressing the importance of rejecting life beyond the grave for man's ability to act in this world. Fang Cheng developed materialist views on the dependence of the soul on the body.

FARMING CULTS. See *Agrarian cults*.

FASTS, religious proscriptions or limitations on food altogether or certain types of food. They are used in various religions, as one of the major means by which the Church regulates the lives of believers and reinforces their piousness. There exist one-day fasts and others that last for several days or even weeks. In the *Orthodox Church*, four fasts of the latter type are known: the Great Fast (Lent), which precedes *Easter*,

Christmas Fast (before *Christmas*), the Fast of the Apostles (before the festival of SS *Peter* and *Paul*) and the *Assumption* Fast (before the festival of the same name). One-day fasts are laid down for the faithful on Wednesdays and Fridays and also on other days of the year (e.g. on the eve of *Epiphany* and on the day of the feast of the *Exaltation of the Honourable and Life-Giving Cross*). During fasts marriages may not be celebrated and believers may not participate in secular entertainments. In *Islam* considerable importance is attached to the fast known as *Saum*, during which it is forbidden to take food between sunrise and sunset. In *Judaism*, apart from public fasts (on the Day of Atonement or on days when memorable occasions in the life of the Jews are commemorated), individual fasts are also kept to honour vows made by individual believers and on the day when Jews honour their parents' memory. On fast-days a special atmosphere reigns in churches, which helps the faithful work themselves into a "repentant mood", encourages the desire to confess and strengthens them in their conviction that man left to his own devices is not strong enough to overcome his "base nature and sin": he needs to place his hope in God and the Church and link his whole life with them. Fasting is an important means of bringing ideological and emotional pressure to bear on believers.

FATALISM, a conception of the predetermined character of events in Nature, society and in the life of the individual. In one or other form it is intrinsic to many idealist teachings and occupies an important place in the religious world outlook. Acknowledgement of God as creator and ruler of the world inevitably leads to negation of Man's capacity to influence the course of events and condemns him to passivity and inaction. In the dogma of various religions fatalism manifests itself to varying degrees. It permeates the dogma of *Islam*. The ideas of fatalism find clear expression in *Calvinism*. In a number of religious movements attempts are being made to move away from fatalism. People are credited with *free will*, the right to take charge of their own destiny. In the final analysis, however, *theology* arrives at an insoluble contradiction, for it turns out to be incapable of reconciling Divine Will with Man's free will. Fatalism is contrary to the materialist world outlook, which starts out from the principle of objective necessity, i.e. the conviction that the development of Nature and society is subject to certain fundamental laws. Man cannot at will change those laws. This, however, does not mean that he is passive or powerless in face of the forces of Nature or laws operating in society. As he discovers the laws of Nature or social development, Man goes on to apply them in his activity. In contrast to that fatalists assert that men are the helpless tools of their particular fate, which serves to perpetuate social injustices and to convince men that it is essential for them to reconcile themselves to "inevitable" circumstances.

FATE. See *Destiny or Fate or Lot.*

FATHER or PATER (Latin "father"), *priest* in the *Roman Catholic Church*. Maintaining this form of address for the priest by the faithful, the Church sought to foster in belie-

vers a sense of religious humility and obedience.

FATHERS OF THE CHURCH. See *Patristics.*

FATIHA (Arabic word meaning "opening"), name of the first *Sura* of the *Koran*, beginning, "In the name of God, the Merciful, the Compassionate. Praise be to God, the Lord of the Worlds...". Its text constitutes part of Moslem prayers and is much used liturgically. It consists of seven *ayats* and in some ways it forms a parallel to the use of the Lord's Prayer in Christianity.

FATIMA (c. 605-633), daughter of the Prophet *Mohammed* by his first wife Khadija, wife of Mohammed's cousin, Caliph *Ali*. The cult of Fatima is widespread among the Sh'ites. The Sh'ite dynasty, which held power in Egypt during the Middle Ages, bore her name and was known as the Fatimids. Fatima was buried in the famous Medina cemetery. When making a pilgrimage to Mecca and Medina, Sh'ite women visit the grave of Fatima and give alms in her memory. On the walls and gates of Sh'ite mosques the name of Fatima is to be found side by side with the names of *Allah*, Mohammed, Ali and other *imams*.

FATIMA, small village not far from Lisbon, near which in 1917 three illiterate peasant children, while grazing their flocks, allegedly saw visions of a woman who declared herself to be "Our Lady" and who instructed them that Russia should be converted to the Roman Catholic faith and then peace would reign in the West. She also asked for a chapel to be built in her honour. The "miracle" at Fatima was exploited by clerical circles in the fifties, during the Cold War, in anti-Soviet propaganda. Fatima has since become one of the places of pilgrimage for Roman Catholics. In 1967 it was visited by Pope Paul VI on the occasion of the 50th anniversary of the "miracle".

FATUM, word used by the Ancient Romans to denote the embodiment of the will of the gods and the all-embracing inevitability of *destiny* ruling the world and men.

FAUNUS, in the mythology of Ancient Rome, the god of mountains, woods, meadows and flocks, protector of shepherds and hunters, who sends down fertility to the fields, animals and men. In the mythology of Ancient Greece, his counterpart was the god *Pan*, many of whose traits were attributed to Faunus. Like *Silvanus*, Faunus lives in woodgroves, caves and frightens travellers with voices from the woods, instilling in them so-called panic (Pan was considered the source of irrational fear). Faunus' wife was held to be Fauna.

FEAR OF GOD. See *Godfearingness.*

FEAR THEORY, conception, according to which the emergence of religion and faith in God can be explained by the presence in man of a sense of fear, stemming from the fact that he is dominated by external forces, the inevitability of death and uncertainty as regards what the future holds. The individual, as he lends life and substance to terrible forces which he does not understand (see *Animatism, Anthropopathy,*

Animism) gradually creates gods, which in their turn instil terror into the faithful and demand propitiation. The fear theory was to be found not only in classical times (*Democritus, Lucretius* and others) but it also won support from *Hobbes, Spinoza, Hume, Helvétius, Holbach* and *Feuerbach*. The latter, admittedly, pointed out that fear is not sufficient grounds for explaining religion, that it is only one of the components that go to make up man's "sense of dependence" on the external world (Feuerbach virtually reduced religion to that sense). Marxist theory also recognizes the effect of fear on the process of the emergence and later that of the consolidation of religious conceptions. *Lenin* referred on several occasions to fear before the blind force of capital as the root of modern religion. Marxists, however, do not regard fear as the prime cause of religion, insofar as it can itself be explained with reference to the socio-economic and historical phenomena.

FEDOSEYEV PERSUASION, a trend within the *Bezpopovtsy* group of the *Old Believers* that was established at the end of the 17th century by Feodosi Vassilyev. This persuasion drew its support from the poor strata of society, mainly fugitive peasants, hence their irreconcilable attitude to the autocracy and the *Orthodox Church* and their strict *asceticism*. Yet in the 1820s and 1830s this persuasion split into a number of *"soglasiya" (concords)*, while some of the believers joined the *Pomorsky persuasion* or the *Yedinoverisy*, in the wake of social stratification within the communities of the Fedoseyev persuasion. The spiritual centre of the Fedoseyev persuasion was for a long time a community founded in 1771 in Moscow at the *Preobrazhenskoye Cemetery*, where there was both a monastery and a convent. At the present time small groups of the adherents of this persuasion are to be found in the Baltic republics and in a number of the central regions of the European part of the USSR.

FEDOTOV, Georgi (1886-1951), Russian religious philosopher, historian of culture and political journalist. In 1925 he emigrated to France, where he was one of the founders of the journal "Novy Grad" (New City), that was published in Paris from 1931 to 1939 and in which he elaborated his ideas of *Christian humanism* to counter "mechanical progress, that was indifferent to Man and his creations". He opposed the propagation of the cult of violence. Fedotov saw the path to the implementation of his social ideal as one of *Christian socialism*. He was an ideological opponent of revolutionary change. Fedotov was the author of many works on the role of the Orthodox Church in the history of Russian culture.

FETISHISM, veneration of inanimate objects, to which are ascribed supernatural properties. Fetishism is one of the elements of the religious picture of the world, an ingredient of virtually all early forms of religion and also advanced religious systems. Fetishes, or the inanimate objects of such veneration, may include stones, sticks, trees, or any other kind of object. They can be natural in origin or man-made. The forms which this veneration of objects take also vary: from making sacrifices to them to sticking nails into them, in order to

cause a spirit pain and thereby in a more reliable way to force him to carry out a request outlined to him. Fetishism is also widely practised in modern religions (e.g. the Moslems venerate the *Black Stone* in Mecca; the *stupa*-reliquaries containing the remains of dead monks or ascetics are venerated in *Buddhism*; numerous "miraculous" *icons* and *relics* are encountered in *Christianity*).

FETWAH (Arabic word meaning "opinion" or "decision"), for Moslems a written conclusion or the judgement of a religious authority (usually that of a *mufti*) on questions of theology and law. The Fetwah is based on the *Koran*, the *Hadith*, the *Sharia* and collections of Fetwahs made earlier. Its acceptance is not obligatory for all believers.

FEUERBACH, Ludwig Andreas (1804-1872), the last of the representatives of German classical philosophy, a materialist and an atheist. In his work "Das Wesen des Christentums" (*The Essence of Christianity*, 1841) and "Das Wesen der Religion" (On the Essence of Religion, 1851) Feuerbach, from a position of anthropological materialism, subjected religion and philosophical *idealism* to crushing criticism, reducing the religious world to no more than the sum of its basic earthly elements. Feuerbach regarded religion and theology as products of the self-alienation of the human essence, which compensate for the lost ties uniting man with man, Me with You, the individual with the family or clan. Feuerbach regarded men's sense of dependence on forces outside the control of their will as the basis for religion and he interpreted religion as a distorted realization of that dependence. A shortcoming of Feuerbach's atheism lay in the fact that he regarded this sense of dependence as an abstract-anthropological quality rooted in egoism as a characteristic inherent in man since time immemorial, while he failed to appreciate the *social roots of religion*. Feuerbach combined critical analysis of the religious world outlook with convincing criticism of religious morality. Feuerbach regarded *enlightenment through education* as the only way to combat religion. The abstract and contemplative character of anthropological materialism determined the broad nature of his interpretation of religion, which led him to attempt to construct a religion without God, based on love of man as the highest creature in other man's life. Feuerbach's atheist teaching was critically reworked and elaborated further by *Marx* and *Engels*.

FICHTE, Johann Gottlieb (1762-1814), German idealist philosopher. Fichte attacked *superstition* and traditional religious concepts, reducing *revelation* to no more than cognition of the spiritual principle, of the moral law; he also held that God, the Absolute Ego or infinite moral will of the Universe, manifests and fulfils itself through individual human Egos which stem from it. Accordingly, he rejected all attempts at the presentation of *evidence for the existence of God*, apart from moral evidence. He declared God to be the "living operative moral order", and faith to be the discharge of moral duty. In Fichte's teaching there is no place for traditional Christian concepts of *sin* and *salvation*. All this provided grounds for Fichte subsequently to be accused of *atheism*

FIDEISM (from the Latin "fides" meaning "faith"), philosophical movement based on the recognition of the need for religious faith hand in hand with knowledge. In the present-day struggle of ideas in the sphere of philosophy this implies the outwardly scientific defence of religion with the help of arguments drawn from idealist philosophy. All the main trends in modern Western philosophy – neo-positivism, *pragmatism, existentialism, personalism, neo-Thomism, anthropology, philosophical* – are closely bound up with fideism. Those schools of fideist philosophy have become particularly famous, which, while acknowledging the achievements and necessity of science, nevertheless proclaim that Man cannot confine himself to science and cannot do without religious faith, for science is concerned with the phenomena of Nature, while religion provides answers to questions concerned with Man's spiritual life and is the only basis for morality. The very study of Nature, in the opinion of modern proponents of religion, demonstrates the limited and absolute relativity of human knowledge, thus "confirming" the main premises of religious faith. The infinite range of knowledge yet to be attained that Nature holds out to us and the relative character of modern scientific knowledge are proffered as an "argument" in favour of the fundamentally limited potentialities of science which speaks in favour of religion. The whole of modern Western philosophy is permeated by a new variation of the ideas of the *Godseekers*. A process of the "theologization" of philosophy and its religious reinterpretation is under way. In philosophical arguments subjects such as "sinfulness", "guilt", "purification", "hope" and "retribution and reward" are reproducing themselves. The coming together of idealism and religion stems from the common, related social and epistemological roots that give rise to both of them. Religion opens up before idealism the illusory prospect of an integrated world outlook, while idealism helps religion to acquire a semblance of intellectual respectability. Significant and apt in the current situation is Lenin's conclusion to the effect that idealism is "merely a subtle, refined form of fideism, which stands fully armed, commands vast organizations and steadily continues to exercise influence on the masses, turning the slightest vacillation in philosophical thought to its own advantage" (*Collected Works*, Vol. 14, p. 358).

FIFTH MONARCHY MEN, a religious sect which came into being in England in the 17th century as an offshoot of the Millenarianists. It preached the advent of the "Fifth Monarchy" (Dan. 2:44), i.e. a thousand years of the Kingdom of God, which was interpreted as a kingdom of justice and equality without temporal powers. Followers of this sect (mainly from the peasantry and the urban poor) tried during the English bourgeois revolution to introduce certain radical reforms, such as the release of the poor from debtors' prisons, the provision of help for them by the State, the abolition of *tithes*. These attempts ended in failure, the leaders of the sect were beheaded and it broke up completely in the early 1660s.

FIKH or FIQH (Arabic word meaning "knowledge"), Moslem

jurisprudence based on the *Koran*, the *Sunna* and Ijma (consensus of theologians) and analogies. In the mediaeval Moslem world Fikh reigned unchallenged and theologians assumed the role of jurists. Orthodox Sunnite Fikh comprises four independent schools of jurisprudence or *madhabs*: Hanafi, Maliki, Shafii and Hanbali schools. In some countries where *Islam* is widespread, secular legal institutions are being set up which leads to a significant narrowing of Fikh's sphere of influence.

FILARET (Drozdov, Vassily, 1782-1867), from 1826, Metropolitan of Moscow. He became famous for his public prayer for "deliverance from sedition", which he offered upon the occasion of the execution of the Decembrists. Filaret zealously strove to make sure that democratic ideas did not reach the people. On several occasions he spoke out against materialism, atheism and progressive literature. He was the author of the "Extended Catechism" which was studied in divinity lessons in pre-revolutionary Russia. He is honoured by the Russian Orthodox Church of today as an "interpreter of the Holy Scriptures" and a "wise teacher of morality".

FILIOQUE (Latin "and the Son"), an addition to the Christian *Creed* first formulated at the Third (Church) Council of Toledo (589). According to the Creed ratified at the First and Second *Oecumenical Councils* (325 and 381), the *Holy Spirit* proceeded from God the Father. The addition consisted in the affirmation that the Holy Spirit proceeds from both God the Father and God the Son (so-called double procession). The *Orthodox Church* did not accept this addition and this was one of the formal pretexts for the *Great Schism*, i.e. the division of the Christian Church in 1054 into the Western and the Eastern Church.

FINALISM, religious-idealist teaching concerning the movement of the world from the beginning to its end that is predetermined from on high. Finalism is diametrically opposed to the conceptions of the world as eternal or that of the world's cyclical development. It is intrinsic to *Judaism*, *Christianity*, *Islam* as opposed to *Hinduism* and *Buddhism* and the religions of the Ancient World. Finalism is the logical consequence of *creationism* and goes hand in hand with *teleology* and *eschatology*. Finalism also manifests itself in those conceptions of natural philosophy in which any changes in Nature are regarded as finite and directed towards a specific purpose.

FIRE-WORSHIP, ritual veneration of fire, whereby purifying magical powers are attributed to it. It is an ingredient of many religions.

FIRST APPEARANCE OF RELIGION. The question as to the time when religion first came into being is of considerable significance for Man's world outlook. A number of religiously inclined scholars (including *Wilhelm Schmidt* and other representatives of the Vienna School of cultural historians) attempted to demonstrate the primordial nature of religion, i.e. that it came into being when Man first appeared. The facts, however, point to an enormous period of time in Man's history when there was no religion. At the present

time the majority of anthropologists suggest that the beginnings of mankind go back three million years. At the same time all the most ancient types of Man (such as Homo habilis, Pithecanthropus, Atlanthropus and Heidelberg man, Homo sinanthropus) in a whole number of significant respects are markedly different from modern man – Homo sapiens (see *Origin of Man*). Particularly striking were the differences in the structure of the brain, which in the case of ancient man was considerably smaller and had less developed frontal lobes than the brain of modern man. Proceeding from the low level of ancient man's thinking and his limited capacities for abstraction, we can assume that at that stage man did not yet know religion. This assumption is also borne out by archaeological and palaeoanthropological discoveries regarding the Olduvai and Lower Acheulian epochs, which provide no evidence for the existence of religious beliefs. Admittedly, some foreign scholars are of the opinion that Homo sinanthropus may have had some primitive religious ideas, interpreting, as they do, necrophagia as a sort of magic ritual. Yet the eating of corpses was probably the result of periods of starvation and does not provide sufficient evidence for us to conclude that Homo sinanthropus knew religion as such. The first rudiments of religion only appear among modern man's immediate ancestors – namely, Cro-Magnon man.

FLAGELLANTS (from the Latin "flagellum" meaning "scourge" or "whip"), a religious brotherhood that protested against social and spiritual oppression from feudal lords and the *Roman Catholic Church*. It came into being in Italy in 1210. Flagellants came from the ranks of the urban poor and would proceed from town to town preaching the *end of the world*. They also protested against *indulgences* and worship of the saints. They practised self-flagellation (hence their name) as a sign of penance and "baptism through blood", which allegedly brought them redemption from *sins*. In the 14th century it was possible to encounter Flagellants in France, Poland, Alsace, Lorraine, Swabia and Denmark. In 1349 the Flagellants were condemned as heretics by the Church and they gradually disappeared from the scene.

FLOCK, term traditionally used in the Christian Church to denote rank-and-file believers (*laity*), who are compared with sheep, tended by pastors (shepherds). It is *priests* who are cast in this latter role, priests who allegedly care for the flock, point it on the path to *salvation* and lead it along that path.

FLOOD, THE, legendary event described in the *Bible* (Gen. 6-8): men had grieved the god *Yahweh* and he brought a flood of waters upon the Earth to punish them, so that everything that is in the Earth should die and so as to destroy all flesh, with the exception of the just man *Noah*, who had been warned in advance by God, Noah's family and specimens of animals he took with him into the *Ark*. The Biblical story is rather inconsistent and contradictory: the infallible, omniscient God was sorry "that he had made man on the earth" (Gen. 6:6) and later he abandoned the idea of any further punishments against him (Gen. 8:21); in-

nocent animals had perished for the sins of man. Legends of the Flood are to be found in the folklore of many peoples. The Biblical story of the Flood is closest of all to a story on a similar subject from the folklore of Assyria and Babylon (the legend of Gilgamesh). These legends would appear to be based on actual local floods, which took place in various countries at different times. The Biblical legend apparently echoed the flood in Southern Mesopotamia, traces of which were found in the course of archaeological excavations in the 1920s.

FLORA, in the mythology of Ancient Rome, the goddess of flowering and the spring. Her temple was built and her festival was instituted in 238 B.C., by order of the *Sibylline Books*. This festival incorporated all the elements associated with *agrarian cults*, complete with their merriment and licentiousness.

FLORENCE, COUNCIL OF. See *Oecumenical or General Councils*.

FLORENCE, UNION OF, an agreement concerning the Union of the *Roman Catholic* and *Orthodox Churches* concluded at the Council of Florence in July 1439. It was agreed at Florence that the Orthodox Church would accept Roman Catholic doctrines concerning the *Filioque*, *Purgatory* and the primacy of the *Pope*, while retaining Orthodox rites, the Greek language for use during services, the right for priests to marry and for all the faithful (i.e. the clergy and the laity) to receive the *Eucharist* "in both kinds", i.e. both the Bread and the Wine. The *Papacy* was endeavouring, via this Union, to bring the Orthodox Church and the Orthodox countries within its sphere of influence. The Greek clergy and the Byzantine Emperor, John VI Palaeologus, agreed to this Union hoping to receive help from Western Europe in their struggle against the Turks. The Decree of Union was signed by the Russian Metropolitan Isidor, a Greek by birth. Yet the Russian clergy and Grand Prince Vassily II Tyomny (The Blind) refused to accept the Union of Florence, and Isidor was deposed. The Union of Florence was only recognized in certain regions of south-western Russia, which at that time were ruled over by a Lithuanian grand prince. The refusal of the Russian Church and secular authorities to recognize the Union of Florence undermined the plans of the Papacy with regard to bringing Russia into its sphere of political influence, which was important for the consolidation of the international position of the Russian state. Soon afterwards the Union was rejected in the Byzantine Empire as well: the Jerusalem Synod of the Orthodox Church in 1443 consigned it to perdition.

FLORENSKY, Pavel (1882-1943), Russian religious philosopher, priest and theologian, follower of *Vladimir Solovyev*. The central question in his main work "Stolp i utverzhdeniye istiny" (The Pillar and Affirmation of the Truth, 1914) was the substantiation of the veracity of the Orthodox doctrine of the Triunity. According to Florensky, the antinomy of such doctrines, for example, as that of God having one essence and three hypostases, could not be explained on the basis of logical laws of identity. The resolution of blatant anti-

nomies was only possible via the unconditional acknowledgement of the truth of such doctrines which had to be presented to Reason as self-evident axioms. Florensky also wrote other theological works devoted to the justification of *asceticism* and the worship of *icons*. Apart from theology Florensky pursued interests in physics, mathematics, and the humanities.

FOLKLORE AND ATHEISM. The oral tradition in popular literature in the form of fables, *fairy-tales*, ballads, legends, religious verse, songs and sayings always contained both elements of fiction and mythology and of Man's advancing scientific grasp of the world. The forms of folklore which took shape over the course of history were originally linked with the religious world outlook. At the same time, other ideas were also to be found in folklore, such as criticism of the religious world outlook and anticlerical or even atheist motifs. This aspect of folklore became particularly pronounced in the 17th century, in connection with the growth of the struggle against feudalism. It found vivid expression in a large number of tales involving caricatures of priests, who were mocked first and foremost for their self-interest. In tsarist Russia those who performed and collected anticlerical folklore were subjected to persecution by the authorities but despite this it was enormously popular.

FONTENELLE, Bernard le Bovier de (1657-1757), French writer and philosopher of the *Enlightenment*. In his work that was to make him widely known "Entretiens sur la pluralité des mondes" (Discourses on the Plurality of Worlds, 1686) he publicized to a wide audience the heliocentric system of *Copernicus*, the ideas of *Bruno* and *Galilei* and he criticized the anti-scientific picture of the world provided in the *Bible*. In his "Histoire des oracles" (History of Oracles, 1687), particularly in the second essay in that work, "De l'origine des fables" (On the Origin of Fables), and other writings he rejected the idea that religion was God-given, considering it rather as born of human consciousness. With reference to the example of polytheism he criticized religious superstitions and prejudices, accused priests of Christian and non-Christian religions of deceiving the faithful and promoting ignorance and fanaticism.

FORMER EXISTENCE or FORMER LIFE, a concept within the range of ideas found in the teaching concerning *reincarnation* and which is used to denote those stages which precede the present given existence and which exert an influence on the latter. For example, the idea of such former existences is elaborated in detail in connection with *Buddha* Shakya-Muni, who proclaimed to the world the teaching concerning *salvation*. The details as to the former existence are expounded in the so-called *Jataka* stories which tell of Buddha's 550 previous incarnations. The material for the Jataka stories was gleaned mainly from Indian folklore.

FORSTER, Georg (1754-1794), German philosopher and natural scientist. In the 1780s he abandoned his religious convictions and adopted a materialist stand. In his criticism of religion he followed in the footsteps

of the French materialists. He translated into German "Les Ruines ou méditations sur les révolutions des empires" (The Ruins Or Meditations on the Revolutions of Empires, 1791) by *Constantin Volney*. For Forster there was nothing above Reason and the idea of God was for him a reflection of the forces of Nature, while religion he held to be the product of human emotions, needs and conditions of life.

FORTITUDE, one of the qualities of the human character. Its moral value is beyond question. Fortitude is an indication of courage, inner strength, steadfastness and it is one of the prerequisites of moral tact. Fortitude or patience is essential in all man's dealings: public or private, in his work and also in his creative activities. A lack of fortitude or impatience leads to a loss of man's self-control and to mistaken acts. In a social context fortitude can play a positive role in the endurance of trials and tribulations, in man's striving towards lofty aims. However, when elevated to the level of an ethical principle in religion, it acquires implications which are harmful for the development of the individual and which hold back social progress. Fortitude as a cardinal *virtue* in the Christian sense is a means of bearing suffering and adversity, when obviating them seems impossible. Religious conceptions of fortitude attribute a false significance to the endurance of sufferings, passing over their real causes. In Christian ethics the interpretation of fortitude is drawn from Christian conceptions of love, humility and forgiveness.

FORTUNA, in the mythology of Ancient Rome, the goddess of fate, luck and chance. Her attributes were the sphere, the ship's rudder, the cornucopia, and the wheel (hence "wheels of fortune").

FOX, George (1624-1691), English founder of the Protestant movement known as the *Quakers*. In 1647 he began preaching that truth is attained by believers with the help of special "illumination" from the Holy Spirit, the inner voice of God, speaking to the soul and pointing the way to truth. This idea lay at the basis of Quaker teaching.

FRANCE, Anatole (real name **Jacques-Anatole-François Thibault**, 1844-1924), French writer. Many of his writings are permeated with free-thinking ideas directed against religious doctrines and morality: he condemns religious fanaticism, hypocrisy and asserts the greatness of life's natural laws and Man's aspirations. In his book "L'église et la république" (The Church and the Republic, 1904) he speaks out against clerical-nationalist reactionary circles.

FRANCIS OF ASSISI, St. (1181/1182-1226), founder of a religious "brotherhood" near Assisi (Italy). In his preaching he advocated a life of poverty, referring as he did so to early Christianity and calling on men to renounce all forms of property. His protest against social inequality was rather passive in character and this meant that the *Papacy* was able to use the Franciscan movement to further its own ends: the "brotherhood" was turned into the official Roman Catholic order of *Franciscans*, which later abandoned, to a large measure, the ideas of St. Francis of Assisi. His

true followers called themselves *Minorites or Friars Minor*.

FRANCISCANS, Roman Catholic mendicant order. It was founded by St. *Francis of Assisi* in Italy in 1207-1209, but soon also spread to other countries of Western Europe. The founder of the movement himself called it the Order of the Friars Minor and it was approved by the Pope under that name in 1223. The insistence on poverty in the monastic Rule applied not merely to the individual friars but also corporately to the Order. The Franciscans did not live in monasteries but in the world outside: they wandered from place to place preaching in the language of the common people, advocating poverty and *asceticism* and engaging in charitable work. This accelerated the growth of their popularity and led to an increasing influx of donations. This Order, which had come into being as a counter-weight to the official Church with its wealth and luxury, evolved in the course of time into a reliable tool in the hands of the *Papacy*: the Franciscans waged a bitter struggle against *heresies* and were involved in the work of the *Inquisition*. In 1256 the Pope granted Franciscans the right to teach in universities. They were also engaged in missionary work. In the 16th-18th centuries they were driven out of a number of countries. At the present time, however, the Franciscans are still one of the influential Roman Catholic orders. They run a number of higher educational establishments, missionary organizations etc. The Order is led by a General who is elected every six years. There exists a Franciscan order for nuns, too, the Order of St. Clare, founded by St. Francis of Assisi and St. Clare between 1212 ans 1214 (also known as Poor Clares).

FRANK, Semyon (1877-1950), Russian religious philosopher and follower of *Vladimir Solovyev*. After beginning his public career as a propagator of Marxism, Frank soon moved away from Marxism and began to oppose materialism and atheism. He became involved with the group associated with the publication "Vekhi" (Landmarks), which had a subtitle "A Collection of Articles on the Russian Intelligentsia" (1909). In 1922 he emigrated and subsequently developed in his philosophical writings the ideas of Universal Unity (see *Philosophy of Universal Unity*) and *God-made-Man, God Incarnate*. Starting out, on the one hand, from the recognition of the divine value of all that exists and, on the other, from the imperfection of the concrete, empirical world, Frank attempted to devise a Christian *theodicy* and Christian ethics. In his last work, "Realnost i chelovek. Metafizika chelovecheskogo bytiya" (Reality and Man. The Metaphysics of Human Existence, 1956), his leanings towards *pantheism* came more to the fore and Frank was no longer linking Good and Evil with the human personality: he had by then come to regard them as polar principles underlying all that exists.

FRANK-KAMENETSKY, Israil (1880-1937), Soviet orientalist and historian of religion. His works include "Pamyatniki yegipetskoi religii v tivanskii period" (Monuments of the Egyptian Religion in the Theban Period, Vols. 1-2, 1917-1918), "Religiya Amona i Vetkhii Zavet" (The Religion of Ammon and the Old

Testament, 1920), "Proroki-chudotvortsy" (Prophets – Miracle-Workers, 1925). He devoted particular attention to the links between Biblical subjects and pre-Judaic and pre-Christian mythology.

FRANKLIN, Benjamin (1706-1790), scientist and statesman, one of the leaders of the American people in their fight for independence. Franklin criticized the religious world outlook and dogma, opposed explanations of natural and social phenomena that resorted to the supernatural. Inconsistency typical of the deist outlook is inherent in his work: he accepted the idea of an abstract God, Man's predisposition to religion and the moral-educational value of Christianity if approached from a non-dogmatic point of view. He combatted *intolerance, religious* and advocated legislation guaranteeing *freedom of conscience* and the *secularization* of public life. His philosophical works include: "A Dissertation on Liberty and Necessity, Pleasure and Pain" (1725), "The Way to Wealth..." (1758).

FRANTSOV (Frantsev), Georgi (Yuri) (1903-1969), Soviet scholar, specialist in the history of religion and atheism, philosophy and sociology, an academician and political journalist. In the 1920s and 1930s he published a number of studies on the history of ancient religious beliefs and the origin of religion. The year 1959 saw the publication of Frantsov's major work, "U istokov religii i svobodomysliya" (At the Sources of Religion and Free-Thinking), devoted to the origin of religion and atheism and the emergence of *Christianity*. In 1965 Frantsov published "Istoricheskiye puti sotsialnoi mysli" (The Historical Development of Social Thought), which sheds light on a number of questions connected with religious ideology.

FRATRES MILITIAE CHRISTE or KNIGHTS OF THE SWORD, another name for the **Livonian Order** (see *Military monastic orders*).

FRAZER, James George (1854-1941), Scottish religious historian and ethnographer. He achieved fame mainly thanks to his work entitled "The Golden Bough" (two vols., 1890; expanded into 12 vols., 1907-1915; abridged into one vol., 1922), which provides a picture of the development of the beliefs and rites of all eras. Frazer expounded in this work his view of the intellectual development of mankind, in which he distinguished three stages: *magic, religion* and science. Frazer's work "The Folklore in the Old Testament" (1918) was of major importance for criticism of the Old Testament tradition: in it are brought together numerous analogies and parallels with Biblical narratives. Frazer also made a major contribution to the study of *totemism* ("Totemism and Exogamy", 1910). His other works are devoted, among other things, to such subjects as the worship of Nature and faith in life beyond the grave. Although Frazer's views and methods, which are in keeping with the tradition of classical evolutionism, were the subject of criticism on various occasions, the scholarly merits of this author who brought together in his works enormous material that is indispensable for the study of Church and religious traditions, are beyond question.

FREE-THINKING, manifestation of a critical attitude in relation to the prevailing ideas in a given society and sometimes to a socio-political system as a whole. The term "free-thinking" ("volnodumstvo") appeared in Russia in the 18th century and signified a critical attitude to Christianity. Those who adhered to the official ideology referred to critics of autocracy and the Russian Orthodox Church as free-thinkers, lending this term strictly negative ethical implications.

FREE-THINKING IN FEUDAL SOCIETY, form of ideological struggle of the social strata opposed to feudalism against the spiritual dictatorship of the Church, which upheld feudal practices. It was directed against dominant monotheistic religions, in particular *Christianity* and *Islam* in their orthodox forms. The social basis of free-thinking in feudal society was provided by the peasantry and the urban population. The domination of religion in all spheres of social consciousness during the feudal era shaped the specific form of the critique of religion, that was in itself not free from religious overtones. It was not so much a system of views, but a collection of disparate ideas, which to a greater or lesser degree undermined the religious world outlook. These ideas were rooted in the anticlerical and anti-religious feelings of the masses that found expression in folklore, including, among other things, the entertainment provided during carnival time. Free-thinking in feudal society manifested itself in secular literature (historical chronicles, love poems and prose, anticlerical works), in philosophy, in heretical socio-political teachings presented in religious form. In the guise of religious literature heretical tracts concealed perfectly down-to-earth demands of ordinary citizens and sometimes demands for equality of property. *Anticlericalism* is one of the specific features of mediaeval heresies. Emphatic exposure of the social policy of the Church, and the dissipation of the clergy provided new soil, in which doubts in the ideology justifying existing practices of the Church could take root. In mediaeval philosophy the teaching concerning *twofold truth*, leading to the conclusion that philosophy has the right to be independent of theology (*Ibn Rushd, Siger of Brabant, William of Occam*), was a striking manifestation of free-thinking. One of the trends in that free-thinking was the reinterpretation of the idea of a monotheistic god in a non-religious vein. The deist interpretation of God, that could be traced back to *Aristotle*, was taken up by the Arab and Latin Averroists, who denied that the world had been created out of nothing, denied Divine Providence, the world beyond the grave, divine *retribution or reward*, the immortality of the soul. The pantheistic interpretation of God in the teaching of *David of Dinant* and *Johannes Eckhart* was materialist in tone: it acknowledged that the world could not have been created, since it and God were co-eternal. *Pantheism* provided the basis for a number of heresies aimed against feudalism. An attempt to interpret the causes of religion was to be found in the tract about the "three deceivers"—*Moses, Christ* and *Mohammed*—founders of *Judaism, Christianity* and *Islam*. A considerable role in the development of free-thinking in feudal society was that played by the

fight against Church authoritarianism and dogmatism, the fight that was rooted in *rationalism* and the idea that Man could come to understand Nature by means of experiments (*Ioannes Italos*, the Chartres School of philosophy, *Roger Bacon* et al.). This enabled *Pierre Abelard*, for example, to adopt a critical approach to the *Holy Scriptures*, and to single out and make public the contradictions in their contents. Free-thinking in feudal society is closely bound up with progressive phenomena of mediaeval culture, and it was a fruitful factor in the development of that culture, paving the way for bourgeois atheism (see *Atheism, bourgeois*).

FREE WILL, Man's capacity for making conscious choices in his actions in accordance with the aims he set himself. In religious trends that abide by the idea of divine *predestination*, free will is virtually negated. Yet at this point an insurmountable contradiction comes to the fore: the negation of free will virtually removes from Man responsibility for his own sins. To try and overcome this contradiction, the *Orthodox* and *Roman Catholic Churches*, and *Islam* combine belief in divine predestination with recognition of the fact that Man has a free will, which is interpreted as freedom of choice between Good and Evil. This means that he is responsible for his sinful actions. Free will in its religious interpretation does not depend on any external conditions, but exclusively on the relationship between the individual and God. The Marxist conception of free will starts out from the fact that men's activity is determined by external factors, but that at the same time the individual does possess freedom of choice. When aware of the nature of the laws operating within the world around him, Man can take decisions after evaluation of all the external factors involved. This conception of free will presents it as the capacity to take a decision armed with knowledge of the situation concerned. From this there follows the conclusion that Man bears both a moral and a social responsibility for his actions. The Marxist teaching is based on a dialectical-materialist approach to the problem of free will and it emphatically rejects both *fatalism* and libertarianism.

FREEDOM AND NECESSITY, philosophical categories that find expression in the relationship between men's activity and the objective laws of Nature and society. This relationship is well-known in Christian theology as the question of *free will*. This conception has caused much controversy since the idea of God's omnipotence is not compatible with the idea of Man's free will. If Man enjoys that freedom, then God is not omnipotent; if Man does not however enjoy that freedom, then he cannot be responsible for his actions and Evil in the world stems from God. *Roman Catholicism* starts out from St. *Augustine*'s teaching that Man is not free when it comes to Good, since along that path he is moved by *grace*, but is free when it comes to Evil, since it is his sinful nature that draws him towards the latter. In *Protestantism* the idea of *predestination* holds sway and clearly reduces freedom to a mere illusion. The scientific materialist interpretation of freedom and necessity starts out from the principle that phenomena

of the mind and emotions are causally determined, just as are physical phenomena, but it opposes a mechanistic approach to this question which leaves no room for freedom and leads to *fatalism*. Man possesses freedom and is therefore responsible for his actions. Yet the conditions in which he uses that freedom, are subject to the laws of Nature around him and those stemming from his own nature. The attainment of real freedom in the process of historical development is realized in the course of Man's growing awareness and practical mastery of both the external world and his own inner world.

FREEDOM OF CONSCIENCE, FREEDOM OF WORSHIP, citizens' right to profess any religion or no religion at all, to carry out religious worship or to disseminate atheist propaganda. Such is the Marxist-Leninist understanding of freedom of conscience and its definition to be found in the Constitution of the USSR. Freedom of conscience is an essential, inalienable part of Soviet socialist democracy. It incorporates equal rights for citizens irrespective of their attitude to religion; equality for all religions before the law; an absence of any kind of coercion whatever in connection with the profession or non-profession of religion; a ban on compulsory collections for the benefit of any Church; non-intervention by the State in the internal affairs of the Church (services, canonical matters); non-intervention by the Church in the affairs of the State. Freedom of conscience also implies freedom for the dissemination of atheist propaganda, with the exception of freedom to offend the religious sensibilities of the faithful, and a ban on the incitement of enmity and hatred in connection with religious beliefs. In the USSR not only is freedom of conscience proclaimed but it is also guaranteed. This involves: *separation of Church and State*; open access for all citizens to education and culture; *separation of School and Church*; secularization of Church property; granting to believers of specific material conditions essential for the satisfaction of their religious needs (the supply free of charge of prayer houses and articles necessary for worship, which are the property of the State, the granting of opportunities for the publication of ecclesiastical literature, service books etc.). Freedom of conscience is finalized in Article 52 of the Constitution of the USSR and is guaranteed by the system of state control instituted to ensure the observance of Soviet legislation regarding religious worship.

FREEDOM OF WORSHIP. See *Freedom of conscience, freedom of worship*.

FREEMASONRY, a religious-cum-philosophical movement which took root mainly in aristocratic and bourgeois circles in the early 18th century in Britain and led to the setting up of secret societies (lodges), whose members declared their aim to be to unite men on the basis of brotherly love, mutual help and loyalty. Masonic lodges were set up along the lines of mediaeval British masons' guilds from which they adopted specific rituals and accoutrements. Originally freemasonry developed as just another form of *free-thinking* and opposition to the official Church and its moral and ethical

precepts, but after *mysticism* came to play a larger part in it, the movement became opposed to *materialism* and *atheism*. Masonic movement has been repeatedly condemned by the *Roman Catholic Church*. In Germany freemasonry was supported by Friedrich II and in France by Napoleon I and Louis Napoleon. In Russia the first lodges appeared in 1762 in Moscow and they existed up until 1917. At the present time freemasonry is widespread in many countries of Western Europe and in America.

"DER FREIDENKER" (Free-Thinker), monthly journal brought out by **the International** Union of Free-**Thinkers and** published in Dortmund **(West** Germany). From 1905 to 1925 **the main** publication for free-thinkers in Germany was "Der **Atheist", which** in 1925 became the **mouthpiece** of the International of **Proletarian** Free-Thinkers and was **subsequently** published in Vienna. **From that time** on the journal "Der **Freidenker" was** published by the **International** Union of Free-Thinkers **in Berlin.** In 1933, when the National **Socialists** came to power, the **publication** of the journal was **banned and** did not resume until **1951. The journal** has a special supplement **for** young people entitled **"Junge Generation"** (Young Generation). **"Der Freidenker"** sheds light **on topical** socio-political issues, **publishes articles** of an anticlerical, **instructive nature** and includes writings **by the** founders of Marxism. **The Swiss association** of free-thinkers **publishes** a journal under the **same name.**

FRÉRET, Nicolas (1688-1749), French scholar of the Enlightenment and atheist; ethnographer and writer on religious matters. In his research he used the comparative-historical method. From Fréret's point of view, a myth is a fantastic reflection of reality in the consciousness of primitive man: here Fréret disagreed with the Euhemerists (see *Euhemerism*), for he held that the historical element played only a subordinate role. Fréret demonstrated the continuity of myths and the way in which myths from various countries and religions influenced each other: most of the legends concerning the deities of Ancient Greece had been adopted from the Egyptians and the Phoenicians, while Christianity had incorporated many legends of the Ancient Egyptians and Jews. From this starting point Fréret went on to demonstrate that the *Gospels* were not historically authentic. His main works were "Examen critique des apologistes de la religion chrétienne" (Critical Study of the Apologists of the Christian Religion, 1766) and "Lettre de Thrasybule à Leucippe" (Letter from Trasybulus to Leucipus, 1768).

FREUD, Sigmund. See *Freudianism, the Freudian School.*

FREUDIANISM, THE FREUDIAN SCHOOL, movement in Western psychology, social philosophy and the philosophy of culture whose forerunner was the Austrian psychiatrist and psychologist Sigmund Freud (1856-1939). Freudianism initially came into being as a special method for the treatment of neuroses, based on helping the patient remember facts long since forgotten which were the cause of his neurotic state. Later Freud attempted to apply the psychoanalytical method

he had devised to the investigation of cultural and social phenomena, including religion. Freud's attitude to religion was a contradictory one: as a free-thinker he regarded religion the enemy of enlightenment and progress, but at the same time he tried to explain it as born of the individual psyche, of the unsatisfied desires and instincts. He defined religion as a universal neurosis of obsession, ignoring the social roots of religious beliefs. The weakest spot in Freud's conception of religion is his attempt to explain the emergence of *totemism* through reference to the Oedipus complex. According to Freud, totemism could be traced back to the rebellion of sons against their father, as rivals for their mother's affection. After the murder of their father, however, the sons would experience guilt and repentance. The transference of their feelings from their father to a totem animal would help them ease their psychological conflict. Later the totem, as the object of their worship, was replaced by God. God in *Judaism* and *Christianity* is, according to Freud, an idealized father figure. Freud's conception of religion which had no historical foundation was criticized by most ethnologists and religious scholars. Freud's ideas were developed and modified by his followers. In particular, *Carl Jung* lent Freud's ideas a blatantly idealist flavour, bringing them nearer to *theology*. The Neo-Freudians, such as *Erich Fromm*, attempted to purge Freud's ideas of their "pan-sexualism" and link them to a sociological conception critical of modern capitalist society. Theologians first adopted a negative attitude to Freud but later attempted more and more to use his ideas in their "scientific" explanations for certain theological doctrines. Christian theologians are impressed by Freud's interpretation of Man as the blind tool of natural "sinful" urges and instincts and they use it to substantiate the doctrine of *original sin*.

FREYJA, in Scandinavian mythology, the goddess of fertility, love and beauty. She was the daughter of the god of the sea Njord, sister of *Freyr* and wife of Od, god of wind, who had abandoned her, and whom she seeks all over the Earth, shedding golden tears (seeds of corn) as she goes.

FREYR, in Scandinavian mythology, the god of fertility, marriage, abundance and peace, son of Njord and brother of *Freyja*. The cult of Freyr was particularly widespread in Sweden.

FRIDAY, the day of the week, which Christian legend links with the "Suffering of Christ on the Cross". The Church decreed that all Fridays should be fast-days, with the exception of those Fridays which happened to coincide with the celebrations of the *Nativity of Christ* and the *Baptism of Christ in the Jordan*.

FRIGG, in Scandinavian mythology, the wife of *Odin*, mother of *Balder*, goddess of married love and the family home. The merging of the cults of the *Aesir* and *Vanir* led to the fusion of the figures of Frigg and *Freyja*, to whom were transferred the attributes of Frigg.

"FRINGE" RELIGIONS, a term that serves to bracket together, in modern literature on developments in religion, new religious move-

ments and cults that appeared in the capitalist countries (particularly in the USA) in the sixties and seventies. These religions provided a focus for the religious searchings of certain sections of Western youth, which had been disappointed by traditional religious values, but were reluctant or incapable of breaking with religion once and for all. Distinctions are drawn between "fringe" religions which developed in the wake of Asiatic religious tradition (in particular, that of *Hinduism* and *Buddhism*), and those which were an extension of the Christian tradition. The first category includes the movements and groups that appeared in the USA in the sixties (such as Hare Krishna, Divine Light Mission) and later spread to a number of other countries. The teachings in most of the "fringe" religions is syncretic in character. They bring together selected elements of many different religions and philosophical systems. There are also to be found groups and sects which make use of ideas taken from *theosophy*, *spiritualism*, black *magic*, *Satan*-worship, witchcraft etc.

FROMM, Erich (1900-1980), German-American psychologist, sociologist, representative of Neo-Freudianism. According to Fromm religious belief is rooted in Man's unchanging nature and performs the socially therapeutic function of compensation, relieving his sense of internal discord and alienation and saving him from intolerable loneliness. Fromm sees abstract humanist religion as a means of creating a "sane society". Theologians use Fromm's ideas in their efforts to modernize existing religions. His main works include: "Escape from Freedom" (1941), "Man for Himself" (1947), "The Revolution of Hope. On Humanistic Technique" (1968), "The Crisis of Psychoanalysis" (1973).

FULDA, Benedictine *abbey* near Frankfurt-am-Main, which was founded in 744. At the present time it is the centre of a diocese and each year conferences of German Roman Catholic bishops are held there. In the 9th century it was one of the foremost centres of Christian culture.

FUNDAMENTALISM. In the broad sense this term is used to denote those religious movements which proclaim doctrines to be immutable and demand from believers a literal acceptance of the prophecies and miracles contained in the sacred books, rejecting any attempts at allegorical interpretation and preferring blind faith to the arguments of reason; they also insist upon strict, unswerving observance of all traditional religious prescriptions. In the narrow sense the term is used to denote the orthodox trend in modern *Protestantism*, which emerged just before the First World War in conservative Protestant circles in North America as a response to the spread of theological modernism and liberalism in Christianity. This trend came to be known as fundamentalist after 1910. Fundamentalists demanded stronger faith in traditional Christian dogma and particularly in the unquestioned infallibility of the *Bible*. Fundamentalist ideas became particularly widespread in the USA.

FURIES, in the mythology of Ancient Rome, female deities of

revenge and remorse, who pursued unpunished criminals; they were identified with the *Erinyes* of Ancient Greece.

FYODOROV, Nikolai (1828-1903), Russian religious thinker. In his work "Filosofiya obshchego dyela" (Philosophy of the Common Cause, published in 1906-1913), Fyodorov, who regarded death as the main evil facing Man who is enslaved by the blind forces of Nature, put forward the idea that Nature should be regulated. The ultimate aim of such regulation should be the resurrection of our ancestors (or "fathers"). Resurrection or the attainment of *immortality* is seen by Fyodorov as the common cause for all mankind, that will lead to universal brotherhood and kinship, enabling men to surmount all forms of hostility, to bridge the gulf between thought and deed, that between "scholars" and "non-scholars", between wealth and poverty, town and village. Characteristic of Fyodorov's Utopia was a whimsical combination of Christian doctrines and hypothetical scientific conceptions.

G

GAEA, in the mythology of Ancient Greece, Mother Earth. The most ancient of the pre-Olympian divinities. One of the four primordial forces (Chaos, Earth, Tartarus and Eros), Gaea, without a mate, brought forth the sky (Uranus), the sea (Pontus), and mountains (Ourea). She took as her spouse Uranus. From their union was born the first generation of gods, the Titans, among whom were *Cronus* and Rhea, the parents of *Zeus*. Gaea did not take an active part in the life of the Olympian gods, but she often gave them wise advice. Later Gaea came to be venerated as the custodian of ancient wisdom, who understood the behests of fate, and for this reason was often identified with *Themis*. The figure of Gaea re-emerged in the goddesses *Demeter* and *Cybele*.

GAGARIN, Alexei (1895-1960), Soviet philosopher who concerned himself with aspects of the history of philosophy and *atheism*. His main work was entitled "On the Class Character of Religious Morality" (Moscow, 1950).

GAIZ (abbreviated from the Russian "Gosudarstvennoye antireligioznoye izdatelstvo"), State Anti-Religious Publishing House which operated in Moscow in the period from 1932 to 1942. It published academic and popular atheist literature and also issued the newspaper "Bezbozhnik" (Atheist) and also journals entitled "Bezbozhnik" and "Antireligioznik" (Opponent of Religion). Among the works put out by this publishing house were those by *Yemelyan Yaroslavsky*, *Ivan Skvortsov-Stepanov*, *Vladimir Nikolsky* and *Abram Ranovich* and other Soviet writers researching into religious affairs. An important part of this publishing house's work was the publication of works by leading atheist thinkers of the past, such as *Spinoza*'s "Tractatus theologico-politicus", *Holbach*'s "Selected Anti-Religious Works" and *Ernst Haeckel*'s "The Riddle of the World".

GALILEI, Galileo (1564-1642), an Italian scholar, one of the founders of the experimental-mathematical method in the natural sciences. He made a number of important scientific discoveries in the fields of mechanics and astronomy that were of epistemological importance. Galilei's discoveries served to demonstrate the correctness of *heliocentrism*, the idea of the eternal nature of the Universe, that of the physical homogeneity of terrestrial and celestial bodies, the existence of objective laws of Nature and the possibility of Man's reaching an understanding of those laws. After the appearance in 1632 of his work "Dialogo dei due massimi sistemi del mondo" (Discourse on the Two Most Important Systems for the World, i.e. the Ptolemaic and Copernican systems), Galilei was summoned to appear before the court of the *Inquisition*. Galilei's

"recantation" of his "Copernican delusions" was no more than a formality since it was dragged from him under threat of torture.

GALILEO. See *Galilei, Galileo.*

GALLICANISM, clerical-cum-political movement among French Roman Catholics calling for autonomy of the Church in France from the *Papacy* in Rome, which came into being in the 13th century. In 1682, at an assembly of the French clergy convened by Louis XIV, a declaration of the French clergy, known as the Four Gallican Articles, was adopted which placed restrictions on the power of the Pope in France and was in effect until the end of the 18th century. In the first half of the 19th century, when the French bourgeoisie, frightened by revolutionary events, sought support from the Holy See, the movement eventually subsided.

GANDHISM, all the religious, philosophical, moral, ethical and political ideas propounded by Mohandas Karamchand Gandhi (1869-1948), called Mahatma, in the course of the national-liberation struggle of the peoples of India against British colonialism. Starting out from Hindu ideas of cyclical development, Gandhi advocated the ideal of the society of universal prosperity described in the Hindu scriptures and which allegedly existed at some time in the past. In Gandhi's writings, however, this ideal is presented as linked with the protest of the masses in their struggle against capitalism and in support of an end to the exploitation of man by man, to the private ownership of the means of production etc. In the fight for a just society Gandhi started out from the need to preserve those institutions and traditions which had taken shape in the course of history and to transform them from within by gradual and non-violent means, gradually imparting to them a new content. Gandhi rejected all kinds of inequality and campaigned against caste divisions.

GAPON, Georgi (1870-1906), a priest from St. Petersburg's transit prison, who worked as an agent provocateur for the Russian Tsarist secret police. In the years just before the revolution he worked actively to ensure that the labour movement is effectively controlled by the police and the Church (see *Gaponovshchina*). In January 1905, he instigated a peaceful demonstration of St. Petersburg workers that marched to the Winter Palace, where it came under fire from Tsarist troops. Gapon, fearing his part in this tragedy might be exposed, fled abroad. After returning to Russia at the end of 1905 Gapon continued to carry out assignments for the secret police. He was later sentenced to be hung by a workers' tribunal.

GAPONOVSHCHINA or GAPON TACTICS, attempt by the Russian Tsarist regime and the Church to deflect the proletariat in pre-revolutionary Russia from the political struggle, by using to this end artificially created associations of workers who supported the monarchy and were under the control of the police and the clergy. These associations that were known as Assemblies of St. Petersburg Factory Workers were set up in 1903-1904 by the priest *Gapon*, who was acting on instructions from the Tsarist secret

police and with the direct support of Metropolitan Antony (Vadkovsky). The Assemblies propagated and distributed religious and Black Hundreds' anti-Semitic literature, organized church choirs, lectures and discussion groups, fanning illusions among the workers as to the possibility of improving their situation without recourse to political struggle. By the beginning of 1905 Gapon's organization had eleven branches with a total membership of over 10,000 workers. The climax of its activity was the instigation of a peaceful march by workers to see the Tsar, which was ruthlessly suppressed by the Tsarist government on January 9, 1905. (This date came to be known as Bloody Sunday.) The majority of the workers under Gapon's influence reached a clearer understanding of their situation after Bloody Sunday and began actively to participate in the revolutionary struggle against the autocracy.

GASSENDI, Pierre (1592-1655), French materialist philosopher, historian and mathematician, proponent of the *atomism* as expounded by *Democritus* and *Epicurus*. Gassendi wrote an exposition and substantiation of the teachings of Epicurus setting him free, as Karl Marx wrote, "from the interdict which the Fathers of the Church and the whole Middle Ages ... had placed upon him" (Marx, Engels, *Collected Works*, Vol. 1, p. 29). Yet Gassendi's personal stance and the views expressed in his writings were contradictory: after giving atomism a new lease of life, he then acknowledged the existence of God as the original cause of the first combination of atoms. Despite the inconsistency of his world outlook, Gassendi made it possible for philosophical thought to depart from the path of mediaeval *scholasticism*.

GAUTAMA, the ancestral name of the wandering preacher Siddhartha from the Sakya or Shakya tribe, who, according to Indian tradition, is held to be the founder of the religious and philosophical teaching of *Buddhism*.

GEHENNA, in the mythology of *Judaism*, *Islam* and *Christianity* the word is used to denote *Hell*. It was originally the name for the valley below Jerusalem, the Valley of Hinnom (in Hebrew "Ge' Hinnom") that stretches from Mount Zion to the Valley of Kidron. According to legend it was there that in ancient times the Israelites made sacrifices to *Moloch*. King Josiah, in order to put an end to the worship of idols, defiled the valley. The stench which came from the valley led it later to be used as a symbol for Hell.

GEMARA. See *Talmud*.

GENERAL COUNCILS. See *Oecumenical or General Councils*.

GENESIS, name of the first Book of the *Old Testament* (in Russian and other translations) of the *Bible*. In the Hebrew original the Book is named after the first word of the text "Bereshit" – meaning "in the beginning", but in the translations into modern languages it is known as Genesis. The first chapters contain the mythological story of the creation of the world and Man, the Fall of *Adam* and *Eve* and their banishment from the Garden of Eden, the family tree of their descendants, the Flood, the building of the Tower of

Babylon. Then come the descriptions of the lives of the patriarchs *Abraham*, Isaac and Jacob. Of particular significance in this part of the Book is the "covenant" made with Abraham by God and later Isaac, to "multiply his seed" and make their descendants his chosen people; also the narratives concerning the sale of Joseph into slavery in Egypt, and the settlement of the Jews in Egypt. The Book of Genesis was attributed by both Jews and Christians to *Moses*, as indeed are the other Books which make up the *Pentateuch*. In actual fact, the text of the Book of Genesis can be traced back to three of the sources for the Pentateuch: the Yahwistic, Elohistic, and the "Priestly" sources. The most ancient fragments of the Book of Genesis date back to the 9th century B.C.

GENUFLEXION, in religion (*Buddhism*, *Islam* and a number of Christian denominations) a ritual accompanying the reciting of prayers in private and in particular during public recitation of prayers in the course of services.

GEOCENTRISM, the idea according to which the Earth is the centre of the Universe, around which turn the Sun, planets and stars. The most advanced version of geocentrism was that propounded in the world system devised by Ptolemy in the 2nd century A.D. This system accorded to a fixed, spherical Earth the central place in the world and around it there allegedly turned in order the Moon, the Sun, the planets and the sphere of the fixed stars. Beyond these came the Heavens in which the gods resided. Geocentrism was supported and championed by the Church, since it fitted in with the doctrine that Man was the crown of Divine Creation and the servant of God. Discoveries made by *Copernicus* and subsequent achievements in the field of astronomy brought to light the inconsistencies of geocentrism.

GEORGE, St. See *Saints, worship of the.*

GEORGIAN ORTHODOX CHURCH, one of the autocephalous Orthodox Churches. With regard to liturgical rules and the festivals it celebrates, it differs somewhat from the other Orthodox Churches. The pattern of organization of this Church can be accounted for with reference to the propagation of Christianity in Georgia as early as the 4th century. Christianity was soon proclaimed state religion in Central Georgia. Up until the 5th century the Georgian Church was headed by an *Archbishop* subordinate to the Patriarch of Antioch, but after 487, when this Church was pronounced autocephalous, it was headed by a *Catholicos*. From the 11th century onwards the head of this Church came to be known as Catholicos-Patriarch. After the voluntary union of Georgia with Russia, this Church was incorporated into the Russian Orthodox Church, enjoying the status of an *exarchate* (1811). After the February 1917 Revolution the Georgian clergy, which had disbanded the exarchate and elected a Catholicos-Patriarch, pronounced its Church to be autocephalous. The separation of the Georgian Church from the Russian Orthodox Church lasted until the end of 1943, when the Synod of the Russian Orthodox Church recognized the autocephaly of the Georgi-

an Church. At the present time the Georgian Orthodox Church consists of 15 dioceses within the territory of the Georgian Soviet Socialist Republic.

"THE GERMAN IDEOLOGY" (1845-1846), a work by *Karl Marx* and *Frederick Engels*, in which *historical materialism* is expounded as an integrated concept in the framework of a critique of German post-Hegelian philosophy. The prerequisites of historical-materialist views are outlined for the first time and the book also provides a study of the dialectics of productive forces and production relations. It is in this work that the formula for the correlation between social being and social consciousness first appeared. On the basis of this general methodological standpoint religion is evaluated as one of the forms of social consciousness. The founders of Marxism rejected the theological and idealist idea of religion as something with a "separate" essence "of its own", standing outside and above society: they drew attention to its earth-bound roots, assessing religious alienation as just one of the forms of the individual's alienation in social conditions in which the exploitation of man by man is the order of the day. In this work Marx and Engels examined the nature of social illusions. From the moment when men's spiritual activity was singled out as a special type of occupation, "consciousness *can* really flatter itself that it is something other than consciousness of existing practice, that it *really* represents something without representing something real; from now on consciousness is in a position to emancipate itself from the world and to proceed to the formation of 'pure' theory, theology, philosophy, morality, etc." (Marx, Engels, *Collected Works*, Vol. 5, p. 45). Yet religion, like other types of ideology, only possesses relative independence: its development overall depends on the development of the system of social relations within which it takes shape. By explaining the social roots of illusory forms of consciousness Marx and Engels shed light, in general outline, on how the latter might be overcome, following the restructuring of society along communist lines.

GHAZALI (al-GHAZALI), Abu-Hamid Mohammad ibn Mohammad (1058-1111), Moslem theologian and philosopher. His most famous works include "The Intentions of Philosophers" and "Deliverance from Error". Al-Ghazali defended the Islamic teachings concerning the creation of the world by God from nothing, to the effect that God created Man's body and soul, that Man's soul is eternal, and that God can work miracles etc. Al-Ghazali went out of his way to demonstrate that true knowledge is only possible with the help of the mystical philosophy of *Sufism*.

GIAOUR, derogatory term for a non-Moslem, especially a Christian, used in particular by the Turks. See also *Caffer*.

GILBERT DE LA PORRÉE or GILBERTUS PORRETANUS (c. 1080-1154), French Scholastic philosopher and bishop. He attacked the *nominalism* of *Abelard*, and defended the objective existence of abstract concepts from a standpoint of moderate realism.

GILSON, Étienne Henry (1884-1978), French neo-Thomist philosopher, who held that philosophical problems must be linked with religious *sacraments*, since only religious *faith* leads human reason to its highest cognitive goal – an understanding of God. His main works are devoted to the study of mediaeval philosophy.

GLOCK, Charles (b. 1919), American sociologist and professor at University of Berkeley in California. In the late 1950s he began to elaborate a methodology and techniques for the empirical investigation of religiosity. His pattern of methods for measuring religiosity includes measurement of religious experience, religious faith, religious worship, religious knowledge and the consequences of religiosity in non-religious behaviour. Under Glock's supervision a number of empirical surveys have been conducted into religiosity in the United States.

GLOSSOLALIA (from the Greek "glossa" meaning "tongue" and "lalein" meaning "to babble"); also known as the "gift of tongues", a pathological phenomenon consisting in the meaningless calling out by the faithful of various incoherent sounds and words. This can occur involuntarily as a result of extreme nervous tension under the influence of exhausting praying for several hours on end, religious *ecstasy*, after preliminary fasting and so on. Glossolalia is cultivated in certain Christian sects (such as that of the *Pentecostals*) and is substantiated by the Biblical story regarding the descent of the Holy Spirit upon the Apostles on the day of Pentecost (see *Trinity*), as a result of which the Apostles allegedly "began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). According to the beliefs of the Pentecostals, glossolalia is the culmination of the *baptism through the Holy Spirit*, one of the "visible gifts", a sign that Divine *grace* has been granted believers, and that direct communion with God has taken place. Religious rituals designed to bring about glossolalia, which sometimes give rise to serious nervous disorders among the faithful, are banned as fanatical in the USSR by the laws concerning religious cults.

GNOMES, in tales, legends and superstitions and in the epic poems of the Germanic peoples these are imaginary creatures said to guard underground treasures. They are usually depicted as evil or benign dwarfs.

GNOSTICS (from the Greek "gnostikós" meaning "relating to knowledge"), representatives of a religious and theological movement which came into prominence at the end of the 2nd century A.D. and was later to be known as Gnosticism. Distinctions are drawn between Judaic gnosticism, pagan gnosticism and that associated with *Christianity*. The latter, in its turn, can be divided into popular and philosophical gnosticism (different forms were developed by specific teachers such as Valentinus of Egypt, Basilides of Syria, Carpocrates). The Gnostics eclectically linked certain ideas of classical philosophy, taken mainly from the teachings of the Platonists and Stoics, with ideas taken from Eastern religions. The Gnostics acknowledged the existence of a supreme Divine Being and maintained

that between the latter and the sinful material world there existed emanations or "aeons": into some men there had allegedly entered some spark of divine spiritual substance enabling them, through "gnosis" (the revealed knowledge of God, and the origin and destiny of mankind), to rescue that substance from its sinful material environment. Christ was one such person. Typical of the teaching of the Gnostics is the duality of the good and evil principle, that of light and darkness and an extremely pessimistic view of the perceptible world around Man: the Gnostics also tended to stress their significance as chosen followers of God and to extol the mystical ways for achieving knowledge of God and self-knowledge, while taking a negative view of rational cognition and simple faith. The doctrines of the Gnostics which had much in common with the teachings of the *New Testament* nevertheless differed from the latter in their sophistication, their disregard for the *Old Testament*, and rejection of the redemptive mission of Christ (although they acknowledged him as Saviour), their *docetism* and certain other features. The teachings of the Gnostics were to exert a strong influence on *Manichaeism* and dualistic heresies of the Middle Ages (such as the *Paulicians*, the *Bogomils* and the *Cathars*).

GOD, an illusory being endowed with supernatural qualities, who is the main object of worship in almost all *religions*. All advanced religions attribute to God the qualities of a perfect person who created the world and rules it in accordance with his own wishes. In *Judaism*, this is *Yahweh*; in *Christianity* the *Holy Trinity* (God the Father, God the Son and God the Holy Spirit), in *Islam* it is *Allah*, in *Hinduism – Brahma, Vishnu* and *Shiva*, and in *Zoroastrianism – Ahura Mazda* and so on. The concept of God as a personal, supernatural being is the crucial aspect of *theism*. In *pantheism*, its opposite, God constitutes a non-personal force, inherent in Nature and sometimes identical with Nature. In *polytheism*, there can be hundreds of different gods, one of whom is usually singled out as the main god. In *monotheism*, belief in a single all-powerful God is the chief religious doctrine. Once the process of the formation of the main monotheistic religions was complete there emerged a religious and philosophical teaching with relation to God – theology. God becomes not only the object of faith and worship, but also a concept in idealist philosophy. The concept of gods emerged in the process of the evolution of religion and is linked with the transition from its primitive forms (*fetishism, totemism, animism, magic*) to the *personification* of the forces of Nature. The disintegration of the primitive-communal structure of society and the emergence of alliances between tribes, classes and states made necessary the establishment of *genotheism*, namely, the pre-eminence of gods from those tribes which assumed a dominant position in the new communities. *Marduk, Osiris*, Yahweh, *Zeus, Jupiter, Perun* became the supreme gods, while the gods of other tribes became the patrons of various types of economic activity. Attempts to explain the reasons for the emergence of the idea of God have been recorded since time immemorial. In the Ancient World the emergence of concepts of God was linked with man's inability

to explain elemental phenomena of Nature. This idea also stemmed from the deification of tribal chiefs, kings, powerful military leaders and politicians: the idea of God was presented as a cunning invention of the early *priests*, who used it to strengthen their own position in society. Many outstanding thinkers in mediaeval times and the Modern Era regarded the idea of God as the consequence of the deception of the then ignorant common people, who accepted as reality fantastic links between cause and effect. In the 19th and 20th centuries in bourgeois writing on religion the *mythological school* gained extensive ground: it held that the concept of God was the result of the personification of cosmic phenomena; there was also the *animistic school* (*Edward Tylor*, *Herbert Spencer*) which interpreted the idea of God in the light of the evolution of concepts of the soul, the sociological school (*Emile Durkheim*), maintaining that God was a symbol, in which society deifies itself. Fruitful attempts were made to reveal the psychological basis for the emergence of the idea of God (*Ludwig Feuerbach*). All theories regarding the emergence of the idea of God opposed the theological postulate concerning the idea of God as something eternal and innate in men, yet it was only Marxist atheism (see *Atheism, Marxist*) which revealed with reference to comprehensive scientific data the social and epistemological reasons for the emergence of the idea of God, the conditions in which that idea emerged and began to die away, its inconsistent and reactionary nature, its social role and class content: "God is (in history and in real life) first of all the complex of ideas generated by the brutish subjection of man both by external nature and by the class yoke—ideas which *consolidate* that subjection, *lull to sleep* the class struggle" (Lenin, *Collected Works*, Vol. 35, p. 128). The crisis that all modern religions are going through is directly linked with the loss of faith in God by the broad masses. While acknowledging that this process is indeed under way, priests and theologians are suggesting means for injecting new life into traditional theistic concepts and are coming forward with modernized conceptions of God.

GOD-BUILDING, a philosophical and ethical trend which emerged in the midst of Russian Social-Democracy after the defeat of the 1905-1907 Revolution. Its representatives included *Vladimir Bazarov*, Pavel Yushkevich, and *Anatoly Lunacharsky*; *Maxim Gorky* was also associated with the group for a time but under Lenin's influence later broke with it. The God-builders attempted to combine scientific socialism with religion and lend the former "the character of a religious creed". They were very much affected by the spread of religious attitudes amongst the bourgeois intelligentsia and also by Machist philosophy, above all the empiriomonism of Alexander Bogdanov with his notion of individually and collectively organized experience. Advocates of God-building suggested that the ethical value of the Marxist world outlook would be more comprehensible to the masses, particularly the peasant faithful, if it were to assume a religious form. This led the God-builders to speak of the Cosmos and the People as new objects of veneration, and to deify the people's creativity and collective emotion (such as patriotism).

The fight for socialism, which, in their opinion, was the highest form of religion, they saw as God-building. Religion was interpreted by the God-builders as a mode of thought and an awareness of the world, that overcame the "contrast" between laws of life and the laws of Nature, while God they saw as tantamount to a collection of ideas that lent form to social emotions. Although advocates of God-building stressed that their teaching was "diametrically opposed" to that of the *Godseekers*, it was clear beyond doubt that the two were closely related. The ideas connected with God-building were popularized in the press and actively propagated in the Party school set up by the Machists on the Island of Capri. Lenin and the Bolshevik Party subjected God-building to harsh criticism and *Georgi Plekhanov* came out strongly against it. By the beginning of the First World War the trend was no longer influential.

GODFEARINGNESS, fear of God, man's trepidation at the possibility that he might be violating *religious prescriptions* together with his conviction that such violations would be followed by retribution from supernatural forces. Godfearingness is one of the manifestations of *piousness*, stemming from the religious teaching to the effect that man's fate is totally dependent upon the will of God and a range of stern religious prescriptions, whose slightest violation brings with it the threat of man allegedly having to suffer eternal torment in Hell. In their efforts to strengthen the influence of religion, priests sow the seeds of godfearingness and then seek to foster it in every way possible, by proclaiming it to be one of the religious virtues.

GOD INCARNATE. See *God-Made-Man, God Incarnate*.

GODLIKENESS, a category from Christian *anthropology*, according to which God created man in his image, after his likeness, but this original Godlikeness was destroyed by man's *Fall*. Hope of restoring Godlikeness (i.e. deification) is provided, according to Christian teaching, by Christ through his assumption of human form, death, resurrection and victory over sin. The doctrine of Godlikeness is used to propagate imitation of Jesus, i.e. to consolidate faith and other Christian virtues. The idea of Godlikeness is inherently contradictory, since Godlikeness is advocated alongside all sorts of humiliation for man. Recent attempts to find humanism within the doctrine of Godlikeness are inconsistent, since the concept essential to the growth of the "spiritual principle" on the way to complete renunciation of all things of this Earth belies ignorance of Man's real nature.

GOD-MADE-MAN, GOD INCARNATE, God embodied as man, as expounded in religious dogmas. Concepts of a God Incarnate were intrinsic to many ancient religions and find expression in myths concerning gods who died and came back to life. In *Christianity* the God-made-Man was *Jesus Christ*, who is at one and the same time God the Son and mortal man. The doctrine concerning God Incarnate is firmly established in the *Creed* and is designed to corroborate theological assertions as to the divine origin of

Christianity, its absolute truth as a divine *revelation* granted to men by God himself in the form of a man. The contradictory nature of this doctrine provided the ideological basis for many heresies, such as *Arianism*, *Docetism* and *Monophysitism*. In contemporary Protestant theology God-made-Man is regarded as the fusing of two worlds.

GODSEEKERS, a religious and ideological movement which came into being in Russia in the early 20th century. Its members were drawn from various strata of the liberal intelligentsia – men of letters, philosophers, religious and Church leaders (such as *Dmitri Merezhkovsky*, Nikolai Minsky, Pyotr Pertsov, *Vassily Rozanov*, *Sergei Bulgakov*, and *Nikolai Berdyaev*). The Godseekers criticized socialist theories, particularly Marxism and its philosophical principles, while defending the religious idealist world outlook. Realizing that the Christian Church (including its Orthodox branch) was compromising itself by supporting the status quo, the Godseekers began to talk of the need to promote a new religious consciousness, *neo-Christianity*, of quests for a God relevant to the contemporary age. There appeared on the scene theories of mystic realism, anarchism, conciliar individualism and so on. According to the supporters of this trend, social movements and culture as a whole could only be fruitful if through them could be realized the ideal of the Christian community, i.e. the ideal of the divine model for men on earth, if the task of social transformation could be freed of any "political flavour" and become the province of religion. This would have made the theory of revolution and class struggle simply unnecessary. The ideas of the Godseekers were expounded in the collections of articles known as "Vekhi" (Landmarks, 1909) and "Iz glubiny" (Out of the Depths, 1918). A scientific analysis of the movement is to be found in the works of *Lenin* and *Plekhanov* and other Marxists.

GOD'S FOOLS, psychologically inadequate people, whom the Church regards as having deliberately renounced the ordinary use of Reason, but who possess the gift of prophecy and can expose injustice, and speak the truth "looking straight into the eyes of the rich and powerful". This kind of "folly for the sake of Christ" is found in the Byzantine Empire, but it became particularly prominent in mediaeval Russia. Church writers in Russia regarded this phenomenon as a specific form of social protest and the God's fools themselves as mouthpieces for the hopes and aspirations of the masses. It is stressed in the lives of such well-known Russian God's fools as St. Prokopi of Veliki Ustyug (14th century), St. Nikolai Kochanov of Novgorod (14th century), St. Basil the Blessed (15th-16th centuries) that they had close ties with the people and defended the people's interests. In reality, however, most of the stories concerning the exposure of the rich and powerful were fictitious. The Church declared these people to be marked out by God as enjoying special favour from the Lord on High. Many of them were later canonized by the Church.

GOETHE, Johann Wolfgang von (1749-1832), German poet and thinker, outstanding figure of the Euro-

pean *Enlightenment*. Goethe's development as a citizen, poet and thinker is inextricably bound up with the French Revolution of 1789. Goethe dreamt of a social order in which it would be possible for man freely to develop his creative potential. He devoted a good deal of time to natural sciences (morphology of plants and animals, and geology). Materialist and atheist ideas were predominant in Goethe's world outlook and he advocated the release of art from the fetters of religion. He supported the concept of evolution as a means of explaining not only Nature but society as well: he supported the idea of progress and opposed the theological interpretation of the phenomena of the real world. He subjected *mysticism* to harsh criticism. Yet there was a good deal that was contradictory in Goethe's views on religion. In his last years he showed an interest in Christianity and came to take a positive view of its moral principles.

GOGARTEN, Friedrich (1887-1967), German Protestant theologian. One of the founders of *"dialectical theology"*.

GOLDZIHER, Ignaz (1850-1921), Hungarian expert in *Islam*. He undertook a scientific critical analysis of the *Sunna* as an historical source, demonstrated the late origin of many of the *Hadith* and pointed out the elements in them that had been drawn from other religions. Goldziher's works contain a wealth of factual material drawn from Arab sources which is still of major value for students of Islam today. Being an idealist, Goldziher regards Islam as the result of the development of ideas and religious-legal institutions, while neglecting socio-economic conditions.

GOLGOTHA (taken from the Hebrew word for a skull), a hill just outside Jerusalem, which in ancient times was a place of execution for criminals. According to the Gospel story, Jesus Christ was crucified on this hill. The image of Golgotha is often used by Christian preachers in their appeals to the faithful to accept sufferings patiently as Christ did.

GOLLWITZER, Helmut (b. 1908), German Protestant theologian. In his theological works and his political journalism, including "Die christliche Gemeinde in der politischen Welt" (The Christian Community in the Political World, 1953); "Die Christen und die Atomwaffen" (Christians and Atomic Weapons, 1957); and "Die kapitalistische Revolution" (The Capitalist Revolution, 1974), Gollwitzer tries to interpret, from the point of view of Christian dogma, questions of ethics, contemporary culture, social life and politics. Gollwitzer's theological concepts are closely related to the teachings of *Karl Barth*.

GOOD, in ethics and philosophy everything which possesses a definitely positive significance and is of value for man. The opposite of good is to be found in the negative value – evil (see *Good and Evil*).

GOOD AND EVIL, ethical categories for expressing positive or negative assessments of social phenomena and also of the actions of individuals. Concepts of good and evil tend to vary from one period of time to another over the centuries and in

class-based society they are class-determined. Good is a moral value as such and cannot be reduced to pleasure, happiness, prosperity, progress or benefit (for either society or the individual). Evil is the negation of moral value. Religious concepts of Good and Evil as being independent of practical interest, eternal and immutable in their underlying characteristics, stemmed entirely from the basic principle to the effect that the essence of morality is divine. The intellectual crisis in modern bourgeois society, disillusionment with science and its practical application are leading some people to the false conviction that without religion Good and Evil have no foundation and disappear, giving way to the goal of utilitarian gain. This delusion is fostered by the ideas of some philosophers to the effect that it is impossible to substantiate moral values scientifically. Scientific explanations for the concepts of Good and Evil are provided in Marxist ethics. Engels pointed out that "the conceptions of good and evil have varied so much from nation to nation and from age to age that they have often been in direct contradiction to each other" ("Anti-Dühring", Moscow, 1975, p. 109). The historically transient nature of moral standards, their class character and the fact that they are moulded by social factors serve completely to refute the system of religious concepts concerning the essence of Good and Evil. All theological conceptions of God as the embodiment of Good and of man's free will as something that gives rise to Evil (see *Theodicy*) are inconsistent. As social inequality is eliminated, culture advances and justice and truth come into their own, Good and Evil acquire an increasingly clear meaning and are easier to elucidate scientifically as moral signposts on the path of the development of the individual and society.

GOSPELS, early Christian writings describing the legendary life of *Jesus Christ* and his teaching. Initially Christian teaching was spread by word of mouth. Probably the first things to have been written down were the "sayings of Christ" (*logia*) – separate sayings attributed to the founder of Christianity. Later more detailed accounts were compiled drawing on various oral legends and the logia and in these the fundamental element was the teaching concerning the redemptive death and resurrection of Jesus. The authorship of these writings was attributed to the disciples of Jesus – the *Apostles* – or to their immediate followers. The Gospels were compiled by various Christian groups, starting approximately from the second half of the 1st century and up until the 4th century. Apart from the four Gospels which have been incorporated into the canonical text of the *New Testament* (those according to SS *Matthew*, *Mark*, *Luke* and *John*) there also existed Gospels according to St. *Peter*, St. Andrew, St. Philip and two separate Gospels according to St. Thomas and many others. Some Gospels existed in a number of versions: Christian writers refer to an Aramaic version of the Gospel according to St. Matthew and three versions of the Gospel according to St. Mark. There are also extant the complete texts of three Gospels which are not recognized as canonical texts by the Church: those of St. Thomas, St. Philip and the Gospel

of Truth, which reflect the teachings of the *Gnostics*. The Gospels of the New Testament were written in Greek, and evidently beyond the borders of Palestine. Of the four *Evangelists* recognized by the Church only two, according to Christian legend, were disciples of Jesus: Luke was traditionally believed to have been the companion of Apostle *Paul* and Mark – the companion of Apostle *Peter*. The first three Gospels are similar in many respects and they drew from common oral and written sources. The academic term used to refer to them is Synoptic. The shortest of the three is the Gospel according to St. Mark, which does not contain accounts of the immaculate conception or the miraculous birth of Jesus. Experts regard it as the earliest of the canonical Gospels. There are marked differences in both content and style between the Synoptic Gospels and the Gospel according to St. John. For a long time scholars regarded it as the latest of the four Gospels. In Egypt, however, a fragment of this Gospel on a papyrus scroll was found which was dated as coming from the first third of the 2nd century. The Gospel according to St. Matthew is aimed more at Christians drawn from the ranks of Jews, while the Gospel according to St. Luke is addressed to Christians drawn from the ranks of non-Jews. In this latter Gospel attacks against the rich are more categorical (in it Jesus states "Blessed are you poor", while in the Gospel according to St. Matthew the parallel phrase reads: "Blessed are the poor in spirit"). In the Gospel according to St. John Gnostic ideas are given consideration. The Gospels sometimes present one and the same event in different lights (for example, according to Mark, Christ's ministry lasted for a year, according to John, four years; Matthew and Luke, in their turn, present the reader with conflicting versions of Jesus' genealogy etc.). The moral teachings in all the Gospels advocate humility above all else.

GRACE, according to religious concepts a special divine force sent down to man from above so as he might overcome his intrinsic sinfulness and achieve *salvation* in life beyond the grave. In *Christianity* the Western Fathers of the Church considered Grace to be the only condition of salvation, while the Eastern Fathers of the Church considered Grace together with man's *free will* to be the necessary condition. The first view was expounded in the 5th century by St. *Augustine*. This view was contested by the teaching of *Pelagius*, who stated that salvation was possible without the help of divine Grace. The Christian Church adopted the view put forward by St. Augustine, but acknowledged that man's will did have a certain part to play in the process of salvation. Roman Catholic and Orthodox believers regard the clergy to be the vehicle through which Grace is imparted to man, and this teaching is used to justify the decisive role assigned to the *church hierarchy* in the process of salvation. Protestants acknowledge the possibility that all believers may be the direct recipients of Grace. Through its teaching on the subject of Grace religion encourages the faithful to have no trust in man's ability to achieve spiritual or moral perfection through his own efforts.

GRACES, Latin name for the Greek goddesses known as the *Charites*.

GRAF, Heinrich Karl (1815-1869), German Biblical scholar. With reference to the works of Wilhelm Vatke and Eduard Reuss, Graf established that the latest element in the *Pentateuch*, to have been written and incorporated into the canon after the *Babylonian Captivity*, was the so-called Elohistic source. This theory undermined the Church's version as to the origins of the Books of the *Old Testament*, since it brought to light the fact that, contrary to that version, the Pentateuch had been written after the Historical Books and the Books of the Prophets. Another Biblical critic *Julius Wellhausen* was later to draw directly on the results of Graf's research.

GREAT FEASTS. See *Orthodox Feasts*.

GREAT SCHISM, (1) division of the Christian Church into the Eastern and Western Church, i.e. the *Orthodox Church* and the *Roman Catholic Church*. The origins of this breach should be sought in the profound socio-economic and political contradictions between West European and Byzantine feudal rulers, the struggle for supremacy in the Church and for Church revenues between the Roman Popes and the Patriarchs of Constantinople. The division of the Roman Empire into the Western and Eastern Empires (late 4th century) led to the emergence of two religious centres: in Rome and in Constantinople, between which, by the 7th century, differences had taken shape in connection with points of doctrine, rites and organization. These contradictions between the two Churches became particularly tense in the second half of the 9th century because of the efforts on the part of the Pope and the Patriarch of Constantinople to establish their dominant influence over the Church of Bulgaria, after it embraced Christianity, and because of the controversies over the *Filioque*. The date of this schism between the Churches is traditionally held to be 1054, when the deepening contradictions led to a situation in which Pope Leo IX and Patriarch Michael Cerularius anathematized each other. In 1965, at the Second Vatican Council, Pope Paul VI and the Patriarch of Constantinople, Athenagoras I, declared their decision to "commit to oblivion" the anathemas of 1054. This decision was the result of modern oecumenical efforts on the part of Christian Churches; (2) this name was also given to the "troubled period" in the history of the Papacy lasting almost 40 years (1378-1417). It began when for the first time after the 70 years of the *Avignonese Captivity* an Italian pope was elected, Urban VI (1378-1417). At the same time, under pressure from the French king, Charles V, some of the cardinals elected as Pope Robert of Geneva (1378-1394) who took the name Clement VII. Urban VI resided in Rome and his rival in Avignon. This led to an unusual Papal "duarchy", which divided the Roman Catholic world into two hostile camps: monarchs, feudal lords and civic authorities in the countries involved participated actively in the struggle between the two. The religious struggle was an echo of the struggle for power between various political groupings in feudal Europe of that period. Up until 1417 the Papal throne was claimed simulta-

neously by two, and sometimes even three popes, who opposed each other with fierce ardour. The Great Schism seriously undermined the authority of the Papacy and that of the Roman Catholic Church as a whole. The Council of Constance (1414-1418) put an end to the schism. It deposed the three popes then reigning and elected a new *pontiff* – Martin V (1417-1431), which marked the end of the "troubled period" in the history of the Papacy.

GREGORY OF NAZIANZUS, St. or GREGORY THE THEOLOGIAN (329-389), one of the *Fathers of the Church*, a prominent figure among the teachers of the Patristic age. Gregory of Nazianzus was the author of orations written according to the rules of classical rhetoric and twelve hymns, fragments of which have been incorporated into Church canticles.

GREGORY OF NYSSA, St. (c. 330-c. 395), theologian and philosopher, an important Greek figure of the Patristic age and an active opponent of *Arianism*. St. Gregory of Nyssa was involved in the elaboration of the Nicene Creed and he exerted a significant influence on the subsequent elaboration of Christian dogma and on the emergence of symbolic *exegetics*.

GREGORY PALAMAS, St. (c. 1296-1359), Byzantine theologian, who systematized the mystical teachings on the unity of Man and God, which later came to be known as Hesychasm (from the Greek "hesychazein" meaning "to be still", "keep quiet"). According to this teaching, God is regarded as completely unknowable in his essence; knowledge of God can be attained, if at all, only through the manifestation of his *grace*. Only on this basis did there emerge for Man the possibility of communion with God. He made a significant contribution to the elaboration and formulation of the basic tenets of Christian (Orthodox) dogma, *exegetics*, and *anthropology*.

GRIEF, mental state in man, which is sparked off by some personal or social loss (more often than not the death of close friends or relatives). In tribal religions and the religions of early class-based society the borders between life and death were blurred (death was viewed as a return to the land of man's ancestors), and grief for the departed did not exist. In *Islam*, *Christianity* and to a lesser extent in *Buddhism* the generally accepted moral code made grief some kind of institutionalized category and special forms for its manifestation were elaborated: mourning, involving special dress, and in a number of denominations even special hair-styles; special patterns of behaviour; dates for remembering the departed etc.

GUARDINI, Romano (1885-1968), German Roman Catholic philosopher (Italian by origin). His ideas are close to those of Christian *existentialism*. Starting out from a thesis concerning the contradictory nature of life, he elaborated the idea to the effect that man is incorporated into the world created by God by means of his Christian faith. He attempted to interpret Christianity as something separate from religion.

GUILLAUME DE CONCHES (b. in the 1080's; d. c. 1145), French philosopher. In his works, "De philosophia mundi" (Philosophy of the

World) and "Dragmaticon philosophiae" (Dragmaticon of Philosophy), he resurrected certain ideas of the classical *atomism* and criticized orthodox Roman Catholic philosophy. When solving questions drawn from the natural sciences he demanded that the matters arising should be argued over with reference to logical deductions, rather than allusions to the *Holy Scriptures*. He was bitterly attacked by St. *Bernard of Clairvaux* and other theologians.

GUILT, the violation of moral or legal norms and the emotions linked with this feeling. Religion lends mystery to the concept of guilt, presenting it as a link in the relations between Man and the fantastical, supernatural element. In religious ethics, particularly those of *Christianity*, guilt is seen as a primordial feature of man's existence.

GUYAU, Jean-Marie (1854-1898), French positivist philosopher. Guyau saw religion as providing a fantastic explanation of the world around us by presenting us with an analogy with human society. Religion, according to his views, changes together with the evolution of society and will in the future disappear. Yet Guyau held that it was possible to propagate a new religion based on lofty ideas.

H

HADES, in classical mythology, the name for the god of the underworld abode of the souls of the dead or that abode itself. Hades, the son of *Cronus* and Rhea, and brother of *Zeus* and *Poseidon*, presides there together with his wife *Persephone* over the souls (or shades) of the dead. According to classical myths, Hades was the place where souls were judged and received reward or punishment for their earthly deeds. The idea of Hades as conceived by the ancient Greeks was adopted in part by Christians in their notion of *Hell*.

HADITH (Arabic word meaning "report" or "story"), short tale concerning the utterances or deeds of *Mohammed*. It consists of two parts: the first contains a list of the persons who handed down the Hadith, going back even as far as the person who himself heard Mohammed make the utterance or perform the deed; the second contains the story. The Hadiths taken together are regarded as a source of law, moral guidance and religious prescriptions. The Hadiths that were selected by well-known theologians in the 9th and 10th centuries and acknowledged by them to be "authentic" constitute the *Sunna*, the body of sacred tradition for Moslems.

HADITH, customary law of the Moslem peoples as opposed to the *Sharia* or Holy Law. The Hadith embraces the legends and traditions of these peoples. Close links exist between the Sharia and Hadith. The Hadith is often seen to possess relevance within the framework of the Sharia, although it only coincides formally and in external details with the latter. The Hadith contributed to the preservation of patriarchal, clan- or tribe-based relations and customs.

HAECKEL, Ernst (1834-1919), German scholar. He made an important contribution to the defence and development of *Darwinism*. He started out from a position of scientific materialism, but was not always consistent in his views. In particular, he departed from the term "materialism", for which he substituted "monism". He sought to replace official religion with materialist *pantheism*. Haeckel actively propagated scientific views of Nature, and in his book "The Riddle of the World" he exposed *fideism*. In order to propagate his scientific world outlook Haeckel founded in 1806 a Monists' League (Monistenbund); in 1910 he publicly broke away from religion and the Church.

HAFIZ (real name **Shams-ud-din Mohammed**, c. 1325-c. 1389), Persian poet. Hafiz studied theology and won fame as a "hafiz" ("one who remembers"), a term usually applied to someone who knew the *Koran* by heart. His most famous work is the "Divan" (an anthology of short and medium-length poems).

Hafiz' poetry while not escaping the influence of *Sufism* and *mysticism* completely, nevertheless remains free of asceticism and unquestioning meekness. In his verse the poet speaks out against the religious prohibitions and prescriptions of the *Sharia*, calls upon men to enjoy life and to aspire to personal freedom. Hafiz condemned the *mullahs* for their dissimulation, hypocrisy and poverty of ideas.

HAGGADAH, the part of the *Talmud* which contains edifying commentaries to the legal statutes in the *Halakhah* expounded in the form of fables, parables, anecdotes and sayings. It existed originally in oral form (from the 5th century B.C.) and was written down and incorporated into the Talmud between the 5th and 3rd centuries A.D. Its aim was to popularize religious ideas and the commandments. Many themes and narrative methods found in it were used in Jewish folklore and literature.

HAGIOGRAPHY, a variety of Church literature, biographies of the saints. In their representations of the lives of the saints, Christian hagiographers made wide use of classical mythology, Bible stories and popular legends. It is no coincidence, therefore, that the biographies of the Christian saints are remarkably similar to other legends concerning gods and heroes. Naturally, the lives of the saints should not be regarded as reliable historical sources.

HAINCHELIN, Charles (1901-1944), French Marxist historian, member of the French Communist Party, member of the Resistance movement. His main work was entitled "Les origines de la religion" (The Sources of Religion, 1935), and it shed light on the role of religion and on the ways religious beliefs are shaped by forms of social production: it provided a critical analysis of such conceptions of the origin and development of religion as the ideas of *Emile Durkheim* and *Freud*, *"Urmonotheismus"* (*Primitive Monotheism*) etc. Hainchelin gives an account of specific forms of religion ranging from *totemism* to *Christianity*.

HAJJ (Arabic word meaning "pilgrimage"), visit to *Mecca* and its ancient shrine, the *Kaaba*, linked with a number of ceremonies, such as listening to the *sermon* by Mount Arafat, symbolic throwing of stones at the *Devil*, walking round the Kaaba seven times, reciting *prayers*, drinking water from the Zamzam spring. Hajj is one of the five basic duties (Pillars of Islam) of a Moslem, who is in a condition to carry it out. Such a pilgrimage takes place so as to coincide with the festival of sacrifice (see *Qurban-bairam*). The visit to Mecca, made at some other time of the year but also accompanied by the performance of all the above-said rituals (with the exception of the sacrifice), is referred to as the lesser pilgrimage or Umra.

HAJJI, title of respect given to a Moslem who has made the *Hajj* or pilgrimage to *Mecca*. *Mullahs* and *imams* surround the Hajji with the aura of a specially devout man.

HALAKHAH, this term is used to denote both each individual statute and the statutes in their entirety in the *Talmud*. The Halakhah provided the code of rules for the religious,

family and civic life of the Jews. It can be traced back to the 4th century B.C., when the so-called scribes, in order to adapt *Judaism* to the changing conditions of life of the Jewish people, began to compose commentaries to the *Old Testament*. The principle underlying the compilation of the Halakhah was to provide deductions based on comparisons or analogies or with reference to other synonymous expressions. The major influence of Roman and Babylonian legislation is reflected in the composition of the Halakhah.

HALLAJ (al-HALLAJ), Husain ibn Mansur (c. 858-922), representative of the most extreme trend within *Sufism*. He was an itinerant preacher. Unlike other Sufis, who kept their teaching a secret from the uninitiated, he preached Sufism openly. The ideas advocated by al-Hallaj deviated sharply from those of orthodox theologians in their interpretation of the main doctrines of *Islam* and Islamic ritual. He was declared a heretic and executed.

HALLUCINATIONS, false perceptions occurring in persons suffering from a number of mental disorders and infectious diseases, intoxications, or serious emotional traumas. Hallucinations involving the senses of sight, hearing, smell and touch are recorded and various others. People suffering from mental disorders bound up with their religious beliefs sometimes think they are seeing gods and saints, or that they are hearing voices commanding them to embark upon a pilgrimage or make a sacrifice and so on. In some primitive religions hallucinations are a permanent feature in rituals of worship and they are deliberately brought on by the use of hallucinogenic plants (such as fly agaric or "magic" mushrooms in Northern Europe and Asia, and mescal in Mexico).

HALO or NIMBUS, word used to denote the radiant light around the head (or less frequently body) in representations of the gods: in *Christianity*, of God and also *Our Lady, Mother of God*, the saints, *angels* and prophets, and in Ancient Greece of heroes as well. The origin of the halo is associated with solar and *astral cults* of farming peoples, from whom Christianity adopted many iconographic symbols, including that of the halo. In Christian iconography different kinds of haloes are to be found: round the heads of angels and saints haloes are simple rings of light, the Virgin Mary's halo is sometimes embellished with stars and the halo of God the Father is often in the shape of a six-pointed star.

HALOMANCY, divination using cooking salt, widespread among many ancient peoples and associated with belief in the magical properties of salt. Elements of halomancy were still to be found in Yule-tide fortune-telling.

HANAFIS. See *Madhab*.

HANBALIS. See *Madhab*.

HANIFISM, religious movement in Arabia in the 6th and 7th centuries, which preceded *Islam* and was to influence it. It is thought that when Islam first appeared it was a manifestation of Hanifism. The Hanifis adopted certain important aspects of *Judaism* and *Christianity* and preached *monotheism* and *asceticism*.

They called their God *Allah*. Hanifism reflected the aspiration of the Arabs to political unification during the period of the collapse of primitive-communal society.

HAPI, in the religion of Ancient Egypt, the god of the Nile, giver of moisture and the harvest. He was depicted in the form of a stout man holding a vessel containing water in his hand and a papyrus plant on his head. The festival in honour of Hapi coincided with the beginning of the flooding of the Nile.

HAPPINESS, inner satisfaction with life, awareness of the fullness of one's own existence, the fulfilment of goals and desires. Men's conceptions of happiness and what is necessary to achieve it vary widely: this can be accounted for by historical and social factors and individual inclinations. Religious teachings declared attempts to achieve happiness during life on Earth as vain and even sinful: they pointed to the illusory, "deceptive" nature of human existence and called upon men not to lend earthly existence any independent significance of its own. Man was exhorted not to love either the world, or what was in it. In this way religious teachings attempted to provide consolation in adversity and at the same time to quell men's endeavours to reshape the reality around them. Many modern theologians talk of the struggle to find earthly happiness, of building Paradise on Earth, thus finding themselves in profound conflict with one of the very foundations of the religious interpretation of the world, namely, with the principle that man should renounce the world as something false and sinful. The most radical theologians (from the Protestant camp) go so far as to deny the existence of a world beyond the grave. Marxist atheism respects man's right to happiness on Earth and presents that happiness as something within his actual grasp.

HARMONY OF FAITH AND REASON, the theory elaborated by St. *Thomas Aquinas* in his struggle against the supporters of "Latin Averroism", who defended the theory of "*twofold truth*", and against attempts to set reason apart from and outside the control of faith. To counter these attempts he put forward the thesis to the effect that the tenets of science cannot contradict the doctrines of religious faith: according to his theory, there cannot be a contradiction between reason and *revelation*, because both kinds of truth have their ultimate and supreme substantiation in the wisdom of God and he cannot contradict himself. In modern Roman Catholic theology and philosophy this theory of the harmony of faith and reason is used to interpret scientific knowledge in a religious vein.

HARNACK, Adolf von (1851-1930), German Protestant theologian specializing in the history of Christianity and the Church. He suggested that religion can be understood only as the fundamental, most important part of a culture. While turning his back on "dogmatic" Christianity, Harnack regarded the moral content of the Gospel as the "ideal", which should provide the purpose and guiding light for historical development and the basis for universal human brotherhood which makes man aware of his duty towards his fellows.

HARUSPEX (pl. Haruspices; from the Etruscan word "harus" meaning "gut" and the Latin "specere" meaning "to look"), a priest-diviner in Ancient Rome, who made predictions on the basis of the entrails of sacrificed animals and also interpreted various "signs" (such as flashes of lightning, the appearance of iridescent rings round the sun, sudden epidemics or dreams). From the 1st to the 5th century a special collegium of these priests was organized.

HARVEY, William (1578-1657), English physician, physiologist and embryologist. He expounded a system of blood circulation which refuted previous ideas on the subject that had been accepted by the Church. This gave rise to bitter attacks against Harvey from the clergy.

HASAN (c. 625-669), Second *Imam* of the Shi'ite dynasty of imams, elder son of *Ali* and *Fatima*. After the death of Ali he was proclaimed Caliph in 661, but in return for financial reward he renounced the Caliph's rights in favour of the ruler of Syria, Moawiya. The Shi'ites maintain that Hasan was poisoned and they venerate him as a martyr.

HASAN UL-BASRI or HASAN OF BASRA (642-728), one of the first ascetics and mystics in *Islam*, forerunner of *Sufism*. He rejected the Moslem doctrine concerning *predestination* and he recognized that man possessed *free will*.

HASIDISM (derived from the Hebrew "hasidh" meaning "pious"), a religious movement among the Jews of Poland and Russia which emerged in the early 18th century. Initially Hasidism was a religious form of social protest by the lower classes against the domination of those wielding financial power in the community and supporting its *Rabbis*. Soon, however, it was to lose its initial character and to become an openly mystical movement within *Judaism*. This shift in Hasidism was promoted by the so-called *tzaddikim* ("righteous men"), who had come to enjoy a still more authoritative position in relation to the faithful than the orthodox Rabbis. According to Hasidic beliefs, God (Shekhinah) is present in everything that surrounds man. This religious-pantheist view was used to lead on to the conclusion that "direct contact" (Devekut) was possible between the believer and Shekhinah in prayer, which makes Talmudic scholarship unnecessary and likewise mediation of Rabbis. Hasidic Jews regard Evil as the lowest level of Good and link it too with Shekhinah. These concepts were brought together and summarized in the doctrine of joy, which manifested itself in the songs and dances of an ecstatic nature that were part of Hasidic practices of worship, and also in their rejection of *asceticism*. The main centres of Hasidism at the present time are the US and Israel. Hasidic mysticism in its modernized form (Neo-Hasidism) is widely propagated by modern apologists of Judaism.

HASKALAH (Hebrew "enlightenment"), a movement for enlightenment among the Jewish bourgeois intelligentsia in Germany, Poland and Russia in the 18th-19th centuries. Advocates of Haskalah came out against the reactionary ideas of the Jews as an exclusive ethnic relig-

ious community, opposed *Hasidism* and advocated the dissemination of scientific knowledge among the Jews.

HATHOR, in the religion of Ancient Egypt, a sky goddess, protector of the dead and goddess of music and love. She was depicted in the form of a cow or a woman with cow's horns. The cult of Hathor, who was identified with the goddess *Sekhmet*, was widespread not only in Egypt but also beyond its borders.

HEAVEN. See *Heaven and Hell.*

HEAVEN AND HELL. According to religious beliefs, places to which the souls of the dead are brought. Hell signifies the place where sinners are condemned to suffering after death, while Heaven or paradise is the abode of the righteous after death. Concepts of life beyond the grave evolved because primitive peoples failed to understand such phenomena as life and death, and believed in immortality and the continued existence of the individual after death. Finds made in ancient burial sites bore out such beliefs: the dead were buried with their weapons, food and domestic utensils, in other words, with all that was essential for life. Later views took shape to the effect that only souls were immortal, not bodies. In the era of primitive societies, life beyond the grave was thought of as an improved version of life on Earth: there the dead would always be successful in their hunting, and be able to collect an abundance of edible fruit and roots. After class society had emerged, complete with its repressive machinery, and after there had taken root ideas of *retribution or reward* in the after-life for man's behaviour on Earth, the realm of the dead that was originally one and the same for all men, was divided into two: Heaven – the realm of eternal bliss for the righteous, and Hell – the realm of torment for sinners. Yet these concepts of Heaven and Hell did not immediately merge in the religions of the ancient world to form an integral concept of life after death. The ancient Egyptians, for example, believed in a life of paradise for the righteous in the holy "Fields of Reeds", but at the same time they considered that sinners were devoured by the cruel goddess immediately after the last judgement performed by *Osiris*. The ancient Greeks believed that most of the dead came to a gloomy Underworld ruled over by the God *Hades* and only a chosen few went to the Elysian Fields after their death. In *Zoroastrianism* or *Mazdaism*, the religion of the ancient Persians, the conceptions of Heaven and Hell merge together as one. In *world religions*, such as *Christianity* and *Islam*, clearly defined conceptions of the world beyond the grave, of Heaven and Hell, are already to be found. For many centuries the social function of these conceptions was that of reconciling man with a social order based on the exploitation of one class by another, by promising him rewards after death for all the tribulations he suffers during his life on Earth. Modern theologians, in their efforts to reconcile traditional pictures of Hell as a subterranean fire-filled *Gehenna*, and Heaven as a beautiful garden with the views of modern Man, maintain that Heaven and Hell should not be understood literally, not in any physical sense, not as real delight or torment, but as

a spiritual awareness of satisfaction, on the one hand, or of moral torture or pangs of conscience, on the other, an awareness which fills the souls of the righteous and the sinners after death.

HEBE, in the mythology of Ancient Greece, the goddess of youth, epitomizing youthful beauty. The daughter of *Zeus* and *Hera* and the wife of Heracles.

HECATOMB, in Ancient Greece a public *sacrifice* of 100 oxen; later the term was used to denote any large-scale public sacrifice, regardless of the number and kind of animals involved. Hecatombs were organized to celebrate especially important events or in the honour of the gods, particularly *Zeus* and *Apollo*.

HEDER (from the Hebrew "hedher" meaning "room"), Jewish primary religious school at which only the *Pentateuch* and the *Talmud* would be studied. Such a school would be run by a teacher known as "melamed".

HEDONISM (from the Greek "hedone" meaning "pleasure"), the ethical principle according to which the ultimate aim and main stimulus for human behaviour is pleasure. It was propounded by the Ancient Greek philosopher Aristippus (second half of the 5th century and early 4th century B.C.), who maintained that the pursuit of pleasure was intrinsic to man's nature and determined all his actions. Yet men were not encouraged to become slaves of pleasure, but rather to pursue happiness within reasonable limits. Hedonism was developed further by *Epicurus* and his followers, in whose writings it comes to resemble *eudaemonism*. In the Modern Era hedonism was used by the adherents of utilitarian ethics. Its founder, Jeremy Bentham (1748-1832), held that the morality of an action can be calculated as the balance of pleasures and sufferings stemming from it.

HEGEL, Georg Wilhelm Friedrich (1770-1831), idealist philosopher and dialectician, representative of classical German philosophy of the late 18th and early 19th century. He elaborated a philosophical system, in which "the whole world, natural, historical, intellectual, is represented as a process, i.e., as in constant motion, change, transformation, development; and the attempt is made to trace out the internal connection that makes a continuous whole of all this movement and development" (Engels, "Anti-Dühring", Moscow, 1975, p. 34). Hegel's system consists of three parts: Logic (metaphysics), Philosophy of Nature and Philosophy of the Spirit. Insofar as, according to Hegel, philosophy is concerned with the same subject as religion – namely, the Absolute or God – in the first part he considers the progress of thought in the divine mind up until the creation of Nature, in the second he examines the development of that thought within created Nature, and, thirdly, its return to itself in the human spirit. The essential core of this system, singled out as a result of Marxist materialist reinterpretation of Hegel's philosophy, is provided by the ideas concerning the historical advance of man's knowledge and social consciousness, presented in the context of *dialectics*. Lenin wrote that Hegel "brilliantly *divined* the dialectics of

things (phenomena, the world, *nature*) in the dialectics of concepts" (*Collected Works*, Vol. 38, p. 196). Hegel's attitude to religion underwent considerable changes. In his early works he contrasted "positive" religion as a product of the despotic state with "popular" religion of the masses. Hegel's thesis to the effect that the spirit of a people, its history, religion and degree of political freedom cannot be viewed separately, for they constitute an integral whole, became the basis for the historical method in his approach to religion. In his late works Hegel saw religion as an essential step in the development of the spirit – from art as an idea in a perceptible graphic presentation via religion, in which it is reflected as a figure from the other world which is both God and man, to philosophy. Recognition of philosophy as the supreme achievement in the advance of the spirit foreshadows the contradictory nature of Hegel's conception, which can signify both the way in which the Divine is absorbed by what is human, or the complete absorption of what is human by the Divine and the negation of the human personality. Hegel's attempt to achieve a synthesis of *theism* and *pantheism*, in other words, to reconcile his philosophy with the traditional Christian understanding of God, also failed. Hence the ambiguous attitude of theologians and the Church to Hegel's philosophy of religion: it varies from general acknowledgement (with certain reservations), on the one hand, to categorical rejection, on the other. Hegel's historical method influenced the emergence of scientific analysis of the *Bible* (see *Tübingen School*, *David Strauss*).

HEGELIAN LEFT or YOUNG HEGELIANS, movement in German philosophy which emerged as the result of the split within the Hegelian School after the philosopher's death in 1831 and which developed still further during the 1830s and 1840s in the polemics with the Hegelian Right (or Old Hegelians). *David Strauss* in his "Life of Jesus" ("Das Leben Jesu, Kritisch Bearbeitet") paved the way for this movement and gave it its name. Political contradictions were masked behind controversies over how Hegel's philosophy of religion should be interpreted. Members of the Hegelian Left (Arnold Ruge, *Bruno Bauer* and *Feuerbach*) later came to adopt an atheism, that in many respects was inconsistent, since it did not proceed from a materialist interpretation of history. Expressing as they did the views of the rising radical bourgeoisie, the thinkers of the Hegelian Left came out against the state in its contemporary form and feudal reaction, against inherited religion and Christian *orthodoxy*. The weakness inherent in the ideas of the Hegelian Left, its philosophical idealism and political impotence were criticized by Marx and Engels in their works "The Holy Family" and "*The German Ideology*". At the same time they acknowledged the major contribution made by the Hegelian Left, in particular Bruno Bauer, to the resolution of the question as to the historical sources of *Christianity*.

HEGIRA (from the Arabic "hijrah" meaning "flight"), *Mohammed*'s migration or flight from *Mecca* to Medina in 622. In honour of this event the year of the Hegira was declared to be the beginning of the

Moslem calendar, which also came to be known as the Hegira. In accordance with the Moslem lunar calendar the year of Hegira 1400 came to an end in November 1980 and the 15th century began.

HEGUMENIA (from the Greek "hegoumenos" meaning "leader") or Mother Superior, the nun in charge of an Orthodox convent.

HEGUMENOS (from the Greek "hegoumenos" meaning "leader"), (a) a title of honour accorded to hierodeacons or hieromonks when they are promoted from the lower ranks of the monastic hierarchy; (b) the monk in charge of an Orthodox *monastery* or his deputy.

HEIDEGGER, Martin (1889-1976), founder of German *existentialism*. He viewed human existence as threatened by anxiety, desertion, decadence behind which is concealed the temporality of existence and so on. Christian teaching on the subject of *sin* is transferred by Heidegger to the "existential" of man's guilt, while *salvation* he presents in terms of a search for true existence ("Sein und Zeit"—Being and Time—1927). This led Heidegger later to start searching for transcendental existence in poetry and myth, but the modern age he declared to be the twilight of the world, when man is called upon to keep silent about God and prepare a meeting for him. Heidegger's philosophy was to influence modern Protestant and Roman Catholic theology.

HEIDENREICH, Karl Heinrich (1764-1801), German idealist philosopher, a poet. In his "Letters on Atheism" (1796) Heidenreich considers the philosophy of *Kant* from the standpoints of, first, *atheism* and, then, *theism*. The "Letters" contain what is for all intents and purposes an apologia of atheism, an affirmation of the superiority of atheist morality over *religious morality*.

HEINE, Heinrich (1797-1856), German poet and revolutionary democrat. In his work he combined criticism of religion and the Church with caustic and hard-hitting satire. He criticized religious *creationism* and the doctrine of divine *expediency* (in "On Teleology"), Christian theology (in "On the History of Religion and Philosophy in Germany"). He poured ridicule on the scholastic disputes of religious fanatics in his "Disputation" and "Testament" and singled out the reactionary social implications of sermons relating to life beyond the grave, advocating in its place man's fight for happiness on Earth in his work "Germany, a Winter's Tale". Heine linked criticism of religion with the struggle against feudalism, the monarchy and philistinism.

HELIOCENTRISM, the idea according to which the Sun is the centre around which the planets, including Earth, revolve. In Ancient Greece this concept was propounded by Aristarchus of Samos (4th-3rd centuries B.C.), but scientific confirmation of this idea was first provided in the 16th century in the works of *Copernicus*. In the system devised by Copernicus the role of the body central to the *Universe* was ascribed to the Sun: the planets move around the Sun and beyond them lies the sphere of the fixed stars which provides the outer edge of the Universe. The discoveries

made by *Galilei*, *Kepler* and *Newton* made it possible to develop the theory of heliocentrism and make it more precise. It was demonstrated that the planets turn not in a circle but follow an elliptical orbit and that gravity was the force that binds the planets and the Sun, determining the nature of their movement. Further scientific discoveries led up to the conclusion that the Sun is the centre of the Solar System, and not of the Universe as a whole. The elaboration of the concept of heliocentrism undermined the religious view of mankind's central, specially chosen role within the Universe.

HELIOS, the Sun god of Ancient Greece, who epitomizes the light of the sun and the life-giving force of the sun's warmth.

HELVÉTIUS, Claude Adrien (1715-1771), French materialist philosopher who held that matter and its movement formed the basis of the world and rejected the existence of the soul outside and independently of the body. Helvétius' contribution to the development of atheism was his substantiation of the idea to the effect that religion is the fantastic reflection in men's consciousness of their real existence. He saw *religious morality* as something that contradicted common sense and the idea of civic virtues. He was an advocate of *freedom of worship*, which he interpreted as being not only religious freedom but also the right to reject religions of all kinds. In his explanation for the origin of religion he came near to understanding the fact that religion came into being not only because of man's fear of the elemental forces of Nature but also because of his dissatisfaction with the real conditions of life. This led him to conclude that putting an end to that dissatisfaction required more than just the enlightenment of the people – that feudal society had to be eliminated and replaced by a society of reason. His main works were "De l'esprit" (Concerning the Mind, 1758) and "De l'homme" (Concerning Man, published posthumously in 1773).

HENOTHEISM (from the Greek "hen", "heis" meaning "one" and "theos" meaning "god"), one of the varieties of *polytheism*. While this theory acknowledges the existence of many gods, any given tribe or group of tribes would consider only one of them to be its own particular patron and would worship that god exclusively. This gave rise to the specific concept among the members of the given ethnic group of a union between them and a specific god and of the way in which each was chosen for the other. Concepts of this type were to find expression in a number of books of the *Old Testament*, in which the peoples of Israel and one of the gods (or "elohim") named *Yahweh* enter into a contract or "covenant".

HEPHAESTUS, in the mythology of Ancient Greece, the god of fire and metal-working; he was worshipped as the patron of craftsmen. He was the son of *Zeus* and *Hera* (or Hera alone). He was ugly and lame in both legs, but this did not prevent him from taking as a wife the beautiful *Aphrodite*. Hephaestus was a skilful craftsman: in his enormous underground smithy he forged thunder and lightning for Zeus. The myths concerning Hephaestus reflect the high level of arts and crafts

in Ancient Greece. Hephaestus was usually depicted dressed as a craftsman with a hammer or tongs in his hand. His Roman counterpart was *Vulcan*.

HERA, in classical mythology, the daughter of *Cronus* and Rhea. She was also the sister and wife of *Zeus*. She was worshipped as the queen of heaven, queen of the Olympian gods. She was the patroness of heroes and cities, of marriage and family life. The cult of Hera influenced the development of the worship of the *Virgin Mary* in the Christian Church.

HERACLITUS OF EPHESUS (late 6th to early 5th century B.C.), philosopher of Ancient Greece who belonged to the materialist and dialectical tradition of the Ionian School. He viewed the world that had not been created by the gods (the Cosmos) as perpetually burning fire that flares up one moment and dies down the next. He criticized the traditions of mythology. The graphic way in which Heraclitus expressed his ideas and the traces of mythological thinking to be found in his writings bring Heraclitus eventually, as certain fragments of his work make clear, to deify the primary element – fire – and the rational process which constitutes the law of the *Universe – logos*. Later this aspect of Heraclitus' philosophy was taken out of context and exaggerated in the religious teaching of *stoicism* and in the theology of *Judaism* and *Christianity* with the teaching of the Word-God (Jn. 1:1-5).

HERDER, Johann Gottfried von (1744-1803), German philosopher and author. From a pantheistic standpoint he criticized traditional theology and teachings regarding the non-material nature of the soul; he also denied that the world had been created out of nothing and rejected the idea of *original sin* and religious intolerance. He came near to propounding the idea that life and Man originated naturally. The ideas Herder left behind him were contradictory: aspects of *free-thinking* are to be found side by side with an apologia of religion.

HEREM, in *Judaism* – anathema, excommunication linked with a humiliating ritual. Herem made a man the object of contempt from his fellow believers and condemned him to social isolation, while his works and writings would be destroyed. The free-thinker *Uriel da Costa* was placed in herem for ten years, and *Spinoza* was also anathematized by the Rabbis.

HERESIES (from the Greek "hairesis" meaning originally "action of taking or choosing" and later a "teaching" or "religious sect"), religious teachings deviating from the official doctrines of the Church in questions of dogma, worship or administration. In the feudal era when religion dominated all spheres of intellectual life, heresies provided a religious form for the expression of class contradictions and conflicts, and often served as the ideological banner for socio-political movements directed against the existing social order and the official Church which defended that order. The concept "heresy" is used mainly in relation to various movements in Christianity, although it is also applied to certain trends in other religions. Christian heresies often reiterated the ideas of Christianity in its orig-

inal form, the ideas of various *sects* from its formative period: *Nicolaitans, Ebionites,* Montanists, *Novationists, Gnostics,* Manichaeans, *Monarchians,* Sabellians etc. The content of heresies varied according to the stage of development of society, the specific nature of the social conditions in the region or state in question and according to the classes or ethnic groups whose interests a particular heresy represented. On the basis of the social foundation of the various heresies or the social strata in which they spread, heresies are classified as peasant, urban (bourgeois or plebeian), bourgeois-aristocratic or peasant-plebeian. The first set of ideas providing the basis for heresies was anti-Trinitarianism (*Arianism, Nestorianism, Monophysitism, Monothelitism,* the *Novgorod-Moscow heresy* etc.), *dualism in religion* (e.g. *Paulicians, Bogomils, Cathars, Albigenses, Waldenses*), mystical *pantheism* (*Amalricians*), mystical *chiliasm* (Joachimites) and so on. The *free-thinking* of certain heresies went as far as to acknowledge that matter is eternal and not created (*David of Dinant*), that the world has always existed (*Theodosius Kosoi*). On the basis of the above-mentioned principles orthodox teachings were rejected on such subjects as the *trinity, Christ,* the Incarnation, *redemption, salvation,* sinfulness; worship and *sacraments,* the "holiness" of the church, *monasticism,* the institution of the clergy were rejected; the world on earth was proclaimed to be the kingdom of evil, or the *Devil,* or the *Antichrist.* Church and state authorities used to subject heretics to cruel persecution. *Encyclicals* and *bullas* were drawn up to deal with them, they were condemned at *oecumenical* and *local councils,* they were excommunicated and often put to death. At the beginning of the 13th century a special *Inquisition* was set up in the Roman Catholic Church under a Bishop and this later was replaced by a centralized Papal Inquisition. The methods used in the struggle against heretics in the Orthodox Church were no less harsh.

HERMA or HERM, quadrangular pillar topped by a sculptured head (originally that of *Hermes*). In Ancient Greece these served as sign-posts, objects of worship considered to have magical powers, guardians of the road, frontier- or entrance-markers.

HERMENEUTICS (from the Greek "hermeneutikós" meaning "expert in interpretation"), the art and theory of interpreting texts, whose original meaning is not clear because of their great age or bad state of preservation. For the interpretation of such texts grammatical investigation of the language is undertaken and also analysis of the specific psychological and historical background against which the document under investigation was compiled. The ancient science of hermeneutics developed in the Hellenistic age in connection with the scientific investigation of classical texts; it was also employed for the interpretation of the *Bible,* in relation to which hermeneutics means singling out the literal, abstract moralistic and idealist-mystical meanings of the text.

HERMES, in the mythology of Ancient Greece, the son of *Zeus* and Maia, daughter of Atlas. Originally he was worshipped as god of herd-

smen and shepherds, the patron of herds and flocks, but later he was also worshipped as the patron of roads, travellers, merchants and traders. Hermes was considered to be the messenger of the Olympian gods and the conductor of the souls of the dead to *Hades*.

HERMES TRISMEGISTUS (Hermes Thrice-Greatest), legendary author to whom are attributed works allegedly dictated by the god *Hermes* himself, who is also equated with the Egyptian god *Thoth*. The treatises of Hermes Trismegistus are mainly devoted to the occult sciences (see *Occultism*) and in particular to *alchemy, astrology* and *magic*, and also to religious and philosophical teachings close to Gnosticism.

HERMETISM, a term used to denote the philosophical and religious-mystical views expounded in the so-called Hermetic Treatises composed during the Hellenistic age and the late classical period. The authorship of many of these treatises is ascribed to the legendary sage, *Hermes Trismegistus*. Hermetic writings (such as "Poimandres" and others), which incorporate both oriental and western teachings, expound conceptions of God and his *emanations* (in the spirit of the *Gnostics*), conceptions of man and his redemption (*soteriology*), and finally conceptions of the world and its end (*eschatology*). Hermetism influenced the culture of the Middle Ages and the *Renaissance*; in addition some of the Hermetic writings provided the basis for the views of alchemists (see *Alchemy*).

HERMITIC LIFE, an ascetic way of life widespread in a number of religions. It involves self-isolation, renunciation of the world, society and family, and a solitary life in remote areas. The idea of the hermitic life is typical for the ancient religions of the East: *Brahmanism, Buddhism, Judaism* (for instance, the sect of the *Essenes*). In Christianity it became widespread in the 3rd and 4th centuries, initially as a result of the persecution to which Christians were subjected by the imperial power of Rome, and later as a kind of a voluntary feat in the name of faith. Hermits, or anchorites, set themselves apart from other people and lived in caves, subjecting themselves to various vicissitudes and voluntarily renouncing food and clothes. In this way they underlined their disdain for the flesh and for the secular life. The official Church strived in every way possible to encourage and promote the hermitic life, presenting it as an ideal, truly Christian way of life, as a means of aspiring to religious and moral perfection and finding salvation from sin. The hermitic life was practised on a particularly wide scale in the 4th century. Many hermits' settlements were to be found in Egypt, Libya, Palestine, Cappadocia, Armenia and so on. Later a new form of the hermitic life was to appear on the scene – *monasticism*, organized on the basis of the monastic rule and accessible to more thorough supervision on the part of the Church.

HERO WORSHIP, the veneration of mythological personages and real individuals renowned for heroic exploits or various outstanding feats, which took root in Ancient Greece. It became widespread in the classical world. Initially, heroes – the children or descendants of a god or

mortal – were regarded as demigods. They were viewed as mediators between men and the gods. They carried out the will of the gods on earth. Ancestors were venerated in this way and also such illustrious personages as the philosophers *Plato* and Pythagoras, the poet Homer, the dramatists Aeschylus and Sophocles. Temples were erected in honour of these heroes and on their alleged graves various contests were held. The mythical heroes Heracles (the greatest hero), Asclepius and the Dioskuri were widely venerated both as heroes and gods in the society of Ancient Greece. Hero worship was one of the sources behind the Christian worship of the *saints*.

HEROD THE GREAT (c. 73-4 B.C.), King of Judaea from 40 to 4 B.C. He acceded to the throne with the help of Roman troops after crushing the last representatives of the Maccabaean dynasty. This aroused opposition from various social strata in the country. In the *New Testament* the "massacre of the Innocents" is attributed to Herod after he had learnt of the birth of *Jesus Christ*.

HERODIAS (7-39), wife of Herod Philip and later his brother Herod Antipas. According to the *Gospels*, Herodias succeeded in having *John the Baptist* executed, who had accused her of committing adultery. She achieved this with the help of her husband and her daughter Salome.

HERRNHUT. See *Bohemian Brethren*.

HERZEN, Alexander (1812-1870), Russian revolutionary democrat, materialist philosopher, political journalist and writer. Herzen's atheistic views represent a continuation and further development of those of *Mikhail Lomonosov* and *Alexander Radishchev*. The writers of the 18th-century *Enlightenment* in France and *Feuerbach* exerted a strong influence on the formation of Herzen's ideas. Yet in many respects he went further than his predecessors. Starting out from the idea of the logical development of Nature and society, Herzen criticized the main tenets of the religious world-view – such as *creationism*, the role of divine *Providence* and the teaching regarding the immortality of the soul. Herzen was an irreconcilable opponent of all forms of religion. In his philosophical works he exposed the connection between philosophical idealism and religion, almost reaching a scientific understanding of the *social roots* and social role *of religion*. Religion, he remarked, "was based on the division of society and the individual into two" and this world of lies and pretence would, in his view, exist until such time as revolution would put an end to it. Herzen opposed the approach adopted by the writers of the Enlightenment to the ways in which religion might best be surmounted.

HIDDEN IMAM, according to the teaching concerning the Shi'ite Imams, the 12th Imam who was a direct descendant of *Ali* and *Fatima*, and who allegedly hid in the 9th century but continues to be the leader of the Shi'ites. When he comes back to Earth justice will triumph and an era of prosperity will begin.

HIERARCH (from the Greek "hieros" meaning "holy" and "archo"

meaning "power"), representative of the higher echelons of the Christian clergy (*Patriarch, Metropolitan, Archbishop, Bishop*).

HIEREUS (Greek word for "priest"), the official title for an Orthodox priest.

HINAYANA (Sanskrit word meaning "lesser vehicle" or "narrow way" to salvation), one of the two main branches of *Buddhism*, the other being *Mahayana*, and its monastic form. In Hinayana prime importance is attached to the personal efforts of the individual aspiring to set himself free from the fetters of *Samsara*, as he makes his way up to final salvation (*Nirvana*), passing through many incarnations on the way. Canonical exposition of Hinayana was compiled by the 1st century A.D., although its basic tenets had been formulated in earlier writings, including the *Tripitaka*. Later on Hinayana Buddhism spread above all in those countries to which there was emigration from Southern India (Sri Lanka and the states of Indochina). In the course of time there appeared lavish complex cults in Hinayana Buddhism (such as the veneration of Buddha's tooth in Kandy, Sri Lanka), mass-scale pilgrimages to Buddhist holy places and so on.

HINDUISM, a religion that is widespread in modern India. The dogma of Hinduism took shape as the result of the evolution of the ideas that constitute Vedaism and *Brahmanism*. It came into being in the middle of the 1st millennium. When the Moslems invaded India in the 8th century, they started to call "Hindus" the inhabitants of the "land beyond the Indus river"; somewhat later all those who did not accept *Islam* came to be known as Hindus. Hinduism retained many elements from primitive beliefs: veneration of "sacred" animals, natural phenomena, *ancestor worship* etc. Hinduism does not have a single authoritative organization and its creation cannot be attributed to any specific founder. The existence of *sects* and diverse interpretations of religious tenets are allowed. Hinduism has a complex range of religious and philosophical ideas and also a code of prescriptions, which specifies all man's rights and obligations from birth to death. Great importance is attached to ritual. Hinduism is based on the concept of *Trimurti*. The Universe and all forms of life were created by *Brahma*. Yet the worship of Brahma, the nominal head of the Hindu triad, is virtually non-existent. Hindus worship two other gods – *Vishnu* and *Shiva* – and this led to the emergence of the two major trends to be observed in Hinduism, namely, Shivaism and Vishnuism. The largest sect within Shivaism is that of the *Lingayats*, who disregard caste distinctions and do not accept the high status of *Brahmans*. Another teaching linked with Shivaism is that of *Shakti*, the creative power of the gods, personified in a female image (Parvati, Durga, Kali, Uma et al.). Vishnuism is linked with the messianic teaching concerning the periodic appearance of Vishnu on earth in various incarnations (*Avataras*). The *pantheon* of Hinduism also includes *Buddha* as the tenth Avatara of Vishnu. Characteristic of all varieties of Hinduism is belief in the eternal nature and divine inspiration of the *Vedas* and the cyclical development of the Universe, where movement proceeds in a descending

curve, and faith in the eternal nature and indestructibility of the soul, which embarks upon a wandering (*Samsara*). In keeping with the law of *retribution or reward*, and retributive justice (or *Karma*), which sanctifies the division of society into *castes* and the caste hierarchy, there are four main aims man needs to pursue in life: *Dharma* – fulfilment of religious, family and social duties; Artha (activity, usefulness) – the acquisition and appropriate utilization of objects of material value; Kama – the satisfaction of sensual aspirations, particularly those of sensual love; *Moksha* – liberation from the chain of reincarnations, i.e. the final transcending of mortal existence. At the present time 83 per cent of the population of India are Hindus and this religion is also widespread in Nepal, Sri Lanka, Bangladesh, Guyana and other countries, where emigrants from India live.

HIPPOCRATES (c. 460-c.370 B.C.), physician, reformer of classical medicine and materialist in Ancient Greece. Hippocrates set medicine free from the influence of priests and set it on the path to independent development. He denied the supernatural or divine origin of diseases. Hippocrates is known as the father of medicine.

HIPPOCRENE (a Greek word meaning "horse's spring"), in classical mythology, a spring, which flowed forth from a rock on the summit of Mount Helicon in Boeotia (Greece) after winged horse Pegasus had struck it with his hoof. The *Muses* were reputed to dance around this spring and poets to glean their inspiration from its waters.

HISTORICAL MATERIALISM, science of the general laws of development, the structure and motive forces of society. Historical materialism is an inalienable part of Marxist-Leninist philosophy which came into being as an extension of philosophical materialism to the sphere of knowledge concerning human society. Historical materialism approaches the development of society as a natural historical process. It reveals the objective laws of social development and these make clear for all to see the inconsistency of the religious conception of the historical process. Society develops according to its own objective laws and it does not require any divine scheme or intervention by the "hand of God". The main tenet of historical materialism, concerning the all-important influence of social existence, and first and foremost of material production, on social consciousness, constitutes the theoretical and methodological foundation of Marxist atheism, which views religion as a special form of social consciousness. Historical materialism enables Man: (1) to see in religion the reflection of social existence and thus (2) to disclose the *social roots of religion*, (3) to bring into its own a genuinely historical approach to religion, i.e. to deduce the changes taking place in religion from the changes taking place in Man's social existence, (4) to single out the fact that religion represents a kind of social superstructure, (5) to discover the relative independence of religious consciousness and worship in relation to Man's social existence, and (6) to indicate the most effective ways and methods for surmounting religion, which consist mainly in radically changing those conditions of social

existence, which give rise to religion. All this sets Marxist atheism apart as something qualitatively quite different from pre-Marxist atheism, that had been based (even in the case of the pre-Marxian materialists) on an idealist interpretation of society. Historical materialism provides the basis for a Marxist-Leninist sociology of religion, and for the theory and practice of scientifically atheist education.

HISTORICAL ROOTS OF RELIGION. See *Roots of religion*.

HISTORICAL SCHOOL, a movement in theological historiography of early *Christianity*, which grew up at the turn of the century, and which set itself the task of substantiating the historicity of *Jesus Christ* with reference to textual analysis of the *Bible* and other sources. The school developed within *Tübingen School* of theology and is a variant of *modernism in theology*. Representatives of the historical school opposed important facts which had been established by historical scholars previously and, within the field of theological historiography, the tenets put forward by the *mythological school*. The historical school gained a wide following in the main among Protestant theologians. In their writings *Joseph Ernest Renan* and *Julius Wellhausen* tried to establish the order in which the books of the *New Testament* had appeared. They came to the conclusion, shared by many scholars, that the earliest of the *Gospels* was that of St. *Mark*. Edouard Le Roy, Alfred Loisy, *Louis Duchesne*, *Albrecht Ritschl* and *Adolf von Harnack* attempted to consolidate the position of religion and to rescue the "founder of Christianity" through their symbolic interpretation of the Bible. Frederick Conybeare, Joseph Klausner, and Rudolf Eisler made a thorough analysis of the evidence provided by Hebrew, Greek and Roman authors for the purpose of finding proofs of Christ's historicity. Yet they did not succeed in finding such proofs. Supporters of the historical school made a tangible contribution to research into the Books of the Bible, particularly the Gospels, although they were unable to turn their back on the contradictions in the Gospel story completely, in view of the idealist methodology which they used in their research.

HISTORY OF RELIGION, a scientific discipline, investigating the history of the emergence and development of *religion* as a whole and its various *denominations*. The history of religion embraces the entire range of social phenomena linked with religion: ideology and dogma, worship, Church institutions etc. Many ideologists of the *world religions* deny that religion has a history and insist instead that it is the fruit of divine *revelation* granted men by God in a perfect and complete form that requires no development. However, those schools of bourgeois and idealist history of religion which adhere to the historical method with regard to religion, try to present the history of religion as something self-sufficient, as a spontaneous process which is shaped as it develops by its own internal laws. Marxist research into religion which views it as an ideological superstructure on a constantly developing material basis, sees the fundamental motive force behind the development of religion

and its history to be the development of the social existence which religion represents in fantastic terms. Marx was to write that any "history of religion ... that fails to take account of ... material basis, is uncritical" (*Capital*, Moscow, Volume I, p. 352). Yet the dependence of religion on the material basis is not direct or straightforward. Among all ideological superstructures, holds Engels, religion "stands furthest away from material life and seems to be most alien to it" (Marx and Engels, *Selected Works* in three volumes, Volume Three, p. 372). When researching into the history of religion it is imperative to appreciate the relative independence and inner logic of development that religion possesses. At the same time, when considering mass religious movements, it is vital to single out that social content, which in them assumes religious form. The history of religion provides rich material for *atheist education*, demonstrating, as it does, that at various stages of society's development the reactionary role of religion, holding back progressive social development, came to the fore.

HOBBES, Thomas (1588-1679), English philosopher, one of the founders of mechanistic *materialism*. According to Hobbes, religion is born of fear and deception and it is a bridle for the people and a superstition upheld by the state. Hobbes lashed out with devastating criticism at religious dogmas and legends as being incompatible with a scientific understanding of the world and he called for the removal of the influence of theology on science. Nevertheless Hobbes regarded it quite natural to retain religion under control on the part of the state, using it to govern the people. Hobbes' materialism, atheism and anticlericalism exerted a powerful influence on the subsequent development of *freethinking* in Europe.

HOLBACH, Paul Henri Dietrich (1723-1789), French materialist philosopher and militant atheist. His main work was "Système de la Nature" (1770), in which Holbach brought together and systematized the ideas of the metaphysical and mechanistic *materialism* of the 18th century. He took an active part in the compilation and publication of the "Encyclopédie". From Holbach's pen came a number of outstanding atheist works: "Le Christianisme dévoilé" (Christianity Unmasked, 1767); "Théologie portative" (A Pocket Theology, 1768); "La Contagion sacrée" (The Holy Contagion, 1767); "Lettres à Eugénie" (1768); "Bon sens..." (Common Sense, 1772) et al. He exposed almost all aspects of the religious world outlook and the activity of the Church to ridicule, pointing out the inconsistency of the idea of God, the legend that God created the world out of nothing and the Church's teaching to the effect that the soul is immortal. He also stressed the absurdity of ecclesiastical *sacraments* and rituals and the reactionary essence of religious morality. A powerful feature of Holbach's atheism was his ability to demonstrate that religion and the Church were tools which the feudal state, the nobility and the clergy used to suppress the people. Holbach was constantly being subjected to harassment on account of his atheist views: in accordance with a parliamentary resolution, his book

"Système de la Nature" was publicly burnt and his works were entered by the Roman Catholic Church into the *Index Librorum Prohibitorum* (official list of proscribed books). Despite the historical limitations of Holbach's works, the latter constitute a milestone in the development of atheist ideas and have retained their significance right up until the present day.

HOLY COMMUNION. See *Eucharist.*

HOLY MATRIMONY, SACRAMENT OF, one of the seven *sacraments* in the Roman Catholic and Orthodox Churches which is accomplished during *marriage in church.* Holy Matrimony was established in the Christian Church later than the other sacraments, not until the 16th century. According to Church teaching, the future partners in marriage, when they promise to be faithful to each other before the altar, are granted, through the sacrament of Holy Matrimony, grace of pure harmony so that they may bring forth and nurture children in the Christian faith, in other words, God himself as it were safeguards marriage unions. The Church stresses that the main factor in marriage is not the legal or economic one but the moral factor, moral here being synonymous with religious. Therefore if the sacrament of Holy Matrimony has not been accomplished truly moral family relationships are not possible. In reality the Church devotes very little care and attention to the moral aspect of marriage. It was prepared to sanctify marriages for money and material gain, and marriages in which youth and beauty were sacrificed on the altar of wealth and status.

HOLY PLACES, places linked, according to religious theories, with the acts of the gods and the saints, with various events in sacred history and miracles, which thus become objects of veneration for believers, who make pilgrimages to them. Almost every religion has its holy places. Apart from the well-known ones (the Christian shrines in Palestine, *Mecca* and Medina for Moslems etc.), there also exist many holy places of merely regional, or even purely local, significance. The clergy encourages the spread of rumours concerning miraculous cures and other wonders that have allegedly occurred in holy places, since pilgrimages bring in funds to religious organizations.

HOLY SCRIPTURES, religious books written, according to religious dogma, with the inspiration of God himself. Each religion has its own holy writings, for example, the *Tripitaka* in *Buddhism*, the *Torah* in *Judaism*, the *Bible* in *Christianity*, the *Koran* in *Islam* etc. These were all composed in differing historical conditions, by many known and unknown authors. They also reflected religious concepts and norms of behaviour of the primitive peoples. The works that make up the Holy Scriptures are literary monuments of ancient cultures.

HOLY SEE (Latin "Sancta Sedes"), the *Pope* and the *Curia*, which helps the Pope administer the *Roman Catholic Church*, and also the *Vatican.*

HOLY SYNOD OF THE RUSSIAN ORTHODOX CHURCH, consultative body working with the *Patriarch*, consisting of leading members of the clergy. It was instituted

by Peter I after the *Patriarchate* had been abolished in 1721 and called the Holy Governing Synod. It was headed by a government official – the Chief Procurator – who supervised virtually all the activities of the Church. At the present time the Holy Synod had eight members, all of whom are eparchial *archpriests*, and it is presided over by the Patriarch of Moscow and All Russia. Of the eight members, five are permanent and three temporary. The Holy Synod has various departments concerned with education, publishing, economic affairs, the Church's external relations etc.

HOMILETICS, the art of preaching or writing sermons.

HOPE, RELIGIOUS, the expectation of Christians that God will grant them *salvation* and a life of bliss beyond the grave. *Jesus Christ* is seen as the guarantor of religious hope and this hope is strengthened through *prayer* and observance of Christ's teaching (*commandments*) regarding the prerequisites for the state of blessedness. Religious hope is an integral part of the doctrine regarding faith, hope and love. Religious hope is an illusory extension of dreams that have not been fulfilled or clearly could not be through a promise that they will come true in the Kingdom of Heaven: it provides imaginary compensation for the feeling of despair (or hopelessness), it is an integral part of the social message of religion.

HORUS, the god of light and the Sun in Ancient Egypt. He was the patron of the Pharaohs' power and they were held to be his incarnation on earth.

HOSANNA (the Greek form of the Hebrew petition meaning "Save, we beseech Thee"), an exclamation of supplication or praise used in Judaic and Christian services.

HOSPITALLERS (Knights Hospitaller or Knights of the Hospital of St. John of Jerusalem), members of the Roman Catholic order of knights founded in the early 12th century in Palestine during the age of the Crusades. The name derives from the Hospital (from the Latin "hospitalis" meaning "relating to a guest") of St. John in Jerusalem, the original headquarters of the order. During the period 1530-1798, the headquarters was based on the Island of Malta and the Knights Hospitaller became well known also under the name the Knights of Malta. After 1834 the order's headquarters was in Rome. At the present time the members of the order are for the most part representatives of the aristocracy.

HOSTS (from the Latin "**hostia**" meaning "sacrifice"), small round wafers made from wheat flour, often decorated with an imprinted design of a lamb or a cross as a symbol of the suffering of Jesus Christ. They are used during *Holy Communion* in Roman Catholic (since the 12th century), Orthodox and Protestant Churches.

HOURI (Arab word meaning "black-eyed"), in *Islam*, one of the virgins of perfect beauty who offer delights to the righteous in *Paradise*.

HSUN TZU (c. 313-238 B.C.), philosopher of Ancient China, a follower of *Confucius*. Hsun Tzu's teaching is expounded in a treatise

he wrote entitled "Hsun Tzu" and it includes elements of *materialism* and *atheism*. He denied the existence of spirits and demons and assumed that neither God, nor any other supernatural forces existed that might be able to control Nature. He spoke out against a number of religious rites, widespread at that time, for example, prayers for rain. In his ethical teaching Hsun Tzu started out from the fact that man is evil by nature, and that he only becomes virtuous thanks to education and character training.

HUGUENOTS, adherents of *Calvinism* in France in the 16th-18th centuries. This term is derived from the German word "Eidgenossen" meaning "confederates", those who are bound together by a vow. The movement reflected the interests of the bourgeoisie, artisans and part of the nobility in South and Southwest France, social groups that were dissatisfied with the King's centralization policy and the domination of the Roman Catholic Church. (See also *Bartholomew's Day, Massacre of St.* and *Nantes, Edict of.*)

HUMANISM, the range of ideas and views which attach prime importance to Man, demanding that he be accorded due respect and love, that the necessary conditions be created to ensure the harmonious and all-round development of his personality and that human life be regarded as the supreme value. Humanist ideas were put forward and propagated by progressive thinkers in Ancient China and India, but they found particularly vivid expression in the philosophy, art and literature of Ancient Greece and Rome: for instance, there came to the fore ideas of man as the "great miracle", the "microcosm", ideas of man as valuable in his own right, as a harmonious well-integrated being. Christianity brought with it an idea of Man that was the complete opposite of that found in the classical world (see *Christian Humanism*). It might at first have seemed that Christianity, with its teaching concerning God-made-man, had raised Man's intrinsic value to a new level. Yet Man, in Christian teachings, is held down by the burden of *original sin* and therefore is in need of *redemption*: he is obliged to remain meek and to live in the hope of the Kingdom of Heaven. While some humanist and democratic ideas were still to be found in Christianity when it first emerged, albeit in a mystified form (for example, dreams of social liberation, of equality and brotherhood, of humane relationships based on love etc.), in the ideology of mediaeval *Roman Catholicism* ideas of sinfulness and the insignificance of Man came to the fore, ideas to the effect that he was totally dependent on God's mercy, which he could only earn with the help of the mediation provided by the Church of Christ. Opposition to this suppression of the individual by the dictatorship of the Church came from the humanists of the age of the *Renaissance* (14th-16th centuries), such as *Petrarch, Lorenzo Valla, Leonardo da Vinci, Erasmus*, thus giving expression to the interests of the young bourgeoisie in its struggle against feudalism and the Roman Catholic Church. They saw in Man a free individual with a value all of his own and they asserted the dignity of Man, as a being possessing a natural aspiration to goodness, and having a positive and

world around him. In their efforts to substantiate the world outlook of the early bourgeoisie, humanists referred back not only to the traditions of the classical world, but also to early Christianity, to the idea of Man who was made in God's image and according to God's likeness. The humanists of the Renaissance made Man more like God, so as to elevate him. In this way they aspired to justify the existence of Man and his activity on Earth, to lend both these an independent value and significance of their own; this eventually led to a break with transcendental values, thus setting Man free from God. The highest stage in the development of bourgeois humanism was attained in the ideology of the French Enlightenment (*Voltaire*), in the French materialism of the 18th century (*Diderot, Holbach, Helvétius*) and in the philosophical teaching of *Feuerbach*. In the works of these writers humanism and atheism merged as one. The struggle of bourgeois humanism against religion and the domination of the Church was progressive in its influence and provided ideological preparation for bourgeois revolutions. At the same time, bourgeois humanism was of an essentially abstract nature, linked as it was with the idea of "human nature" as something eternal and unchanging; it also sought to justify private property and had certain individualistic overtones. Marxist humanism, which approaches Man's essence as a totality of social relations, emerges as true humanism, closely linking the implementation of humanist ideals with the elimination of all forms of social and intellectual alienation and the abolition of private property and exploitation. "The criticism of religion ends with the teaching that man is the highest being for man, hence with the categorical imperative to overthrow all relations in which man is a debased, enslaved, forsaken, despicable being" (Marx, "Contribution to the Critique of Hegel's Philosophy of Law", in Marx, Engels, *Collected Works*, Vol. 3, p. 182). By bringing humanism together with materialism and atheism, Marxism assumes a principled position with regard to religion, revealing its inhumane essence. Marxist humanism, however, does not stop at asserting man's existence through a rejection of god's existence: it goes further, aspiring to create conditions of life in which "everyone can freely develop his human nature and live in a human relationship with his neighbours" (Engels, "Speeches in Elberfeld", in Marx, Engels, *Collected Works*, Vol. 4, p. 263). In socialist society humanist principles permeate all spheres of social relations, ideology and morality, being an intrinsic part of the socialist way of life. Communists, being aware of the fact that in the modern world the struggle for the victory of humanist ideals goes hand in hand with efforts to avert thermonuclear war and with concern for the destiny of mankind in face of ecological and energy crises and that these can appear in a religious guise among certain groups of believers and the clergy, advocate co-operation with such people in joint efforts to solve the global problems of modern times.

HUME, David (1711-1776), Scottish philosopher, subjective idealist, economist, historian and political journalist, founder of new European agnosticism. Doubting the reliability of Man's knowledge of the world

Hume acknowledged that it was impossible to prove the existence of God and the soul as spiritual substances. In his works Hume devoted a good deal of attention to the history of religion, to its origin. He accounted for *polytheism* with reference to men's everyday cares, hopes and fears. The transition to *monotheism* he linked with Man's appreciation of the rational order of the Universe. Hume rejected Church dogma, criticized religious morality and intolerance, advocating instead that a natural religion should be devised for the masses. To counter the superstition inherent in popular religions he put forward a doctrine, closely related to *deism*. His main works on questions of religion were "Dialogues Concerning Natural Religion" (1751-1757) and "The Natural History of Religion" (1755-1757).

HUMILITY, virtue advocated in *Buddhism*, *Christianity*, *Islam* and other religions linked with the idea of Divine *Providence*. Humility virtually implies self-abasement, self-deprecation of the individual, and submissiveness in face of violence.

HUNG SIU-CHUAN (1814-1864), organizer and leader of the Tai Ping Rebellion (1850-1864) in China In 1843 he organized the religious sect known as the Society of God Worshippers founded on a basis of Anglicanism and aimed at paving the way for the overthrow of the Ching (Manchu) dynasty. He propagated Christian ideas of the equality of all men and spoke out against the traditional Chinese religions.

HUSAIN (AL-HUSAIN) (626-680), second son of *Ali* and *Fatima*, the third of the Shi'ite *imams*, who perished in a struggle for power. Al-Husain was declared by the adherents of *Shi'ism* to be a great martyr, who had perished for the faith. Each year the Shi'ites go into mourning in the month of Muharram which culminates in the *Ashura* linked with his name.

HUSS, Jan (1371-1415), teacher of the *Reformation* in Bohemia. In 1398 he was made a professor and then in 1402-03 and 1409-10 he was Rector of the University of Prague, while at the same time a preacher in the city's Bethlehem Chapel. In his sermons Huss exposed the Roman Catholic clergy, condemned *simony*, trading in *indulgences* and demanded radical reform of the Church on the model of the early Christian communities. He openly declared himself to be a supporter of *Wycliffe*. Huss held that it was only admissible for power to be kept in the hands of the ruling classes on condition that they, like each individual citizen, observe "God's commandments". If these commandments were broken, the subjects had the right to cease to obey their rulers, and were even morally obliged to do so. Huss suggested that reform of Church and society be carried out with the support of royal power. At the end of 1414 Huss was denounced as a *heretic* by the *Council of Constance* and burnt at the stake. Huss' teachings provided the ideological basis for the *Hussites'* movement.

HUSSITES, members of the anti-feudal national liberation movement in Bohemia, followers of *Jan Huss*. The Hussite movement embraced representatives of the following social groups – peasants, the urban poor, burghers, middle and minor

gentry. The Hussites demanded *secularization* of Church properties and that the Roman Catholic Church enjoy less political influence. The Hussites demanded from the Roman Catholic clergy that they distribute not merely bread but also wine from the chalice to lay-members of the congregation at the reception of *Holy Communion*, which had always previously been a privilege reserved for the clergy. The wide-ranging social composition of the Hussite movement led later to its split into two camps. The burghers' camp (Calixtins or Utraquists), while demanding the sacrament in both kinds, put forward a moderate programme that could be summed up as a demand for a "cheap Church", more secular ownership of land at the expense of Church estates and the expulsion of German feudal lords. The peasant-plebeian camp, or the *Taborites*, put forward a more radical anti-feudal programme. After unsuccessful drives against the Hussites the Roman Catholic Church provoked clashes between the Utraquists and the Taborites which ended in a defeat for the Taborites in 1434. The Hussite movement undermined the foundations of the Roman Catholic Church and feudalism and also promoted the cultural advance in Bohemia.

HUTTEN, Ulrich von (1488-1523), German humanist. From his pen there came works denouncing the *Papacy* in keeping with the ideas of the *Reformation*. He came out against *indulgences* and shortly after *Erasmus* had done so he demonstrated the independence of human reason in the thought process. The satire entitled "Epistolae obscurorum virorum" (Letters of Ignorant Men), to which Ulrich von Hutten was one of the contributors, included appeals to the German public and to *Luther* to come out against the Papacy.

HUXLEY, Thomas Henry (1825-1895), English biologist and friend of *Darwin*, who popularized the latter's works. Huxley's scientific writings gravitate towards materialism and atheism, although he did not consider himself to be a materialist. He expounded agnosticism and from an agnostic standpoint he maintained that it was impossible either to reject or to prove the existence of God. In his later life he was more persistent in his attacks on Christian orthodoxy.

HYGIEIA (hence the word "hygiene"), in Greek mythology, the goddess of health, the daughter and helper of *Asclepius*. She was depicted holding a dish into which a serpent was spitting poison.

HYLOZOISM, the doctrine maintaining that all matter is animate and capable of feeling and thinking.

HYMEN or **HYMENAEUS**, the god of marriage in classical mythology.

HYPATIA (c. 375-415), a woman mathematician, astronomer and philosopher of the Neoplatonic School who enjoyed wide popularity in the Ancient World. She taught in Alexandria. Hypatia was brutally murdered by a crowd of fanatical Christians incited by St. Cyril, Patriarch of Alexandria.

HYPNOSIS, artificially induced sleep-like state in man, during which not the whole of the cerebral

cortex is inhibited but only certain parts of it. The inhibition during hypnosis is similar to that during normal sleep. Hypnosis has been known about since ancient times. Right up until the end of the 19th century religious and idealist interpretations of hypnosis were predominant, in particular, efforts were made to explain hypnosis as the effect of special "magnetic waves" or "fluids", which allegedly came forth from the hypnotist. The works of *Ivan Pavlov* and his pupils laid the foundations for a scientific and materialist explanation of hypnosis. From the point of view of modern physiology of higher nervous activity, a process of inhibition is what underlies hypnosis, inhibition which affects the cortex of the large cerebral hemispheres. Hypnosis is achieved by the impact of rhythmic, monotonous and faint irritations of various sense organs of the individual under hypnosis (stroking, quiet soothing music, monotonous speech from the doctor etc.). These irritants are supplemented by suggestion from the hypnotist which can only take effect in view of the fact that certain parts of the cerebral cortex in the individual under hypnosis are still awake, thus making contact with the hypnotist still possible. Nowadays hypnosis is used as a method for curing a number of diseases.

HYPOCRISY, negative moral characteristic indicating a disparity between the *virtues* exhibited by a person and his inner essence: ostentatious *piety* aimed at the "public" and deliberate gleaning of advantage from the latter. In short, this is Evil masquerading as Good.

HYPOSTASIS (a Greek word meaning "substance" or "foundation"), in Christian theology a concept characterizing the special nature of each of the three persons of the *Trinity*. Orthodox theology asserts that the difference between the three persons constitutes a mystery, inaccessible to logic, but which can introduce man to contemplation of the Most Holy Trinity.

HYSTERIA, mental disorder that develops on the basis of religious *fanaticism* and *superstition*. It is to be found mainly in women and finds expression, on the one hand, in fits of hysteria triggered off by religious experiences and, on the other, in the long-term changes in the individual's personality, which came before these fits and gave rise to them.

I

IBLIS, in Islam teaching the devil, a fallen angel who had been driven out of paradise by *Allah* for refusing to bow down before *Adam*, the first man, created by Allah from dust. Iblis endeavours in every way possible to wreak vengeance for this fall against men on Earth by encouraging them to indulge in *sin*.

IBN EZRA, Abraham ben Meir Ibn Ezra (1092-1167), Jewish philosopher and poet. One of the first rationalist critics of the *Bible*. Ibn Ezra pointed to the earthly origin of the *Holy Scriptures* and to the fact that the *Pentateuch* could not have been written by *Moses*.

IBN RUSHD, Abul-Walid Mohammed Ibn Ahmed Ibn Mohammed Ibn Rushd, or AVERROES in the Latinized version (1126-1198), Arab philosopher. Most of the philosophical works by Ibn Rushd consist of commentaries on the writings of *Aristotle*. Following in Aristotle's footsteps, Ibn Rushd expounded the idea of an abstract *world reason* (Nous)—a single impersonal substance common to all men and exerting its influence on individual souls from without. In keeping with this idea he rejected the immortality of the individual soul, holding instead that mankind as a whole was immortal. Ibn Rushd was one of the initiators of the teaching of *"twofold truth"*. This was an expression of his endeavour to liberate science and philosophy from the oppression and control of religion. Ibn Rushd's ideas exerted a strong influence on the development of anticlerical and materialist thought.

IBN SINA, Abu Ali al-Husain Ibn Abdallah Ibn Sina, or AVICENNA in the Latinized version (c. 980-1037), a scholar, philosopher and physician from Central Asia. According to his teaching, the world came into being through an emanation (or "outflow") from God, but not because of God's will, but rather as an immutable inevitability. God he held to be impersonal and the world to be material and as eternal as God himself. Natural phenomena he saw as causally interrelated, and the world as a place in which natural laws held sway. While acknowledging God and religion but disagreeing at the same time with certain doctrines of *Islam*, Ibn Sina gained the reputation of a free-thinker and was subjected to harassment by reactionary Moslem authorities.

ICON (from the Greek "eikon" meaning "image"), a painted representation, sometimes in relief, of gods, saints and other supernatural beings that are the object of religious veneration. Icons are used in the Roman Catholic and Orthodox Churches and by Buddhists. The use of icons in worship found its way into *Christianity* from more ancient religions, since Christianity had absorbed pre-Christian popular be-

liefs. Many *Fathers of the Church* opposed the use of icons in worship and the struggle against them came to be known as *iconoclasm*. Primitive religious ideas (drawn from *fetishism* and *magic*) lie at the root of the worship of icons. An icon is essentially a fetish, since it is worshipped not only as an image, through which men seek to influence the gods or saints, but also as a personalized god possessing particular magical powers. The worship of icons provides the religious authorities with an important means of influencing the masses.

ICON-CASE, a special frame or glass-covered cupboard in which to place objects of religious veneration. Wide use is made of such containers in many different religions.

ICONOCLASM, a socio-religious movement against the veneration of *icons*. There were isolated protests against the worship of icons, which served to enrich the Church, in a number of the eastern Christian countries in the 7th and early 8th centuries. In Byzantium in the 8th century and the first half of the 9th century these assumed the character of a large-scale movement, expressive of the interests of various social strata, against the Church, and the landed property of monasteries. Iconoclasts, gleaning support for their actions from the *Bible* (the Epistle of Jeremiah) and the works of the Church authorities (*Clement of Alexandria, Eusebius of Caesarea* et al.), declared icons to be *idols* and the worship of icons to be idolatry. The Iconoclasts undermined the mystical Christian teaching concerning the possibility of turning to the supernatural world through religious symbols (icons, *sacraments*), the incarnation of God and the unity of the two natures in *Christ*. Their spiritual leader was St. *John of Damascus*. Emperor Leo III, in an effort to consolidate state power and with the support of the provincial nobility, forbade the worship of icons in the year 730 and confiscated treasures from the churches and monasteries. The worship of icons was declared a *heresy* at the Synod of Hieria in 753, however the utilization of iconoclastic ideas by anti-feudal democratic movements (*Paulicians*) forced the various strata of the ruling class to close their ranks and distance themselves from the Iconoclasts. At the Nicaea II *Oecumenical Council* held in 787 the worship of icons was restored and (after temporary success for the Iconoclasts) it was finally ratified in 843. The slogans of the Iconoclasts were used again in the 16th century by advocates of *Reformation* in their struggle against the Roman Catholic Church. The bourgeois revolution in the 16th century in the Netherlands began as a popular protest in 1556 when icons and statues of saints were broken in 5,500 churches.

ICONOSTASIS (from the Late Greek "eikonostasion" meaning "shrine" or literally "area where images are placed"), a wall consisting of *icons* which divides the sanctuary from the nave in an Orthodox church. In the iconostasis the icons are arranged in accordance with the established religious hierarchy. The iconostasis, lavishly decorated and shining with its icons, serves to exert a religious-emotional influence on the minds and feelings of the believers.

ICON-PAINTING, the creation of painted representations of gods, saints etc., who are the objects of religious veneration. An *icon* is incorporated into patterns of religious worship and at the same time it constitutes a work of art. The veneration of icons is widespread among Roman Catholics, Orthodox and Buddhists. The Christian Church laid down a set of rigid rules for the painting of icons (the "iconographic canon"). The Church's iconographic canon laid down and defined those aspects of icon-painting which distinguished the imaginary, "sacred", divine world from the world that was real and of this earth. To this end the figures painted were "spiritualized", in other words, their "spiritual", non-earthly appearance was underlined; the figures were depicted as static; a special pattern of spatial and temporal relationships was used ("reverse perspective"); finally, there was the conventional gold background of the icons. Orthodox theologians refer to icons as "theology in paint" and see in them a means of channelling the thoughts, feelings and aspirations of the faithful towards the so-called "celestial world", i.e. the world of that which is illusory and supernatural. The icon-painter could, however, glean material for his representations in the real, earthly world around him. This meant that he could in a highly specific way reflect in his icons the reality around him, and give expression to the ideals and aspirations of his age. The most talented of Russian icon-painters (*Theophanus the Greek*, St. *Andrei Rublev*, *Dionisi* et al.) succeeded, while keeping within the framework of the canonical rules, in giving expression to their creative individuality and producing remarkable works of art which to this day have retained their aesthetic value.

ID AL-ADHA. See *Qurban-bairam*.

ID AL-FITR (Turkish equivalent "Uraza-bairam"), Moslem festival at the end of the month-long fast known as *Saum*. It is held on the first day of Shawwal (the 10th month in the Moslem lunar calendar) and on the days immediately following. On the occasion of this festival services are held in the *mosques*, sermons are preached and special meals are served in the houses of the faithful. Before the beginning of the special service believers give alms to the poor and needy.

IDEA, a form of reflection of the world surrounding Man, synthesizing a specific set of concepts and notions in a single whole, expressing their essence. An idea can actively influence the course of society's development, promoting or impeding its change. From the point of view of religion and objective idealism ideas precede material objects, they emerge as "thoughts of God", as stages in the development of the "world reason" (*Hegel*) and so on. Idealist thinkers regard ideas as the decisive factors in the life of human society. *Dialectical materialism* views ideas as a special form of reflection of the real world. Frederick Engels stressed that "all ideas are taken from experience, are reflections—true or distorted—of reality" ("*Anti-Dühring*", Moscow, 1975, p. 385). Social ideas of any sort only take hold of people, when socio-economic conditions give birth to the need for them.

IDEAL (from the Greek word "idea" meaning "model", "pattern" or "notion"), in the most general sense this is what a person, group, class or a whole society regards as a model, as perfection, as the supreme goal of desires and practical activity – the perfect model for reality. In advanced society there exists a whole range of ideals – social, political, economic, cognitive, moral etc. Ideals are historical by nature and they can be progressive or reactionary, depending upon whether the forms of social relations that constitute their basis are in the ascendant or obsolescent, albeit still dominant. Ideals, which are something a class or group sets store by and which constitute an important component of the individual's world outlook, have an important part to play in the regulation of the activity and behaviour of the individual or group concerned, particularly with regard to the way in which the individual or group selects means and methods for accomplishing his or its aims. Idealism acknowledges the regulatory role of ideals in the life of man, however, as a rule, idealism rejects the dependence of ideals on the real world. This view coincides with the religious conception of ideals, which accentuates the dualism of the celestial and terrestrial, of the material and the ideal, so that eventually the supreme goal for the individual becomes the attainment of the Kingdom of Heaven through *salvation* and the *redemption* of *sins*. To live in strict accordance with the behests of God (absolute Good) and to emulate him, insofar as that is possible, is the main requirement of the religious ideal. After overcoming selfishness and making love and humility the norm of his behaviour, while obeying the commandments as laid down in the *Holy Scriptures* (the result of which does not infrequently lead to the adoption of an ascetic or monastic way of life and rejection of the world), man can render himself a worthy recipient of divine *grace* and enter the Kingdom of Heaven. Taken all in all the religious ideal is a pessimistic and anti-humane one, for it concentrates the attention of the people not on action, but on endurance and submissive acceptance of any living conditions. Marxist-Leninist teaching rejects the apologetic and speculative ideal set forth by theologians and bourgeois theoreticians: it substantiates the ideal of Communism, that can be implemented in the course of the revolutionary transformation of reality, starting out from analysis of the laws of social development.

IDEALISM, a philosophical trend starting out from the resolution of the basic question in philosophy to the effect that the spiritual principle (sensation, *consciousness*, will, a supranatural *God*, *world reason* etc.) comes first, as opposed to the material principle. In the philosophy of the Ancient World idealism assumed its most mature expression in the teaching of *Plato*, and this led *Lenin* to refer to the whole of the idealist tradition as Plato's line, which stood out as irreconcilably opposed to philosophical *materialism*, or *Democritus'* line (*Collected Works*, Vol. 14, p. 130). There exist two main types of philosophical idealism: objective idealism, which lends the ideal the nature of a superhuman or supranatural principle (the "world of ideas" in Plato's work, the Creator in religious-philosophical teachings, or *Hegel's* "Absolute Idea"), and subjective idealism, as-

cribing primary importance to one or other aspect of Man's spiritual activity, in isolation from its material substratum and diametrically opposed to the latter (experience, consciousness, will). Many idealistic teachings combine within themselves elements of objective and subjective idealism. Although the historical forms and types of idealism vary, they all have in common the fundamental principle to the effect that the ideal comes first. Successes scored in scientific research clearly demonstrate the inconsistency of the idealist explanation for Nature, society and thought. Idealism is not, however, merely a delusion born of ignorance: it has profound epistemological (theoretical and cognitive) and social roots. Human cognition is a complicated dialectical process with many different features and aspects. "Philosophical idealism," wrote Lenin, "is a *one-sided*, exaggerated ... development (inflation, distention) of one of the features, aspects, facets of knowledge into an absolute, *divorced* from matter, from nature, apotheosized" (*Collected Works*, Vol. 38, p. 361). Theoretical thought, for example, is rooted in abstract concepts and categories, which often have no direct connection with physical objects and possess only relative independence. The absolutization of such independence leads to an idealist interpretation of forms of thought and reality, because inherent in even the most elementary abstraction is the possibility of idealism as a result of the departure of fantasy from reality. This possibility becomes reality when the idealist error is "*anchored* by the class interests of the ruling classes" (ibid.). Idealism corresponds most closely of all to the ideological requirements of reactionary social forces, interested in preserving their dominant position, but not in gaining adequate knowledge of reality and the historical trends to be observed within it. It is no coincidence that, in the context of imperialism, irrational and agnostic trends within idealist philosophy grow more dynamic and their fideist functions come more to the fore. The philosophy of idealism and the religious world outlook have always been closely interlinked. Historically idealism has constituted a reaction to early forms of materialism and *free-thinking* and had many mythological and religious elements incorporated in it. Religion itself is a form of idealist interpretation of reality: mature religious consciousness serves to promote the appearance of religious-philosophical idealist teachings (*Neo-Thomism*, *"process theology"*, *personalism*). The philosophy of idealism regularly provides theologians with allegedly scientific arguments in defence of religious faith. This also applies to subjective idealism, whose adherents sometimes deny their link with religion. Arguments of a subjective idealist nature, however, often lead logically to openly theist conclusions. There is also no denying that an active struggle being waged against materialism is also directed against atheism, which makes of subjective idealism a most important ally of religion. Finally, many subjective idealists, who are sceptical about a supranatural, "metaphysical" God, nevertheless acknowledge the need for a God as a focus for Man's ineradicable religious sense (pragmatists, a number of representatives from the field of psychoanalysis, linguistic philosophy et al.).

IDOL (from the Greek word "eidolon" meaning "small image"), a material object depicting or "contain-

ing" a deity or worshipped as a deity. Alternatively, an object of veneration in polytheistic religions.

IDOLATERS, term usually employed by theologians to denote adherents of polytheistic religions (pagans), who worship *idols*.

IHRAM (Arabic), (1) a garment worn by a Moslem pilgrim consisting of two pieces of unhemmed white linen or cotton material which cover the chest and back. The Ihram is not taken off during the *Hajj* and afterwards it is kept by the believer as a sacred *relic*; (2) the special state of a Moslem while he is performing his great or lesser pilgrimage (Hajj and Umra) attributed to him by Islam. In this state it is forbidden for a Moslem to kill living creatures, to pick flowers, to fell trees, to cut his hair or nails, to shave etc.

IJMA (Arabic word meaning "consensus"), in Sunnism, the agreed opinions of theologians on religious, legal, and everyday matters, that are not touched upon in the *Koran* and the *Sunna*. Ijma constitutes one of the fundamental principles on which Moslem jurisprudence, or *fiqh*, is based.

IJTIHAD (Arabic word meaning "endeavour" or "zeal"), the principle of independent judgement in religious and legal questions. In the Middle Ages the right of Ijtihad was enjoyed only by authoritative Moslem lawyers and theologians – *mujtahids*. In the 10th century, in connection with the fact that four Sunnite *madhabih* (schools of law) had been set up and an Islamic doctrine had been formulated, "the doors of Ijtihad were closed", which meant that the further development of theology, law, morality and social institutions was recognized as being impossible. The era in which the concept of *Tagalid* was to dominate had begun. At the present time some theologians consider that each Moslem has the right to Ijtihad, while others see that right as something that is enjoyed only by the highest echelon of religious leaders, and a third group defends the concept of Tagalid.

ILLUMINATI, a secret masonic society (known as an order), founded in Bavaria in 1776 by Adam Weishaupt, who concentrated his intellectual followers' attention on the teaching concerning the "illuminating" grace of Christ residing in men. Christian theologians, such as St. *Augustine of Hippo* and St. *Bonaventure*, maintained that the natural forces of human reason were insufficient to enable Man to understand "eternal truth". For that the illumination of human reason by the light of divine *revelation* was necessary.

ILYINTSY, a Russian religious sect that was founded in the 1840s in the Urals by N. Ilyin. The beliefs of the sect are expounded in Ilyin's works "Tidings of Zion" etc., and they constitute a mixture of *Judaism* and *Christianity*. From the whole of the *Bible* Ilyin only recognized the *Revelation of St. John the Divine*. According to Ilyin, the supreme being was a single god, Father Jehovah, and not the *Trinity*. Jesus Christ, he held, was the son of God born of a heavenly Mother, and he achieved sainthood on earth among men. Anyone who fulfilled the demands of the sect could, according to Ilyin's teaching, achieve a state of "holiness" and

moral perfection" and become, like Christ, God incarnate. The Christian festivals were replaced by the Ilyintsy with Judaic ones (they celebrate the Sabbath, and perform the rite of *circumcision*). Services consisted only of readings of religious literature and the singing of hymns to tunes taken from folk songs. At the present time isolated groups of Ilyintsy led by preachers are still to be found in the USSR.

"IMAGE", representation of the face of *Jesus Christ*, *Our Lady, Mother of God*, or a saint; an *icon*. According to Christian legend, even while Christ was still alive, the Church was in possession of a representation of his features, impressed upon St. Veronica's veil with which the Saviour wiped the blood and sweat from His face on the way to Calvary (Golgotha).

IMAM (Arabic word meaning "leader"), a secular leader of congregational prayer for Moslems; for the Sunni Moslems in the USSR, imams are priests elected or invited by the community to lead public worship, to perform religious rituals and to preach sermons. The word also denoted the supreme leader of all Moslems until the unity of the original Caliphate was broken. For Shi'ite Moslems, the word meant a leader of the line of Ali, held to be divinely appointed and being regarded as source of spiritual and secular guidance for the community. It is also an honorific title for eminent Moslem religious leaders.

IMMACULATE CONCEPTION, myth in the *Gospels* concerning the miraculous, supernatural conception of *Jesus Christ* by *Mary*, who after having conceived her son by the Holy Spirit remained a virgin (most pure, most chaste). In this way Christ, the *God-made-Man*, was made free from *original sin*. The myth of the immaculate conception has parallels in pre-Christian religions (for instance, several centuries before Christ there existed a myth concerning the immaculate conception of *Gautama* by the virgin Maya). The immaculate conception became an official Church doctrine after the Third *Oecumenical Council* held at Ephesus in 431. Greater emphasis on worship of the *Madonna* in *Roman Catholicism* led to another announcement made by Pope Pius IX in 1854 to the effect that Mary had also been immaculately conceived by her mother Anne. The Evangelists attempt to find prophecies concerning the immaculate conception in the *Old Testament* ("the virgin shall conceive, and bear a son, and shall call his name Immanuel", Isaiah 7:14), linking these with the legend of the *Annunciation*, while some *Fathers of the Church* even refer to one of the Eclogues of the Latin "pagan" poet Virgil in this connection ("iam redit et virgo"). The mystical character of the doctrine of the immaculate conception has led to it being criticized on more than one occasion by the adherents of other religions, sceptics and freethinkers.

IMMANENT PHILOSOPHY, a subjective-idealist trend in philosophy at the end of the 19th and beginning of the 20th century. Its main representatives were Wilhelm Schuppe, Richard von Schubert-Soldern, Anton von Leclair and Richard Kaufmann. Immanent philosophy starts out from the reality of only the

conceivable world, maintaining that object and subject are inseparable, and that only that exists which is the object of thought. The ideas advocated by the school of immanent philosophy regarding the existence of the mind "in general", or "generic consciousness", which manifests itself through the individual consciousness, and regarding the primary nature of the "Ego", lead directly to conclusions that God is transcendental and the soul immortal. According to *Lenin*, the immanentalists are "open advocates of fideism... There is *not one* of them who has not *frankly* made his more theoretical works on epistemology lead to a defence of religion" (*Collected Works*, Vol. 14, p. 212). In his book "*Materialism and Empirio-Criticism*" Lenin uses immanent philosophy as an example, with which to demonstrate for all to see that subjective idealism goes hand in hand with *theism*.

IMMORTALITY, a fantastic quality found in mythology and religion, enjoyed by supernatural beings without beginning (such as *God* in monotheistic religions, in particular, *Judaism*, *Christianity* and *Islam*) and also by fantastic mythological characters which emerge during the development of the Universe or which have originally been created by a divinity (*spirits*, gods in tribal religions, *angels* etc.). In the vast majority of religious teachings Man's immortality is presented as the immortality of his *soul*, the continued existence of a special, supernatural, non-material essence of Man after death of the body. In a number of religious teachings the immortality of the soul is found side by side with teaching concerning the reincarnation of souls, and in Judaism, Christianity and Islam, with that concerning the resurrection of all the dead, a state of eternal bliss for the righteous and eternal torment for sinners. Belief in immortality is an illusory compensation for the restrictions of Man's finite existence. In clan and tribal religions the life of the soul after Man's death is presented as the continuation of life on Earth, while some peoples were not familiar with the idea of the immortality of the soul (for example, the Jews until the 2nd century B.C.). The teaching concerning immortality as the indestructibility or eternal existence of supernatural figures only appears in the theology of the advanced religions of class-based society. In modern Protestant and Roman Catholic theology teachings concerning the immortality of the soul are being reinterpreted, statements concerning the immortality of the soul are coming to be regarded as symbolic and the significance of such statements is seen to lie in the link between them and the act of faith itself. A few Protestant sects (e.g. the Adventists and Jehovah's Witnesses) formally reject the idea of the immortality of the soul. All these religions, however, keep alive the teaching regarding the supernatural continuation of the existence of the individual linked with the idea of *retribution or reward* beyond the grave. The removal of the illusory prospect of eternal life does not mean that life loses its value, for the significance of life lies not in the fabrication of immortality for the individual, but in Man's awareness of his uniqueness and of his contribution to the

better future. Man's true immortality is to be found in the preservation of the results of his activity.

IMYASLAVTSY, a sectarian movement that came into being in 1910-1912 in Russian Orthodox monasteries on Mount Athos in Greece. Its adherents maintained that because of his sinfulness man cannot glorify in his prayers God himself, but only his name (hence their name which means "name-glorifiers"). The Russian Orthodox Church declared this teaching to be a *heresy*, and those who preached it were excommunicated and exiled to various monasteries in Russia. After the October Revolution of 1917, the Imyaslavtsy, having once left the monasteries to which they had been exiled, settled for the most part in the Northern Caucasus, where they set up a network of illegal monasteries, both large and small. They came out against the official Church led by the *Patriarch* and also waged a struggle against Soviet power. In the 1930s this movement eventually disintegrated; at the present time the number of its adherents is very small.

INCANTATION. See *Spell, incantation.*

INCENSE, aromatic resin collected from cuts in the bark of boswellia trees from the Burseraceae family, that grow in northern Africa and in the southwest of the Arabian Peninsula. Incense when burnt gives off an aromatic smoke. From ancient times it has been employed in various religious cults, both to drive away evil spirits and also to honour the gods. Incense is used during Christian *services*.

INCENSE-BURNER, burner for incense usually placed before an icon-case or other venerated object.

INDEPENDENTS, the most radically inclined of the *Puritans*, who set up a party which gave voice to the interests of the small bourgeoisie and some sections of the gentry during the time of the revolution in England in the 17th century. (See also *Congregationalists.*)

INDETERMINISM. See *Determinism*.

INDEX LIBRORUM PROHIBITORUM, the list of proscribed books issued from 1557 to 1966: if the faithful were to read books on this list they risked excommunication. It was one of the ways in which the *Roman Catholic Church* combatted anti-Catholic movements and also social, scientific and cultural progress. This Index contained thousands of titles, among which were works by outstanding thinkers, scholars, writers such as *Galileo Galilei, Copernicus, Spinoza, Kant, Sartre,* Balzac, *Heine*, Hugo and many others. Since 1966 the Index has no longer been published. At the present time the Roman Catholic Church, in its efforts to maintain control over the intellectual life of society, is using other forms and methods to protect the faithful from the influence of dangerous, from its point of view, works of science and art.

INDRA, one of the most popular Vedic gods. Originally he was worshipped as the god of storms, rain and thunder. Later he began to be venerated as the patron of royal power and the supreme god.

INDULGENCE, a document issued by the *Pope* and testifying to the remission of *sins*, both those already committed and those not yet committed which would be issued in return for money or special favours to the *Roman Catholic Church*. Indulgences were justified by theologians, who maintained that the Roman Catholic Church allegedly had a reserve of kind deeds carried out by Christ, the Virgin Mary and the Saints, which could be used to make up for men's sins.

INFINITE WORLD, EVERLASTING WORLD, a concept which took shape in the course of the struggle between materialism and the religious interpretation of the world as God's creation. The Greek thinkers *Anaximander* and *Anaximenes* (6th century B.C.) were among the first to expound the idea to the effect that there was no limit to the original material basis of the world. The Atomists from the Ancient World *Leucippus*, *Democritus*, *Epicurus* and *Lucretius* were convinced that the Universe was infinite, for within its boundless void there was a countless multitude of eternally existing minute and indivisible particles, or atoms, moving in all directions and crashing into and combining with each other, thus forming countless different worlds. In the Modern Era *Giordano Bruno* and *Spinoza* rejected the idea of the void, maintaining that the basis of the world was constituted by an eternal, infinitely extendable material substance activated from within, which gives rise to countless things. They expressed this idea in the form of *pantheism*, which presented Nature and God as one and the same. In the 16th and 17th centuries, under the influence of successes scored in the fields of mechanics, astronomy and physics, the mechanistic conception of an infinite world came to be accepted by the majority of materialist thinkers. According to this conception, there was space without beginning or end and with no end in time or limit to its extent, within which were moving various bodies and systems of bodies consisting of indestructible atoms. The mechanistic conception represented a simplified version of the actual infinite world, emphasizing its quantitative aspect and neglecting the qualitative diversity of matter. The Marxist interpretation of the infinite world is rooted in a synthesis of the discoveries made in all fields of natural science. The infinite, everlasting world manifested itself in the inexhaustible diversity of types of moving *matter*, of the structural levels of its self-organization, and in the diversity of the forms of movement intrinsic to it within space and time, finally, in the diversity of its properties and patterns and in the fact that the existence of matter and its attributes has no beginning and no end.

INGERSOLL, Robert Green (1833-1899), American atheist author. In his lectures and articles he subjected religion and the Church to harsh criticism and propagated the achievements of science. He was an ardent disciple of *Darwin*'s teaching. He categorically rejected the existence of God, the divine nature of Christ, ideas of another world after death, and *predestination*; he subjected the Biblical myths to mockery and exposed religious morality, intolerance and fanaticism. *Materialism rooted in natural sciences* provided the substance of

Ingersoll's atheist views, together with his ideas on enlightenment and philanthropy.

INITIAL IMPETUS, a concept expressing the recognition of divine force as the primary cause and source of the movement of matter. It came into existence in the 17th-18th centuries in connection with the endeavour to explain the phenomena of Nature on the basis of the laws of mechanics, viewed as generally and universally applicable. *Newton* played an important part in the affirmation of the idea of the initial impetus. French materialists such as *Holbach* and *Diderot* countered this idea with the thesis concerning movement as an intrinsic property of matter. Yet this thesis could not be convincingly substantiated from the mechanistic standpoint, which these thinkers had adopted. From the point of view of the dialectical-materialist interpretation of the world, movement is viewed as change in matter which manifests itself in a multitude of forms.

INITIATIONS, ceremonies associated with the onset of adulthood and sometimes that of sexual maturity as well. Initiations were one of the main forms of public links between individuals at the early tribal stage of development. The purpose behind these ceremonies was to convey and pass down to a new generation, that had reached social maturity, the patterns of behaviour common to the tribe as a whole. The nature of initiations was determined by the nature of the division of labour that varied according to age and sex and by the level of development of tribal worship and the specific features of a tribe's religious and mythological concepts. The common feature of initiations found among various peoples is the ritual isolation of the initiates for a set period (whose length varies), that is set aside for sacred ceremonies, some of which consisted of moral and physical tests, that were sometimes of an extremely onerous nature. In the *world religions* of today vestiges of such initiation ceremonies are provided by *confirmation* for boys and girls in the Roman Catholic and Protestant Churches, the Christian *sacrament of baptism*, the rite of *circumcision* in *Judaism* and *Islam*.

INNOKENTYEVTSY, members of a Christian *sect*, which appeared in the early 20th century in Moldavia. Its founder was the hieromonk Innokenti, who preached that the *end of the world* was at hand, declaring himself to be an embodiment of the "Holy Spirit". By frightening people with horrors of the *Day of Judgement* he managed to win followers from among the ignorant and neglected ranks of the poor. The head of the sect insisted that its members be implacable enemies of the revolutionary movement, thus encouraging monarchist sentiments. Hence the hostility with which this sect met the October Revolution of 1917. Cruel rituals were carried out at gatherings of this sect and suicide was presented as something justifiable. In specially arranged "rooms of death" many of the faithful were subjected to bestial tortures. After October 1917 the leaders of the Innokentyevtsy communities waged anti-Soviet propaganda and encouraged the faithful to engage in antisocial activities. Their actions were exposed, and the sect virtually disintegrated. At the present time there

are only a few groups of Innokentyevtsy left.

INQUISITION, tribunal of the *Roman Catholic Church* instituted in the 13th century to combat *heresies*. It operated in almost all Roman Catholic countries for centuries. Characteristic of the Inquisition were: secret investigations; the use of informers and even false witnesses; torture; the confiscation of convicted men's property; the extension of conviction to relations and descendants down to the third generation inclusive; arbitrary treatment of those called for trial. All these methods were used even for women and children defendants. The convicted prisoners would be made to wear penitential garments (Sanbenito) and go through the painful procedure of an *auto-da-fé*. By way of punishments public renunciations, flogging, fines, imprisonment and burning at the stake were used. The total number of the Inquisition's victims is reckoned to be in hundreds of thousands, and millions were called for trial. In the history of the Inquisition it is possible to single out a number of distinct periods: the initial period (13th-15th centuries), when the Inquisition was mainly out to persecute popular sectarian movements opposed to the feudal order (the *Cathars*, the *Flagellants* et al.); the Inquisition during the period of the Renaissance (16th-17th centuries), when persecution was aimed first and foremost at the champions of Humanism and the opponents of the *Papacy*—scholars, leading figures from the world of culture and science; the Inquisition in the age of the Enlightenment (18th century), when it was prosecuting thinkers and men of letters engaged in spreading enlightenment, and also those in favour of the French Revolution. The Inquisition was operating in Spain from the 13th century, prosecuting members of sects who opposed the Church, but it became particularly active after 1480, when the so-called New Inquisition was set up under the Dominican monk *Tomás de Torquemada*. Its activities were directed first and foremost against converted Jews (Marranos) accused of still adhering to *Judaism*, and also Moslems who had embraced Christianity (Moriscoes), suspected of secretly practising *Islam*. The reasons for this persecution were not only religious but also political and economic. During the conquest of America the Spanish Crown decreed that the Inquisition should continue its activities in the New World as well, where it served to consolidate colonial power and helped to quell insurgence. The rise of Humanism, and achievements in science and the reformation of the established Church, which had served to undermine the foundations of Papal influence, led Paul III to set up, in 1542, the Holy Congregation of the Inquisition. Among the victims of the Papal Inquisition were *Giordano Bruno*, *Galileo Galilei* and many other outstanding thinkers and scholars of the past. The Inquisition was abolished in Protestant countries, although Protestants themselves used similar methods when dealing with those who did not share their beliefs. The French Revolution of 1789 put an end to the work of the Inquisition in France and Napoleon abolished it in the countries which he conquered. After the defeat of Napoleon the Inquisition was restored in those countries, but soon

afterwards it disappeared from the scene once and for all. In Spanish America the Inquisition was abolished in the course of the War of Independence (1810-1826). The Papal Inquisition lasted longest of all: after the abolition of the Papacy's secular power in 1870 it could only operate by excommunicating those of whom it disapproved, pronouncing *anathemas* and by adding works, deemed dangerous from the viewpoint of the Roman Catholic Church, to the *Index librorum prohibitorum* (the official list of proscribed books). Under the name of the Congregation of the Holy Office the Inquisition continued to exist until 1965, when it was reorganized as the Sacred Congregation for Doctrine and Faith, which carried out a number of the former functions of the Inquisition, using different methods.

INQUISITORS, members or heads of special tribunals in the *Roman Catholic Church – Inquisitions*. God was seen as the Supreme Inquisitor and the *Pope* as his deputy. The inquisitor acted in collaboration with the local *bishop*, with whose permission and in whose presence interrogations would take place and sentences would be pronounced. He would also preside at *auto-da-fés*. As a rule, Dominican monks were appointed to the office of inquisitor.

INSTITUTE OF SCIENTIFIC ATHEISM OF THE ACADEMY OF SOCIAL SCIENCES attached to the Central Committee of the Communist Party of the Soviet Union. It was founded in 1964. The main focuses of its work are comprehensive study of topical aspects of the theory and practice of scientific atheism, the co-ordination of scientific research in the USSR and the training of graduate social scientists in the field of scientific atheism and the history of religion. The institute publishes a journal entitled *"Voprosy nauchnogo ateizma"* (Questions of Scientific Atheism).

INTERDICT, one of the mediaeval forms of ecclesiastical punishment in the *Roman Catholic Church*. An interdict was a total or partial prohibition, for a given period, barring either individuals or a whole territory (a town or a country) from conducting services and performing religious rituals, but it did not involve loss of Communion of the Church for the faithful. Interdicts would be issued by the *Pope* himself or by *bishops*. They were used on a wide scale in the struggle against *heresies*.

INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES (ICCC), international interdenominational organization founded to counterbalance the *World Council of Churches*. It opposes oecumenical unity of Churches independent of their political orientation, condemns any contacts with church organizations in the socialist countries and wages anti-communist and anti-Soviet propaganda. The ICCC broadcasts, has its own publishing house, and attempts illegally to introduce literature of hostile content into the socialist countries. Its weekly publication, "Christian Beacon", that comes out in an edition of over 100,000 copies, is steeped in a spirit of irreconcilable hostility to communism.

INTERNATIONAL HUMANIST AND ETHICAL UNION (IHEU), an organization founded in 1952, bring-

ing together academics, writers and socio-political journalists from a number of Western countries. The IHEU comes out against religion and the Church in the name of *enlightenment through education* and from a standpoint of abstract humanism and secular morality; it is also involved in the fight for peace and democratic rights. The IHEU is represented in UNESCO and puts out a number of journals.

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (ISKCON, or the Hare Krishna Movement). It came into being in the 1960s in the USA. The founder – an Indian by birth – was A.C. Bhaktivedanta Swami Prabhupada (1896-1977). The basis of the movement's teaching is belief in the personified god *Krishna* and propagation of the need to serve him. The teaching propagated by ISKCON is based on a specific interpretation of the Hindu canon – the *Bhagavad Gita*. According to the teaching of the founder of the sect, all systems of meditation involving *Yoga* positions and exercises are of no use if they do not go hand in hand with the achievement of "Krishna consciousness". Typical features of this consciousness are the individual's perception of the material world and his own body as illusory, negation of activity aimed at satisfaction of the senses and desires, the view of the achievements of civilization and progress as a mere "pile of rubbish on the street". "Krishna consciousness" is achieved through a set of ascetic restrictions and also through the incessant repetition of mantras or chants which brings the individual to a state of ecstasy. Adherents of this movement live in communities in special monasteries or ashrams. ISKCON centres are to be found in the United States and also in the Federal Republic of Germany, Britain, the Netherlands, France, Japan, and Canada. ISKCON publishes a journal entitled "Back to Godhead".

INTICHIUMA (word from the language of the Australian tribe of the Arunta), rituals based on man's faith in the possibility of bringing magic influence to bear on an animal or plant in order that it should multiply. The *totemism* typical for the religious beliefs of the Australian aborigines is linked with the belief that there exist blood-tie relationships between a totemist group of people and some animal or plant. It is on this belief that the Intichiuma ceremonies are based. Adult male initiates of a given totem or clan take part in these ceremonies during which *spells* are chanted, certain *taboos* are observed and certain actions laid down by tradition are carried out (for instance, totems may be eaten). Rituals of the Intichiuma type have been familiar to all peoples, particularly those which have been engaged in hunting and animal husbandry.

INTOLERANCE, RELIGIOUS, hostility and hatred towards adherents of other religions, and also actions stemming from that hostility. Religious intolerance is directed not only at the actual adherents of other religions, but also at *persuasions* and *denominations*, that sometimes differ from the dominant religion in insignificant points of dogma or ritual. Religious intolerance stems from the repressive function of states based on exploitation and the state reli-

gions associated with them. For a number of historical reasons religious intolerance often goes hand in hand with hostility towards a particular nation or people. The extreme level of religious intolerance is the physical annihilation of the adherents of other religions or so-called heretics, e.g. the *Crusades* in the Middle Ages, the religious wars of the *Reformation*, St. *Bartholomew's Day* Massacre, and the *Inquisition*, pogroms and butchery in the name of religion. Religious intolerance can also mean violence in matters of conscience: the division of religions into the categories dominant (i.e. state), tolerated and persecuted religions; forced introduction of the dominant religion; restrictions on the civic rights of adherents of religions other than the dominant one in the given country; the propagation of hostility towards the latter etc.

INTUITION, the capacity for instinctive perception of the truth. The concept of intuition is interpreted differently in various philosophical teachings. For many empirical and rationalist thinkers (*Descartes, Spinoza, Locke, Leibnitz, Hegel* et al.) intuition is a special type of cognition. Representatives of *intuitionalism* and *irrationalism* (*Henri Bergson, William James, Nikolai Lossky* et al.) approach the question differently. In their opinion, it is only possible with the help of intuition, which they interpret as emotional experience or faith, to understand true reality, the basis of which is formed by non-material "duration", the stream of consciousness or some other intellectual principle. Similar ideas are carried one stage further in the concepts of theologians, for whom intuition is miraculous insight, "religious ecstasy", a "mystical force" above reason, which enables man to understand his own inner world and the world beyond this life as a united whole, i.e. to understand God. Marxist philosophy rejects this mystical-idealist view of intuition. At the same time it endeavours to provide a scientific explanation for the nature of intuition as a form of instinctive knowledge, to single out the links between immediate and mediated knowledge, tracing back the interdependence of the two to mankind's practical everyday activities. All knowledge, by whatever means it might be gleaned, must ultimately be corroborated through practical experience.

INTUITIONALISM, an idealistic trend in philosophy which sees in "immediate knowledge" – or *intuition* – the highest form of cognition, that is contrasted not merely with sensual perception but also with rational, logical thinking, which makes intuitionalism a variety of *irrationalism*. The trend became particularly widespread in the 19th century (in the late works of *Friedrich Schelling* and those of Eduard von Hartmann) and in the 20th century (in the works of *Henri Bergson*, Edmund Husserl and *Nikolai Lossky*), and constituted the idealist reaction to the advance of science and philosophy. While in the *theory of knowledge* it proved to be a one-sided distortion of the actual cognitive process, linked with the act of intuition, with regard to ethical and aesthetic considerations Intuitionalists focussed their attention on man's moral and aesthetic sense, holding that the more general moral concepts (*good and evil* etc.) are unique, cannot be reduced to

any other qualities, are "self-evident", i.e. need no proof, and are cognized only by means of intuition. In religious philosophy intuitionalism is closely allied to *mysticism* in its acknowledgement of the possibility for man to have direct and immediate knowledge of a deity with whom he can be united in the act of religious *ecstasy*.

INVESTITURE (from the Latin "investio" meaning "I clothe"), a mediaeval Roman Catholic ceremony, during which a *bishop* or *abbot* is, before his consecration, presented with the robes and insignia of his rank by a lay ruler.

IOANNES ITALOS (second half of the 11th century), Byzantine philosopher. From a rationalist standpoint he criticized the Church's teaching with regard to the incarnation of God, Christ's miracles, the Virgin Mary and the Saints, the creation of the world from nothing. The world, according to him, was created from eternal matter in accordance with *ideas* as models for things. He accepted the idea of the *transmigration of souls*, thereby rejecting the Christian teaching of divine *retribution or reward* and that of resurrection. In 1082 an *anathema* was pronounced on his teaching and he himself was exiled to a monastery.

IOSIF VOLOTSKY, St. (born Ivan Sanin, c. 1439-1515), a Church leader and public figure in the State of Muscovy, the *hegumenos* in charge of the Volokolamsk Monastery, which he founded, theologian and preacher. Iosif Volotsky tried to substantiate the divine origin of princely power and its priority both in secular and in Church affairs. In his book "The Enlightener", aimed against the anti-feudal *Novgorod-Moscow heresy*, he defended the principle of the inviolability of the property belonging to the Church and the monasteries. He fought against the Grand Prince's aspirations to secularize the landed estates belonging to the Church and against the *Non-Possessors*. The movement in Church and political affairs headed by Iosif Volotsky, that came to be known as Osiflyanstvo, was supported by Grand Prince Ivan III and the *Local Council* of the Russian Orthodox Church held in 1503.

IRENAEUS, St. (first half of the 2nd century-early 3rd century), *Bishop* of Lyons, one of the Christian *Fathers of the Church*. In his work "The Refutation and Overthrow of Gnosis, Falsely So Called" ("Against the Heresies"), he attacked the *Gnostics* and laid the foundations for Christian dogma.

IRRATIONALISM, outlook according to which the cognitive potential of Man's reason (potential for scientific and theoretical thought) is limited, which, therefore, means that it is impossible to comprehend the essence of reality relying on nothing but reason. Irrationalism is an intrinsic part of those idealist movements that reflected the crisis of bourgeois rationalism; it is also typical of various trends in modern Western thought such as "philosophy of life", *intuitionalism*, *pragmatism*, *existentialism*, psychoanalysis and philosophical anthropology. Representatives of these trends assume that the psycho-biological factor (the urge for power, the libido, vital energy and so on) plays the most important crea-

tive role in Man, determining his behaviour and cognitive abilities. Reason can only help the individual to adapt to external objects or to justify the type of behaviour selected by him. It is only by means of intuition, instinct or emotions that it is possible for Man to grasp the underlying processes of life and everyday events. Irrationalism supplements the religious view of reason as the "father of sin" and serves to consolidate *fideism*. As a rule, mystics, theologians, and religious philosophers inevitably prove susceptible to irrationalism, for the majority of them place (like St. *Augustine* and St. *Anselm*) faith and dogma above reason. *Kierkegaard* held that it is only possible to find God for him who renounces reason. Irrationalist theologians of the neo-Protestant school of *dialectical theology* (*Karl Barth* et al.) came under Kierkegaard's influence. Marxist philosophy rejects irrationalism. While defending the rights of reason it assumes that a reasonable explanation for irrational phenomena, to which irrationalists refer in their arguments, can ultimately be found within the framework of theoretical research.

IRREVERENCE, in the *Orthodox Church* and the legislation of Tsarist Russia this constituted, together with *blasphemy*, one of the forms of offences against religious belief. In the code of punishments meted out for irreverence it is defined as "offensive mockery, demonstrating blatant disrespect for the rules and rituals of the Orthodox Church or Christianity in general". Irreverence was also seen to cover "coarse expression of opinions relating to subjects of Orthodox creed, the holiness of which the accused does not accept in accordance with his own beliefs". Those accused of irreverence or taking the name of God in vain could be sentenced to terms of imprisonment.

ISAIAH, *Old Testament* prophet to whom is attributed the authorship of one of the Books of the *Bible*. It has, however, been established that in the Book of Isaiah three different sources were used when it was compiled in the 5th-4th centuries B.C. These are: the first section (Chapters 1-39), dating from the 8th century, the second section, or Deutero-Isaiah (Chapters 40-55), dating from the 6th century B.C., and the third section, or Trito-Isaiah (Chapters 56-66), dating from the 5th century B.C. They are linked together by the fact that the disasters befalling the Hebrews of old described in them are interpreted as just punishment from God for their profanity and by the prophecy to the effect that a happy future awaits those who pay due homage to *Yahweh*.

ISHAN (Persian), leader or teacher of a Moslem community of a Sufi persuasion. An Ishan, from the religious viewpoint, can allegedly heal sickness and foretell the future.

ISHTAR, main female deity in Babylonian-Assyrian mythology, the goddess of fertility and carnal love, of war and strife.

ISIS, in the religion of Ancient Egypt the goddess of fertility, water and wind; protector of the dead and mother of the god *Horus*.

ISLAM (Arabic word meaning "resignation", "surrender") or **Mohammedanism**, one of the three so-

called *world religions*. Islam came into being in western Arabia at the beginning of the 7th century when the patriarchal-communal social order was breaking down and class-based Arab states were taking shape. The teaching of Islam is laid down in the *Koran*, which, according to Moslem legend, was sent down by *Allah* through the *Angel* Jibril (Gabriel) to the Prophet *Mohammed*. It is based on seven items of faith: faith in one God – Allah; in angels; in all the divine books; in all Allah's messengers; in the *end of the world*; in *predestination* and the resurrection of the dead. In accordance with Islamic teaching, all that exists in the world was created by Allah and all phenomena and events which happened and will happen in the Universe, right up till the end of the world and the *Day of Judgement*, are predestined by him and happen in accordance with his will. Islamic worship is based on the five "Pillars of Faith": the profession of faith – recital of the Moslem creed – "There is no God but Allah; Mohammed is the apostle of God"; performance of divine worship five times a day; fasting during the month of *Ramadan* (*Saum*); compulsory alms-giving (*Zakat*); *pilgrimage* to Mecca if at all possible (*Hajj*). The "Pillars of Faith" are most important as a means of retaining and strengthening the hold that religion has over the people, together with other religious rituals and rites and the Islamic festivals, including the end of the fast of Ramadan ("id al-fitr", or Turkic "Uraza bairam"); the feast of sacrifice ("Id al-Adha", "Qurban-bairam"); the day of Mohammed's birth ("*Maulid*", "Mawlud", or "Milad"). After it had first appeared, Islam, like other religions, did not remain unchanged. In response to changes in men's social life, Islam evolved as well. This development was reflected in the *Sunna* – the body of traditional Islamic law based on the words and deeds of Mohammed, recounted in a series of legends or *Hadith*. An important stimulus for the development of the ideology of Islam was its split into two branches – the *Sunni* and the Shi'ites. After the four schools of religious law, or *madhabs*, had been set up by the Sunni and Islamic dogma had been elaborated in the 10th century, it was recognized as impossible for there to be any further advance in theology, law, morality or social institutions. This position that has remained intact right up until the 20th century could not but exert a negative influence on the economic and cultural development of those parts of the world in which Islam traditionally held sway. At the present time many Moslem theologians recognize the extremely detrimental effect this conception is having on the whole of public life for the peoples of the East and they openly declare that it is possible for social structures to be changed by the efforts of men. At the same time, the majority of theologians from the countries that are within the orbit of the capitalist economic system either call upon the righteous to revive patterns of Moslem communal living from the time of Mohammed the Prophet, or to regard the introduction of the *Sharia* legal and moral norms as the only possible path to a flourishing society. Moslems, or the followers of Islam, make up the vast majority of the population in many countries of Asia and Africa. In the USSR there are Moslems to be found among the populations of

Central Asia, Kazakhstan, Azerbaijan, the Northern Caucasus, Tataria, Bashkiria, Georgia and Armenia.

ISLAMIC CONFERENCE, an inter-state organization to which 42 countries belong. It was set up at a Summit Meeting of Moslem Heads of State and Government held in Rabat (Morocco) in 1969. Its supreme body is the Summit Meeting of Moslem Heads of State and Government, and a conference of foreign ministers from the same states is convened annually. A Secretariat headed by a General Secretary conducts its affairs between meetings in Jidda (Saudi Arabia). The Organization defines its aims as "to promote Islamic solidarity among member states in economic, social, cultural, scientific and other vital fields of activity and carry out consultations among member states in international organizations; endeavour to eliminate racial segregation and discrimination and eradicate colonialism in all its forms; take necessary measures to support international peace and security founded on justice; co-ordinate efforts safeguarding Holy Places and support the struggle of the people of Palestine and help them to regain their rights and liberate their land". An important part of the Organization's activities is the propagation of *Islam*. Supplementary bodies have also been set up, such as the Islamic Development Bank, the Islamic Solidarity Foundation and the International Islamic News Agency. While proclaiming as their ideals the "unity and brotherhood of all Moslems" the member countries of the Organization do not have a common stand on many important political problems of the present time. This is a reflection of the differences in the socio-economic and political systems to be found in them.

ISLAMIC SOCIALISM, a teaching starting out from the fact that the main principles of socialism are to be found in *Islam* and began to be implemented as long ago as the time of the Moslem community of the Prophet *Mohammed*. Various social groups lend a content all of their own to the concept of Islamic socialism. Progressive and revolutionary-democratic forces often use the slogan of Islam to spur on the social activity of the Moslem masses, and in order to involve them in the struggle to build a new society. Supporters of bourgeois and feudal versions of Islamic socialism defend private property and speak of its divine nature. They reject the class struggle and attempt to hold back the masses from revolutionary activity. Supporters of the bourgeois version of Islamic socialism favour the creation of their own type of capitalism. Supporters of the feudal version of Islamic socialism, on the other hand, oppose capitalism and seek to return to pre-capitalist forms of exploitation. Both groups declare that their socialism is "better" than both capitalism and communism, but their main attacks are directed at communism and they declare that it "takes away" religion from people by force, undermining morality and doing away with national traditions. Some defenders of capitalism in the West also support Islamic socialism as a "middle way" for the developing countries, contrasting it to scientific socialism, and regard it as an effective means for keeping Moslem countries within the orbit of capitalism.

ISMAILIS, adherents of the Moslem Shi'ite sect that came into being in the later 8th century and was named after Ismail (the eldest son of the sixth Shi'ite *Imam*, Jafar us-Sadiq), whom they, unlike the other Shi'ites, regarded as the rightful seventh Imam. In the intricate religious-cum-philosophical system of the Ismailis the influence of *Neoplatonism* could clearly be felt, and also that of Neo-Pythagoreanism and Christian gnosticism. The teaching of the Ismaili sect had an oppositional flavour about it in its attitude to orthodox *Islam*. Ismailis are to be found in many countries where Islam is widespread, in particular in India, Iran, Northern Afghanistan, East Africa, Syria and also in the USSR (in Tajikistan).

ISRAEL, (1) name which, according to *Old Testament* legend, was given by God to Jacob, one of the *Patriarchs* of the Jews. In the *Bible* story God gives this name to Jacob after he returns from Mesopotamia. The Semitic name of Israel is to be encountered in ancient texts that have been handed down to us and which date back to 3000 and 2000 B.C. It can be translated as "let God contend"; (2) the word was applied by Biblical writers to Ten Northern Tribes, anciently inhabiting the northern part of Palestine and constituting a kingdom independent of Judah; (3) the Jewish state formed in 1948, in accordance with a resolution of the United Nations' General Assembly.

IZANAGI AND IZANAMI (Japanese words meaning "first man" and "first woman"), male and female deities in *Shintoism*; unlike a number of impersonal leading gods in the pantheon, who, as is written in the Kojiki, "did not allow themselves to be seen", they were of anthropomorphic appearance. Izanagi, by stirring up the boundless ocean with a spear, created the Earth's axis; then Izanagi and Izanami concluded a marriage and brought forth the Japanese Islands, gods and spirits of the earth, sea, wind, mountains and trees. While giving birth to the god of fire (Ho-Masubi) Izanami burnt herself and perished, after which she became the deity of the Underworld. From the water that had washed the eyes and nose of Izanagi were born the supreme gods of Japanese mythology: the sun goddess Amaterasu, the god of night and the moon Tsuki-Yomi and Susanoo, the god of the wind and the sea.

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JABARIT, in *Islam* an adherent of a teaching that denies man's freedom of action and affirms an absolute predestination as fashioned by Allah (as opposed to a *Qadarit*).

JACOBI, Friedrich Heinrich (1743-1819), German idealist philosopher. He criticized *rationalism* and substantiated so-called philosophy of feeling and faith. Jacobi attempted to draw a metaphysical distinction between direct, immediate knowledge, with which he identified faith, and indirect, mediated knowledge, and to contrast the two. For Jacobi only sensual experience constituted true knowledge. The intellect which involved subjective concepts, was in his view powerless to explain the existence of things. The reality of the world around man could only be guaranteed by faith, that lay at the basis of sensual experience. Jacobi maintained that man's religious sense, constituting the basis of philosophy, cannot be understood if approached rationally. Hence he drew the conclusion that philosophy based on Reason was bound to lead to *atheism*.

JAHIZ (al-JAHIZ), Abu 'Uthman 'Amr Ibn Bahr al-Jahiz (c. 767-868), Arabic writer and philosopher, ideologist of the *Mutazilites*. He tried to apply the arguments of reason to the religious doctrines of *Islam*, recognized Man's will as free and held matter to be something eternal and ever-changing.

JAHWEH. See *Yahweh*.

JAINISM (from the Sanskrit "jina" meaning "saint, one who overcomes"), one of the religions of India, which appeared in the 6th century B.C. According to legend Jain teaching was handed down from the deep recesses of time by 24 prophet-teachers (Jinas), most recent of whom was Vardhamana *Mahavira*. Jinas overcame *Karma*, i.e. released themselves from the cycle of rebirth, thus paving the way to religious *salvation*. Jains venerate these semi-mythical prophets as deities. The teaching of the eternal soul, which can take various material shapes, occupies a central place in Jain teaching. Man's soul is responsible for all the actions which he carries out in accordance with the law of Karma, which links the body with the soul and which chains man to things of this earth, thus determining the nature of his future reincarnations. Salvation and eternal bliss can be achieved by those who lead the most upright of lives. From each of the faithful is demanded faith in the truth of Jain teachings, and perfect knowledge and the perfect life based on these teachings. The Jains have maintained a strict vegetarianism in matters of diet and the practice of *Ahimsa*, with which this is connected; the principle of Ahimsa, or non-violence, non-injury to living beings, is a cardinal doctrine of Jainism. There are two main trends within Jainism: the Digambaras ("sky-

clad" or "naked"), who hold that no clothing at all should be worn and who turn their back on all the temptations in earthly life, and the Shvetambaras (or "white-clad", from their plain white robes), who preach a less strict approach to life. Each trend developed its own corpus of literature, much of which is devoted to the theory of Karma.

JAMES, William (1842-1910), American idealist philosopher and psychologist; one of the main representatives of *pragmatism*. Traditional theism with its dualism regarding the Creator and creation James considered sterile: each individual achieves through his experience communion with divine forces, and himself seeks paths to salvation. James was one of the first to focus attention on the need to study the psychology of faith. He saw the subconscious ego as a mediator between empirical consciousness and the sphere of the other world. By stressing the practical value of Man's *religious experience* James sought to reconcile science and religion. His main works are "The Will to Believe" (1897), "The Varieties of Religious Experience" (1902) and "Pragmatism: A New Name for Some Old Ways of Thinking" (1907).

JANSENISM, religious and political neo-orthodox movement in the *Roman Catholic Church* in France and Holland in the 17th and 18th centuries; the ideology of the educated nobility and the richer strata of the urban population that were opposed to the official Roman Catholic Church, which sanctified the despotism of the monarch. The principles of Jansenism were expounded by the Dutch theologian Cornelius Jansen (1585-1638) who had carried one stage further the teaching of St. *Augustine of Hippo* on the question of *predestination*. In some areas Jansenism veered towards *Protestantism* (rejection of *free will*, acknowledgement of predestination). Its advocates called for strict efforts towards self-improvement in matters of religion and ethics and they regarded the *Jesuits* as their most serious enemy. On a number of occasions Jansenists were condemned by the *Pope* and they were persecuted by the King's councillors and those in their service. In France Jansenism had lost its importance by the middle of the 18th century. In Holland the Jansenists set up an independent Church.

JANUS (from the Latin "janus" meaning "archway"), in the mythology and religion of Ancient Rome, the god of doorways, passages, bridges and all beginnings; Janus' blessing was asked, therefore, on the beginning of every day, month and year, and the first month of the year was named after him (his festival was held on January 9). He was also god of contracts and alliances. Despite the fact that in the hierarchy of the Roman gods Janus occupied an important position (when the gods were addressed his name was mentioned first and the priest of Janus was the chief priest in Rome), his worship did not win a wide following among the masses. He was depicted with two faces, turned in opposite directions, and holding keys. The fact that Janus had two faces was explained by the belief that he not only knew what had happened in the past but also what would happen in the future.

JASPERS, Karl (1883-1969), German existentialist philosopher. He regarded the essence of man as an "existence" inaccessible to objective investigation. Jaspers stressed its correlativity with other "existences" and most important of all with the *"transcendence"*, i.e. with a philosophically interpreted God. Philosophical faith, in his opinion, gives man the chance to decipher enough about the transcendence and thus he is freed from the limitations inherent in *religious faith*.

JATAKA, in Buddhism any of some 550 stories or narratives of the incarnations of Gautama Buddha collected in Buddhist sacred writings and designed for the exhortation of those who hear or read them. They are distinctly religious-ideological in flavour and their content is mainly concerned with moral issues. They may be in the form of a *parable*, a *sermon*, a *myth* or a fable. Some of the Jatakas also deal with the life of the *Bodhisattvas* and tell of their deeds. The original collection was compiled by the 5th-2nd centuries B.C. and later the stories were lent their literary form and reworked. At the same time other Jatakas were being circulated that were modifications or imitations of the original. The subjects of the latter can be found in the literature of many Oriental countries and in the 19th-20th centuries they are to be encountered in the work of a number of European and American writers. Jatakas are characterized by their traditional form and their obligatory moral maxims which point the way to moral perfection in the spirit of Buddhist ideology.

JEFFERSON, Thomas (1743-1826), American philosopher, educator, politician and public figure, author of the Declaration of Independence of the USA; third President of the United States (1801-1809). During the American War of Independence he campaigned for the *separation of State and Church* and for the freedom of every man to profess any faith he wished; he also came out in defence of freedom for academic research and for the advance of science and culture. In his writings and letters he propagated the ideas of the English and French materialists and criticized the *Bible* from a rational standpoint. His ideas reflect the influence of *deism*.

JEHOVAH. *See Yahweh.*

JEHOVAH'S WITNESSES, religious organization of the Protestant persuasion, which came into being in the US in the early 1870s. Its founders referred to themselves as International Bible Students, but since 1931 the official name of the organization has been the Jehovah's Witnesses. The organization is run by the Brooklyn Centre, which has 95 branches. It is strictly centralized and its president enjoys virtually limitless power: instructions and literature are issued from above and from below there come reports as to the activities of the various branches and their donations in money. The Jehovah's Witnesses have their own publications ("The Watchtower", "Awake!" etc.). Their literature is published in 163 languages throughout the world. The organization is active in missionary work. Its teaching possesses various features that distinguish it from orthodox *Protestantism*. Jehovah's Witnesses deny the triune nature of God, declaring that *Christ* and the Holy

Spirit are born of *Jehovah*, while at the same acknowledging the Christ's redemptive mission. To God they attribute supreme morality and justice and he is seen as the source of universal and immutable moral law. With regard to questions of cosmogony, Jehovah's Witnesses maintain that God is the "first cause of the world", which develops further in keeping with laws of evolution laid down by Jehovah. The history of society is seen by the Brooklyn theologians as an arena for the struggle between divine and satanic forces. The modern world is for them after all the embodiment of *Satan* and the fight against him is holy. Jehovah's Witnesses are irreconcilable opponents of the very idea of the transformation of the world by men on a basis of equality and justice. They prophesy that the coming of the Messianic Kingdom will only be for the righteous and for the adherents of their own sect (the "elect of Jehovah"), whereas the rest of humanity will have to perish in *Armageddon*, which is often presented as linked with actual social contradictions: the disruption of the ecological balance, the threat of World War III etc.

JERUSALEM, (1) a city in Israel (formerly Palestine), which is considered a holy city by Christians, Jews and Moslems; (2) New Jerusalem – the apocalyptical image of the "Holy City". After the *Day of Judgement* righteous men in the company of God will inhabit New Jerusalem.

JESUITS (from the Latin "Societas Jesu" meaning "Society of Jesus"), members of a Roman Catholic *monastic order* established in 1534 by St. *Ignatius Loyola* and approved by Paul III in 1540. The Order of the Jesuits became the main weapon of the *Counter-Reformation*. The Jesuits took part in the work of the *Inquisition* and combatted popular, anti-feudal movements. The Order secured for itself a privileged position in the states of Italy, in France and Spain. In the 16th-18th centuries the Jesuits assumed leading positions in the field of education, setting up a wide network of schools. They also engaged in missionary work. They travelled to many different countries, paving the way for colonial seizures of land through their activities. In the 17th century the Jesuits set up a state based on a slave-owning economy in Paraguay, which was in existence for around 160 years. The Jesuits used religion as a political instrument and they intervened in the political life of a number of countries in Europe, which aroused the displeasure of ruling circles and led eventually to the expulsion of the Jesuits from Portugal and France. In 1773 Clement XIV suppressed the Order. It was reinstated in 1814 during the post-Napoleonic Restoration period by Pius VII. The task of waging battle against revolution was entrusted to the Jesuits. In the 20th century the Jesuits became the militant vanguard of *clericalism*, allies of the most reactionary imperialist circles (including the fascists) and play an active part in the ideological fight against socialism and atheism. They also play a leading role in the ideological edifice of the Roman Catholic Church. Future staff for the leading bodies in the Roman Catholic Church are trained in the Order's educational establishments. Characteristic features of the Jesuit Order are rigid centralization, strict discipline, and unquestioning obe-

dience to the General of the Order (the "Black Pope"), who is elected for life. Jesuits do not have to wear a distinctive monastic habit. They often conceal their membership of the Order so as to be able to carry out their tasks more effectively. Apart from the three monastic vows (poverty, chastity and obedience), Jesuits are called upon to take a fourth – that of obedience to the Pope.

JESUS CHRIST, according to Christian teaching the founder of *Christianity*. The vast majority of Christian Churches worship him as God Incarnate (the Monophysitic Churches do not recognize Jesus Christ's human nature). The word "Christ" is a Greek translation of the Hebrew word "Mashiah" ("anointed one"). According to New Testament legend, Jesus Christ was the Son of God and was born in *Bethlehem* of *Mary*, wife of the carpenter Joseph. Mary conceived miraculously from the Holy Spirit and remained a virgin (in the *Gospel* according to St. *Mark* the details concerning Christ's birth are missing). Joseph and Mary fled with their young son to Egypt to escape persecution from King *Herod*; then they returned to Galilee and Christ began his ministry; he was baptized by *John the Baptist*, and gathered together twelve disciples (the *Apostles*). In *Jerusalem* he was betrayed by one of his disciples, *Judas Iscariot*, for thirty pieces of silver and was condemned by the Jewish court of justice – the *Sanhedrin* – to death. The Roman governor, *Pontius Pilate*, approved this sentence and Christ was crucified and then buried. Yet, "when the Sabbath was past", he rose from the dead and appeared to his disciples. Christians believe that the day of Christ's "*Second Coming*" will dawn. Not all early Christians accepted this legend; the Judaizers considered Christ to be the son of Joseph and some other Christians held that Christ's human aspect had been illusory. The opinions of scholars are divided with regard to the historicity of the figure of Jesus Christ. Some researchers deny his historicity, referring as they do so to contradictions and errors to be found in the Gospels and to the fact that no reference is made to Jesus Christ in the works of 1st-century Roman writers. Others are of the opinion that the figure of Jesus Christ gradually evolved among his followers from man to God.

JIHAD (literally "struggle"), ardent effort to spread *Islam* and ensure its triumph. Initially the word "jihad" was used to denote holy war for the faith as laid down in the *Koran*. He who distinguished himself in Jihad is known as a Ghazi, and he who falls as a Shahidi or martyr. According to Moslem ideas, the latter at the hour of his death has a place prepared for him in paradise. Initial appeals for participation in the Jihad served to consolidate the political and religious unity of the Arab tribes. During the Caliphate and later during the Ottoman Sultanate and in other feudal Moslem states the Jihad was exploited in the interests of aggression and in order to suppress popular uprisings. As early as the 9th and 10th centuries there appears the idea of a spiritual Jihad, i.e. the individual's search for perfection on the path to *Allah* and also the idea as to the four types of Jihad – Jihad of the sword, Jihad of the heart, Jihad of the tongue and Jihad of the hand. Sometimes Jihad became the expression

of the people's struggle against colonizers (for example, in the 19th century in the Sudan and in the 20th century in Lybia, Iraq, Iran and in the Oman). In the current situation some religious leaders interpret Jihad as a struggle for the progress of the peoples in the countries where Islam holds sway.

JIMMU TENNO (in Japanese "tenno" means "supreme ruler" and "Jimmu" is a proper name), a figure to be found in Ancient Japanese myths about gods and heroes – such as *"Kojiki"*, "Nihongi" etc. Jimmu Tenno is deemed to have led a legendary campaign and conquered the throne of the Yamato emperors (ancient name for Japan) on the Island of Honshu and he is held to be the direct descendant of the sun goddess *Amaterasu*-omikami. On this legend is based the belief that the Japanese imperial dynasty is divine in origin.

JINGU, Shinto temple. A jingu consists of a honden or inner chamber, in which the "body" of the deity is kept, and the haiden, where the ritual ceremonies take place.

JOACHIM OF FIORE (c. 1132-1202), an Italian monk, founder of a peasant-cum-plebeian chiliastic heresy, whose followers were known as Joachimites. According to Joachim of Fiore, the three persons of the Christian *Trinity* corresponded to three great periods of history, the last of which would be Age of the Spirit, i.e. the age of eternal justice, peace and truth (the "Eternal Gospel"). Joachim of Fiore held the Church up to shame on account of its greed, love of power and involvement in the oppression of the common people. His teaching, which was outlawed by the Church, exerted a considerable influence on the heresy of the *Hussites*, the *Amalricians*, the *Anabaptists* and some others.

JOANNITES, fanatical admirers of one of the leaders of the Russian Orthodox Church, *John of Kronstadt* (1829-1908), who joined together in a sect which worshipped him. They preached that the *end of the world* and the *Day of Judgement* were at hand and they shared monarchist sympathies. The sect did not win a wide following and its adherents quickly fell away. At the present time it only has isolated followers left.

JOHN CHRYSOSTOM, St. (c. 350-407), Byzantine church leader and a talented preacher. He was made Patriarch of Constantinople in the year 398. In his sermons, he advocated strict *asceticism* and angrily condemned the luxury and immorality that characterized life in the higher circles of the clergy and at the imperial court, maintaining that this gave rise to popular unrest that was dangerous for the State. His denunciatory sermons, that were vivid in form but in essence demagogic, earned him popularity among the plebs but they were met with hostility by the nobility at court and the high-ranking clergy, who in 404 succeeded in having him stripped of office and sent into exile. St. John Chrysostom (or "Golden-mouthed") was the author of many theological works, sermons and psalms.

JOHN OF DAMASCUS, St. (c. 675-c. 753), Byzantine theologian and the first writer to systematize Chris-

tian doctrines, one of the Greek theologians of the Patristic Age. His main work was a treatise entitled "Fount of Knowledge", in which he endeavoured to systematize all the knowledge of his times, making it subordinate to the tasks of the Church. In philosophy he turned to the teaching of *Aristotle* while at the same time considering that divine *revelation* was the source of all true knowledge. He regarded philosophy as the handmaiden of *theology*. St. John of Damascus was an ideological opponent of the Iconoclasts and defended the worship of *icons* and *relics*; he also justified the lavish decoration of places of worship and the material wealth of the Church.

JOHN OF KRONSTADT, Ivan Sergiev (1829-1908), a *protopope* in charge of the St. Andrew Cathedral in Kronstadt, a reactionary of monarchist sympathies. He was one of the founders of the Union of the Russian People and the author of sermons and articles inciting the faithful to instigate pogroms. He was an active champion of counter-revolution and participated in the Church's persecution of *Lev Tolstoy*. Veneration for John of Kronstadt was exploited by reactionary circles within the Russian Orthodox Church in emigration in their anti-communist propaganda.

JOHN OF LEYDEN, Jan Bockelson (c. 1509-1536), leader of the Münster commune of *Anabaptists* in Westphalia in northwest Germany (1534-1535). After joining the Anabaptists in 1533, John of Leyden became an ardent assistant of its leader, Jan Mattys, and together with him led the uprising in Münster (February 1534) and introduced reforms in the spirit of *Thomas Münzer*'s ideas. After Mattys' death he established a *theocracy*. Attempts to persuade the populations of other cities to rise up in revolt were unsuccessful. Münster fell after a siege lasting 16 months. John of Leyden was taken prisoner and executed.

JOHN THE APOSTLE, St., according to Christian tradition Jesus Christ's favourite disciple, an apostle and the author of one of the four canonical *Gospels* and the Revelation (see *Revelation of St. John the Divine* or the *Apocalypse*).

JOHN THE BAPTIST, St. (the "Forerunner of Christ"). According to Gospel legend he proclaimed the coming of the *Messiah* – Jesus Christ – and called upon the people to repent and seek moral cleansing. In the Gospels of the *New Testament* it is written that John the Baptist baptized Jesus and many other Jews in the River Jordan. He was executed on the orders of Herod Antipas, ruler of Galilee (a protégé of Rome), whom he had accused of dissipation. At the instigation of Herod's wife – Herodias – her daughter Salome is alleged to have prevailed upon Herod to give her the head of John the Baptist, which was later brought to her on a charger. The legend of John the Baptist is founded on fact: the 1st-century writer *Josephus Flavius* refers to the preacher John, executed by Herod, in his "Antiquities of the Jews". He wrote that Herod feared lest John's great influence on the masses might not lead to some complications. In Christian literature there are allusions to the fact that John the Baptist had his own teaching, different from *Christianity*, and his own disciples. Many modern scholars hold that John

the Baptist was associated with the community of the *Essenes* (also known as the *Qumran community* or the *Dead Sea Scrolls* community) that lived in the Judaean desert and his teaching was a variant of their beliefs. The figure of John the Baptist plays a large part in Christian teaching and several Church festivals have been instituted in his honour (including that celebrating his birth, and his beheading). John the Baptist is one of the figures in the *deesis*.

JOHNSON, Hewlett (1874-1966), Anglican priest, Dean of Canterbury Cathedral from 1931 to 1963; a prominent public figure and a member of the World Peace Council. He was awarded the Lenin International Prize "For the Consolidation of Peace Between the Peoples". Johnson's book "Eastern Europe in the Socialist World" (1955) presents Christian teaching as something which shares common ideals with communism.

JORDAN, the name given in Russia to the hole in the ice cut in order that water may be blessed for the festival of the *Epiphany*.

JOSEPHUS FLAVIUS (37-c. 100), Jewish historian, author of "The Jewish War", "Antiquities of the Jews" and other works, aimed at inspiring in the Roman authorities sympathy for the Jewish people, which had been defeated in the Jewish War, and at protecting and enhancing the prestige of *Judaism*. During the war against Rome Josephus had been a commander of Jewish rebels, yet on seeing the inevitability of defeat for the Jews, he had given himself up as a prisoner, received Roman citizenship and had become the court historiographer of the Flavian dynasty. The books written by Josephus provide valuable material on the history of the age immediately before and during the emergence of *Christianity*.

JOSHUA, according to the *Old Testament*, assistant and successor of *Moses*, the commander who conquered the land of Canaan for the tribes of Israel. With the name of Joshua the *Bible* associates a number of miracles – the standing still of the Sun and the Moon, the parting of the waters of the River Jordan, the hailstones that fell from the sky, the collapse of the wall of the city of Jericho besieged by the army of Joshua. The authorship of the Book of Joshua in the Old Testament is traditionally ascribed to him but this has not been borne out by any scholarly research.

"JOURNAL OF THE MOSCOW PATRIARCHATE", monthly journal of the *Russian Orthodox Church*, which is being issued since 1943. It has been coming out in both Russian and English since 1971. It makes public resolutions and instructions from the *Holy Synod of the Russian Orthodox Church*, decrees and messages from the Patriarch, information on various aspects of Church life, sermons, articles on theological history and other materials.

JUBILEE (HOLY) YEARS. These were originally instituted by Pope Boniface VIII in 1300 to be celebrated from then at the turn of every century from Christmas to Christmas, to mark the jubilees of the birth of Christ. As early as 1340 the interval between jubilees was shortened to every 50 years and in

1389 to 33 years (the length of Christ's life on earth according to the Bible legend). The interval was settled at 25 years in 1470. Thousands of pilgrims flocked to Rome on these occasions since it was believed that those who visited St. Peter's in Rome on January 1 would receive full absolution. Jubilee years provided an occasion to strengthen the position of the Church, to consolidate the authority of the *Papacy*, to promote the piousness of believers and to fill the Church coffers. On December 24, 1974 Pope Paul VI announced the beginning of a new Jubilee Year. From March 25, 1983 to April 22, 1984 an extraordinary Jubilee Year was instituted.

JUDAEO-CHRISTIANS, a term used by scholars to refer to the groups of early Christians in the 1st-3rd centuries, who had not completely broken with *Judaism* and continued to perform Judaic rites: they celebrated the *Sabbath* and practised *circumcision* (see *Ebionites, Nazarenes*).

JUDAIC LAW, collection of statutes expounded in the written sources of Judaic beliefs – the *Bible* and the *Talmud*, and also in some other books (for example, Shulchan Arukh, 16th century). The most detailed exposition of Judaic law is found in the Talmud, which considers various aspects of criminal and civic law; one of its sections is devoted entirely to questions of family law. The code of rules relating to worship in Judaic law circumscribes the behaviour of the believer with an enormous number of wide-ranging prescriptions, totalling 613, and entirely subordinates his behaviour to the influence of religion and the rabbis. Judaic law defends the interests of the ruling élite, whose power is based on exploitation, and it is directed against the interests of the working people. Judaic law consolidates, moreover, the inequality of women, discriminating against them in both public and family affairs.

JUDAISM, a religion widespread among Jews. Judaism came into being in the 2nd millennium B.C. against a background of polytheistic beliefs and rituals of the nomadic Semitic tribes of Northern Arabia. After they had conquered Palestine in the 13th century B.C. it also absorbed the religious ideas of local agricultural peoples. The worship of *Yahweh*, the god of the tribe of Judah (hence the name Judaism), which had played a leading role in the emergence of the ancient Jewish state in the beginning of the 10th century B.C. and which provided the dynasty of the Jews' first kings, turned into the single state religion, which later developed as the cult of a single god, ruler of the world. In Judaism there appeared at a very early stage the idea that the people of Israel was God's "chosen people" and from the 8th century B.C., when the danger of the Jews' enslavement by a foreign power was becoming imminent, there took root the idea of the future coming of a "divine saviour", or *Messiah*. The *Pentateuch* or Book of *Moses* (*Torah*) recorded in written form (in 444 B.C.) the beliefs of the Jews which had taken shape over the centuries. The ancient period of the history of Judaism (the so-called Biblical period) came to an end in the 2nd century B.C., when the *Bible*, a collection of the *Holy Scriptures* of

Judaism (known in *Christianity* as the *Old Testament*), was compiled. The next period in the history of Judaism lasted until the 19th century and can be defined as the rabbinical-Talmudic period. In this period, on the basis of interpretation of the Torah, adapted to the new conditions of life for the Jews in the feudal world, the *rabbis* ("teachers of the Law") completed the compilation of the written source of Judaic beliefs second in importance to the Bible – the *Talmud* (3rd-5th centuries A.D.). In the Talmud new religious ideas found expression: belief in a world beyond the grave, in *retribution or reward* after death, in the resurrection of the dead. It expounds the Judaic conceptions regarding angels and demons (angelology and *demonology*), i.e. conceptions of good and evil deities, which in Judaism are an echo of polytheistic beliefs. The Talmud laid down in more precise detail the system of onerous religious rituals which specify the behaviour of the believer with 613 prescriptions. In this period Judaism assumed the form which is now regarded as Orthodox or Traditional. The next stage in the development of Judaism began at the start of the 19th century and was an offshoot of the legal emancipation of the Jews in the countries of Western Europe. There then appeared the first bourgeois variety of Judaism – Reformed Judaism. The ideologists of this reform refused to link the dogma concerning the Messiah with ideas of the return of the Jews to Palestine and the revival of the Jewish state and they declared Judaism to be a "universal" ethical teaching. They rejected many of the ritual prescriptions of Judaism and brought Jewish worship nearer to Protestant practice in its external form. In the early 20th century there appeared in Judaism the so-called Conservative trend. Conservative ideologists declared their positive attitude to religious traditions and advocated a close link between Judaism and *Zionism*. Increasingly active attempts to stem the working people's desertion of religion gave birth in the West in the 1930s to a new trend in Judaism – Reconstructionism. In an attempt to consolidate the position of Judaism the Reconstructionists declared Judaism to be "Jewish civilization", which allegedly shapes the individual's national affiliations. Judaic religious leaders enjoy the strongest influence of all in *Israel*, where rabbinical organizations play a major role in the country's political and social life. In the USSR Judaism is to be found mainly in its Orthodox form.

JUDAS ISCARIOT, according to Biblical legend one of the twelve *Apostles* of *Jesus Christ*, who betrayed his teacher to the Jewish authorities for 30 pieces of silver. The figure of Judas Iscariot has come to symbolize betrayal and treachery.

JUGGERNAUT (a distortion of the Sanskrit word "Jagannatha" meaning literally "the Protector of the world"), one of the incarnations of the Hindu god *Vishnu*. He is particularly famous thanks to the temple of Jagannatha in the Indian town of Puri (in the State of Orissa) and the annual Chariot Festival. During this festival in June/July each year the "murti", or material form of the god Jagannatha is wheeled through the town on a gigantic chariot (more than 13 metres high).

JULIAN THE APOSTATE (Flavius Claudius Julianus, 332-363), Roman Emperor from 361. He attempted to reinstitute veneration of the old gods and opposed *Christianity*. He returned property to the pagan temples, which had been confiscated from them by his Christian uncle, Emperor Constantine, and he allowed back to Rome those opponents of Christianity who had been sent into exile. He also forbade Christian teachers to teach in schools. In his philosophical views Julian had close affinities with the Neoplatonists. He fell in 363 in a battle against the Persians. His descendants reintroduced Christianity as the state religion of the Roman Empire. The Church referred to this emperor as "Julian the Apostate".

JUM'A (Arabic for "Friday"). In *Islam* it is the day when at midday a solemn service is held in the *mosque* at which worship is obligatory (provided a quorum of 40 is present) and at which a sermon is preached. In the modern Islamic world it has become an official holiday, but it is not of necessity a day of rest.

JUNG, Carl Gustav (1875-1961), Swiss psychologist and philosopher, founder of "analytical psychology". At the beginning of the 20th century he was an active supporter of the ideas of *Sigmund Freud*. In 1913 he elaborated his own psychological theory. He countered the *rationalism* and *free-thinking* of Freud's approach with a teaching rooted in unabashed *irrationalism* and *fideism*, that came clearly to the fore in his conception of the "collective unconscious" rooted in the human psyche. The collective unconscious contains "archetypes" interpreted as certain symbols, ideas and conceptions that are allegedly intrinsic to the whole human race. His teaching regarding "archetypes" was essentially a revival of the idealist conception of "reborn ideas". Jung attributed to the collective unconscious the attributes usually associated with God. Jung advocated collaboration between psychologists and theologians. Unlike Freud he stressed the essential need for faith in God for man's mental and emotional health.

JUNO, in the mythology of Ancient Rome, one of the principal goddesses, sister and consort of *Jupiter*. She was venerated as the patroness of women and also (together with Jupiter and *Minerva*) of the Roman state. Her counterpart in Greek mythology is *Hera*.

JUPITER, in the mythology of Ancient Rome, he was king of the gods, ruler and protector of the world, god of the heavens (wielder of thunder), bearer of fertility, victory, healing, and custodian of public order. In Ancient Rome the temple of Jupiter on Capitoline Hill was the central focus of religious life. The equivalent figure in Greek mythology was *Zeus*.

JUSTICE, principle incorporating conceptions of the due pattern of relationships between men, of the correspondence between the individual's rights and obligations, of each man's retribution or reward in keeping with his merits. It is closely linked with the concept of equality. Religious teachings, as a rule, reduce equality of men to equality before God and see the implementation of universal justice as something

for which supernatural forces are responsible. The practice of crediting the Heavens with triumphs of justice stems from men's feeling of powerlessness in the face of social oppression. The idea of Divine *Providence* satisfied man's sense of justice that had been flouted in antagonistic society and thus stood in the way of the establishment of true justice by men themselves. The commandment in the Gospel to the effect that "Judge not, that ye be not judged" in actual fact imparts to men illusory confidence in the fact that justice will triumph not through their efforts but thanks to God's predestination. The Christian concept of justice also contains the idea that sin and crimes should be atoned for through suffering and repentance. Marxist atheism, starting out from the materialist interpretation of history, asserts that justice is established by people and possesses concrete historical significance and content. Under socialism justice is based on principles of the distribution of benefits in accordance with man's labour and in such a way as to ensure equal social rights for all the working people.

JUSTIFICATION BY FAITH ALONE, teaching to the effect that *salvation* can be achieved only through faith in Christ, regardless of a man's merits or deeds. This teaching that was formulated by *Luther* became one of the main doctrinal foundations not only of *Lutheranism*, but also of *Protestantism* in general. Drawing on the *New Testament* doctrine of salvation ("Therefore we conclude that man is justified by faith apart from the deeds of the law", Rom. 3:28), Luther proclaimed that man can only be saved through faith, granted him directly by God. This teaching was aimed against *Roman Catholicism*, against the claim of the Roman Catholic Church that it alone enjoyed the right to distribute God's *grace* through the world by means of the *sacraments* administered by its priests. The teaching of justification by faith alone is an expression of an interpretation of religious faith as a personal link between man and God. In modern Protestant theology this teaching is the subject of much discussion and polemic. Some theologians (e.g. *Rudolf Bultmann*) stress that man is unable to achieve prosperity on Earth or, even more so, salvation after death through his own efforts, in view of his sinfulness and weakness. Others, in particular the adherents of the theology of labour, who regard this interpretation of the teaching concerning justification by faith alone as a pessimistic view of man that is out of tune with modern times, stress the need for a new interpretation of this teaching starting out from the acknowledgement of man as created in God's image and after his likeness, and from an evaluation of man's deeds as those of a creator of civilization.

K

KA, according to the beliefs of the Ancient Egyptians Man's spiritual double, the life force which is given to him at birth and which deserts him after death, but which continues to care for the deceased.

KAABA (Arabic "ka'bah", from "ka'b" meaning "cube"), Moslem shrine in Mecca. One of the sanctuaries of the Ancient Arabs, a cube-shaped building of grey stone with a flat roof. A *Black Stone* is built into the eastern wall, which is an object of veneration. Before the emergence of *Islam* the Kaaba was a sanctuary of the heathen tribes of Hejaz.

KABIR (c. 1440-c. 1518), Indian religious reformer, follower of *Ramanuja*, one of the teachers of *Bhakti*. Kabir taught that God is found everywhere and in every man, and therefore special rituals and places of worship are unnecessary. Kabir preached equality of all men before God and opposed caste divisions. The ideas of Kabir and his disciples played an important part in the development of *Sikhism*.

KAHAL (from the Hebrew "qahal" meaning "commune"), term denoting the self-government of a Jewish commune and the commune itself in Poland and Russia from the 16th century to the first half of the 19th century. The Kahal's activities included financial, fiscal, legal and religious affairs. The Kahal mediated between the government and the Jewish population. The leaders of the Kahals cruelly and brazenly exploited the ordinary people and used the authority of the *Torah* and the *Talmud* to sanctify the power of the rich.

KALAM (Arabic word meaning literally "discourse"), Moslem scholastic theology, of which *al-Ashari* (c. 873-935) is considered to be the founder. The orthodox Moslem theologians, or *mutakallimun*, took as the object of their speculation deliberations and writings (which are regarded as a dogma in Kalam) *predestination* and the uncreated nature of the *Koran*, the attributes of *Allah*, his attitude to the world and to Man, the creation of the world and the *end of the world*, the *Day of Judgement* and so on. In Kalam it is stipulated that Man should blindly submit to the acknowledged authorities and not ask questions or make comparisons. The most important focus in Kalam is scholastic substantiation of the first, most important dogma of Islam, to the effect that Allah is the one and only God. A large proportion of Kalam is taken up with interpretation of the Koran.

KAMELAVCHION (from the Late Greek "kamalaukion", from Greek "kamelos" meaning "camel"), headgear originally made of camel hair and worn as protection from the sun; in present usage, the high cylindrical hats, sloping outwards to-

wards the top, worn by Orthodox monks and the clergy. When worn by monks they are black, but when worn by priests (the right to do so is conferred upon them as an honour) they are mauve in colour.

KAMLANIYE. See *Shamanism*.

KANT, Immanuel (1724-1804), German idealist philosopher. He spent his whole life in Prussia and from 1770 was Professor of Logic at Königsberg. For the first time he expounded his ideas in "Der Kritik der reinen Vernunft" (Critique of Pure Reason, 1781). Among his ideas those of important positive significance are his insistence that independently of our consciousness and outside it there exists an objective world ("things in themselves"); the attempt to examine the Earth and the Solar System in their emergence and development; his investigation of the sources and forms of knowledge, including the role of categories; his identification of a number of contradictions intrinsic to knowledge and reality. Other components of his writing were to have reactionary implications: Kant's teaching regarding the fundamental impossibility of cognizing ("things in themselves"); concerning the insurmountable barrier that allegedly separates phenomena, accessible to human knowledge, and their essence that is inaccessible to it; Kant's efforts to reconcile *materialism* and *idealism*, scientific knowledge and religious faith. To this end he had to circumscribe knowledge in order to leave room for faith. Yet, after analyzing in detail arguments deducing the existence of God from the concept of God (ontological proof), from the causal linking of all phenomena in the Universe (cosmological proof), from the fact that allegedly everything in the world takes place in order that a particular end might be reached (physical-teleological proof) Kant invalidated finally all these proofs, pointing out that there are not and cannot be any proofs of the existence of God based on reason or experience. According to his teaching, however, it is theoretical reason which establishes that the existence of God cannot be proved; practical reason, on the other hand, postulates on the basis of the moral laws established by it, that God "must exist", that it is "morally essential" to acknowledge the existence of God in view of the practical requirements of men's everyday lives.

KAPISHCHE (name derived from the Old Slavonic "kap" meaning "image", "idol", "statue"), a heathen temple, an ancient building for heathen worship. According to archaeological finds these temples usually consisted of a pointed roof supported on posts and decorated; beneath it were arranged *idols* and an altar for sacrifices.

KAREV, Alexander (1894-1971), prominent figure in the Baptist movement, from 1944 the general secretary of the *All-Union Council of Evangelical Christians—Baptists* and editor-in-chief of the journal *"Bratsky Vestnik"* (Fraternal Messenger). He was well known as a preacher and the author of numerous articles on religious subjects. Karev called upon the faithful to carry out without fail their civil obligations. He represented the Council at a number of international religious congresses and conferences

and was also a member of the World Peace Council.

KARGEL, Ivan (1849-1937), leader of the Baptist movement in Russia. He graduated from a Baptist seminary in Germany and was then sent to St. Petersburg to engage in missionary work. After the October Revolution of 1917 he became the ideologist for the extreme conservative faction among the *Baptists* and rejected any kind of compromise with the real situation. In his preaching he advocated mysticism, demanding for all essential purposes the social disengagement of the faithful.

KARLOVCI FACTION, an emigré religious-cum-political group, which declared itself to be the "Russian Church in Exile", allegedly representing the *Russian Orthodox Church* abroad. It came into being in 1921, when the most reactionary representatives of the Russian Church abroad based in the town of Karlovci Sremski (Yugoslavia) drew up a common platform of struggle against Soviet Russia. They put forward monarchist slogans and in particular demanded that tsars be reinstated in Russia. The prominent churchmen in this faction collaborated with the extreme reactionary groups and supported fascists, linking with these their dreams of crushing the Soviet state. After World War II members of the Karlovci Faction made their way from Europe to the USA and settled in New York State. Here they engaged in wide-scale propaganda work and publishing activities and incited public opinion against the USSR. The propaganda centre which they set up in Europe began to smuggle anti-Soviet literature in the USSR, aimed at imparting opposition sentiments to believers in the USSR and to incite them to take up the struggle against the Soviet state. Yet the political intrigues of this faction, its monarchist sympathies repel a large proportion of Russians living abroad. The organization is going through a serious crisis. Rank-and-file believers are demanding that it turn its back on politics and establish contact with the Russian Orthodox Church.

KARMA (Sanskrit word meaning literally "action", "effect"), in the teachings of Indian religions a special mystical force, the immutable principle of "retributive justice" that operates automatically in response to all deeds, intentions, aspirations, and determines the fate of each living being in its subsequent *reincarnations*. In *Brahmanism* and *Hinduism*, Karma is mainly bound up with whether the individual carries out the prescribed rituals of his particular *varna* (*caste*) or not. In *Buddhism* Karma is primarily determined by the degree to which the individual has fulfilled the moral demands of his faith, and the consistency with which he has refrained from using violence in response to evil in all preceding reincarnations.

KATABASIS (Greek word meaning "descent"), in an Orthodox service a type of monastic chant during which the hirmos (first stanza in the ode of the *canon*) is sung both at the beginning and at the end of the ode. In order to perform the katabasis choristers from both sides of the choir come together standing in front of the *ambo*.

KAUTSKY, Karl (1854-1938), German historian and economist, one of the leaders and theoreticians of the German Social Democrats and of the Second International, the ideologist of the centrist camp within it. Kautsky devoted a large part of his works to questions of religion and atheism. He put forward the opportunist proposition to the effect that the Social Democrats should remain neutral with regard to the Church and that Christian teaching could be made compatible with the goals of socialism. He rejected Karl Marx's interpretation of religion as the "opium of the people" and maintained that it could play a positive role in people's lives. Wide use was made of Kautsky's views on questions of religion by Right-wing revisionists of socialism.

KEB (Geb), in the pantheon of Ancient Egypt he personified the Earth and vegetation. Keb was called the father of the gods, the sun and the moon. He was depicted in the form of a goose, or as a bearded man with a goose on his head or a man lying on his back, over whom was leaning his wife Nut, the sky-goddess. There was no temple dedicated to Keb's worship and the main centre of his influence was Heliopolis.

KENOSIS (a Greek word derived from "kenos" meaning "empty"), God's coming down to men. According to the Christian Kenotic theories, God can assume material human form and appear among men. Thus, while remaining a deity, Jesus Christ "emptied himself" of his divine attributes and "condescended" or came down to men in order to reveal to them the "true faith" and to show them the path to *salvation* through sufferings during life on Earth.

KEPLER, Johann (1571-1630), German astronomer. While remaining a supporter of *heliocentrism*, Kepler formulated, on the basis of his observations of the planets' movements, three laws of planetary motion, thus making it possible to specify Copernicus' ideas as regards the structure of the Solar System and bringing nearer the subsequent discovery of the gravitation law. Kepler's discoveries helped to undermine the Biblical view of the world, although Kepler's own world outlook was not free from religious and idealist overtones.

KERZHENETS COMMUNITIES, Old Believers' settlements that were set up in the 1680s along the wooded banks of the River Kerzhenets (a tributary of the Volga). There the adherents of the old faith hid from persecution at the hands of both the secular and the Church authorities. They were mainly *Old Believers* of the *Popovtsy* group and also *Bezpopovtsy* of the *Spas* and *Pomorsky persuasions*. With the active involvement of the *Russian Orthodox Church*, the Tsarist government tried on repeated occasions to destroy these settlements, regarding them as hot-beds of schism and dissent.

KHAMBO LAMA (Tibetan word meaning "mentor"), title granted to *Lamas* occupying prominent positions in the hierarchy of the priesthood in *Lamaism*.

KHARIJITES (from the Arabic "khariji" meaning "one that departs", "dissenter"), supporters of

one of the movements in *Islam* that came into being in the middle of the 7th century. They were in favour of equality for all Moslems, regardless of their ethnic origin or the colour of their skin. According to Kharijite teaching, any adherent of Islam elected by the Moslem community could be *Caliph*. They also held that the community had the right to remove an inadequate Caliph. A characteristic feature of the Kharijites was their intolerance towards their political and ideological opponents, whom they declared to be "apostates", who needed to be eliminated. Nowadays Kharijite-Ibadites, no longer as intolerant as were their predecessors, are to be found in Algeria, Tunisia, the Lebanon and Oman.

KHLYSTS. See *Khristovery*.

KHNUM, one of the main gods in the mythology of Ancient Egypt. He was regarded as the creator of the world and men and the source of fertility.

KHOMYAKOV, Alexei (1804-1860), Russian idealist philosopher and theologian, poet and dramatist, one of the main thinkers behind the movement known as *Slavophilism*. His work betrays the influence of the writings of the *Fathers of the Church* and classical German philosophy. He developed a teaching in which the Church was viewed as a living body lent life by God as was Christ, and in which, on a basis of love for God, *sobornost* (*unity in freedom*), spiritual freedom and brotherhood could grow. While idealizing the *Orthodox Church*, Khomyakov believed that it would be accepted as superior to the authoritarianism of *Roman Catholicism* and the individualism of *Protestantism*. According to him, the will of Universal Reason constituted the foundation of existence and it was only in harmony with the latter that man's whole spirit (of which his faith was a crucial component) could attain Truth. Khomyakov regarded the Russian peasant commune and the Orthodox faith as factors of crucial importance for the development of Russia. He campaigned for the abolition of serfdom, but within the framework of an autocratic state.

KHRISTOVERY (also **Men of God** or **Khlysts**), members of one of the old Russian sects that grew up in the second half of the 17th century in the central provinces of Russia among peasants on quit-rent. The peasant Daniil Filippovich from Kostroma was regarded as the founder of the sect. With regard to the social implications of Kristovery teaching that was distinguished by extreme *asceticism* and *mysticism*, it expressed the protest of some sections of the peasantry against the landowners and the Orthodox clergy. The Khristovery rejected the authority of the Church in the name of the authority of the Holy Spirit. Their gatherings for prayers (ecstatic rituals or *radeniya*) constituted collective dances as they "moved with the Spirit", dances that involved self-flagellation, *glossolalia* and *prophecies*, as a result of which the faithful worked themselves up into a state of religious *ecstasy*. A typical feature of the sect in the early days was extremely strict asceticism that sometimes led its members to renounce marriage and their family and come together to form communes (or "vessels") headed by

"christs" and "mothers of God" (according to the teaching of the sect, Christ can reside in any believer). In the second half of the 19th century the Khristovery indulged in less asceticism and mysticism and attempts were made to bring the sect's teaching more in line with that of the Orthodox Church. At the beginning of the 20th century some of the Khristovery emigrated to Uruguay. At the present time there are small groups of Khristovery to be found in the USSR.

KHUTBAH (Arabic word meaning "sermon"), Moslem prayer read by the head *Mullah* in the mosque on the days when the *Qurban-bairam* is celebrated, during worship on Fridays and also during times of drought, epidemics and so on.

KIERKEGAARD, Søren (1813-1855), Danish theologian and irrationalist philosopher, one of the forerunners of *existentialism*. In 1843 he published his chief work, "Euten – Eller" (Either – Or), discussing various ethical and aesthetic ideas of life. He held that the individual finds himself in God, and on the path to God Man goes through three stages of discovery of his own self, i.e. his own "existence": the aesthetic, ethical and religious stages. The futility of the world gives rise to Man's fear and despair. Kierkegaard rejected attempts to find support for Man either in the external world or in his own inner world. In his despair Man must abandon himself to the will of God. Kierkegaard blames the official Christian Churches for betraying Christian truth, and rationalizing faith, thus enslaving and demoralizing the individual. The religious subjectivism and *irrationalism* intrinsic to Kierkegaard's work influenced the way in which 20th-century Christian theology developed, particularly *dialectical theology* and the work of such thinkers as *Karl Barth*.

KIEV-MOGILYANSKAYA ACADEMY, an institute of higher education that existed from 1632 to 1817 in Kiev. It was the largest centre for general education and cultural activities in the whole of the Ukraine, Byelorussia and Russia, in which many figures prominent in the spheres of culture and enlightenment either studied or worked (e.g. *Feofan Prokopovich* and *Grigori Skovoroda*).

KIEV-PECHERY LAVRA (Monastery of the Caves in Kiev), was founded in Russia in 1051, in the reign of Great Prince Yaroslav the Wise. The word *Lavra* was added to its Russian title in 1598. In the 11th and 12th centuries it was one of the cultural centres of Ancient Rus where many chronicles were written. At the present time the Kiev-Pechery Lavra functions both as a monastery and a museum.

KIKIMORA or MARA, a fantastic female creature in Slavonic mythology, an evil invisible spirit, sometimes held to be the wife of the house-spirit ("domovoi"). The worship of Kikimora was bound up with *ancestor worship*.

KINGDOM OF HEAVEN, KINGDOM OF GOD, according to the teaching of certain religious movements, universal happiness and joy which will allegedly be ushered in after the *Day of Judgement*. Conceptions of the Kingdom of Heaven re-

flected age-old dreams of the exploited masses yearning for a just social order. Not seeing any real means of delivering themselves from the burden of overwhelming oppression, they turned their gaze heavenwards, awaiting thence a deliverer, whose coming would change everything: the dead would then rise up and together with the living be judged and at that Judgement everyone would receive his just deserts – sinners would be condemned to eternal torment in Hell (according to both Christians and Moslems), or they would be destroyed (according to the Jews, *Jehovah's Witnesses* and *Adventists*), while righteous men and women would enter the Kingdom of Heaven and enjoy a life of bliss in Paradise. Teachings concerning the Kingdom of Heaven were used by the clergy and the secular authorities to persuade the exploited masses to accept their sufferings meekly, without protest or complaint.

KIREYEVSKY, Ivan (1806-1856), Russian idealist philosopher, one of the ideologists of Slavophilism. His philosophical and socio-political views were of a conservative Utopian character. Kireyevsky held that a nation's culture and way of life, and those of its individual representatives, are determined by the religion it professes. Kireyevsky recognized *Orthodoxy* as the only true religion, and thus, from his point of view, it was the only one with a future. The path to progress would, according to him, only open up before other peoples if they were to adopt the Orthodox faith. Kireyevsky idealized communal life in the Russian village and criticized bourgeois greed and individualism.

KISMET (from the Arabic "qisma" meaning "sharing-out"), in *Islam* inevitability, predestination, complete predetermination by *Allah* of all events on Earth and the destinies of men.

KISWA (Arabic word meaning "clothing", "attire", "cover"), the thick black cloth that is pulled tight around the outside wall of the *Kaaba* mosque in Mecca. Forming a stripe in the upper part of the Kiswa are texts from the *Koran* embroidered in gold. Each year at the end of the *Hajj* the Kiswa is changed, because the old one is cut into pieces that are sold to the pilgrims as holy *relics*.

KLOBUK, the headgear of Orthodox monks that is cylindrical in form and from which there falls down over the shoulders a black cloth or, in the case of *Patriarchs* and *Metropolitans*, a white one.

KNIGHTS OF MALTA. See the *Hospitallers*.

KNOWLEDGE OF GOD, a theological concept from the field of religious philosophy, denoting the possibility, limits and methods for man's comprehension of the essence of God. Traditionally, the Christian view on this question amounts to the assertion that God cannot be comprehended by human reason and can only be understood in so far as he chooses to reveal himself in this world on Earth. Various concepts of this knowledge are aimed at making up for the deficiency of the so-called rational *proofs for the existence of God*, which in the final analysis can be reduced to the ontological argument, in which is inherent the dubious logic to the effect that the exist-

ence of God can be deduced from the existence of concepts of his existence. The main objective of all efforts to know God is to assert that God exists by defining his main qualitative characteristics. Christian theology singles out a natural and an open way for attaining knowledge of God. The first amounts to a rational substantiation of God's properties, deduced from a twisted interpretation of various aspects of the real world. The second, which is also known as knowledge of God based on experience, starts out from the recognition of Biblical legends as indisputable truth and from the experience by the faithful of the "divine presence", "illumination", man's sense of awe in face of divine greatness and finally from the existence of faith itself. Modern theologians, bearing in mind the dissatisfaction of the faithful with the orthodox construct of *theism*, suggest that new symbols should be adopted for the expression of divine reality. They are attempting to evolve a new language for the knowledge of God, suitable for the present-day conceptions, and to formulate new *hermeneutic* principles, comprehensible to the world at large, in which secular principles predominate. In this connection theologians turn to religious philosophy and are happy to take up and adapt to suit their own purposes once reviled *pantheism*. They also support concepts, according to which God ceases to be a static or anthropomorphic figure, linked with the next world: instead God emerges as a dynamic principle at work within all spheres of man's and society's social and intellectual life.

KOJIKI (Records of Ancient Matters, 712), a monument of Japanese national culture, a collection of cosmological and historical myths, legends and chronicles. The main compiler of the Kojiki is held to be Ono Yasumaro who wrote it at the command of the head of the ruling house of Temmu Tenno. The Kojiki reflects the efforts of the Temmu to use myths, legends and chronicles, reworked in keeping with the spirit of the times, in order to affirm the ideology of the single united state.

KOLYADA, pre-Christian cycle of festivals celebrated by the Slavs during the period of the winter solstice. According to ancient beliefs these festivals marked the beginning of new life, the renewal of Nature. Special songs known as *kolyadki* (cf. carols) were sung at this time. After unsuccessful attempts to root out this festival, the *Russian Orthodox Church* incorporated it into its Christmas and Epiphany-tide celebrations stretching through from December 24th (January 6th) to January 6th (January 19th) – the so-called *Svyatki* or Holy Days. The Church instituted special processions in honour of the Christ Child during which stars and other Christian symbolic objects would be carried aloft, in place of the traditional games and rituals associated with the ancient celebrations. As a result a festival with part-pagan, part-Christian rituals has developed. The magic content as such is now missing and has been absorbed into the popular festivities.

KOLYADKI, songs and accompanying rituals ("kolyadovaniye") performed during the days when the Slavonic festival of *Kolyada* was being celebrated. More than 80 motifs have been singled out by researchers in the

content of these songs, the most common being good wishes, celebration and various *spells*.

KORAN (from the Arabic "Qur'an" meaning "reading"), the holy book of the Moslems. According to the teaching of *Islam*, the Koran was not created but is pre-existent to the world. The archetype is in the keeping of *Allah* and he transmitted it to the Prophet *Mohammed*, in a series of *revelations*, through the angel Jibril. The Koran is the major work of Arabic prose, written in the 7th century. According to legend, the compilation and editing of the Koran were begun under the supervision of the first Arab *Caliphs*, using the notes made at the time of the Prophet Mohammed. In actual fact, however, the establishment of the canonical text of the Koran was taking place during the Caliphate in an atmosphere of intense political and religious struggle, and many versions which deviated from the first were destroyed, although there are accounts to the effect that different versions of the Koran still existed in the 9th and 10th centuries. The text of the Koran accepted as canonical by the *Sunni* is regarded as incomplete by the Shi'ites. In the Koran there are 114 *suras* (or chapters) of lengths varying from 286 *ayats* (or verses) in the second chapter to three-six ayats in the last chapters. The first sura, Al-Fatiha ("the opening one"), is like a prayer: it contains six ayats (like the 114th sura). There is no chronological sequence linking the chapters or even the ayats in the Koran, either with regard to narrative or overall meaning. Since the 15th century there have been attempts to arrange the chapters and ayats chronologically, but these have not been a real success. The oldest texts of the Koran both with regard to language and style are reminiscent of the *spells* and curses of the ancient Arab priests and soothsayers. Some of them reflect the attitudes significant in relation to the period when Islam was first taking shape and are reminiscent of sermons of an eschatological nature: they contain colourful pictures of the *Day of Judgement, Hell and Heaven*. The influence of Christian and Judaic mythology in the Koran is considerable: the Koran contains an exposition of the teaching of Allah's prophets from *Adam* to Mohammed, including Biblical prophets and *patriarchs* such as Nukh (*Noah*), Ibrahim (*Abraham*). Isa ibn Maryam (*Jesus*, son of Mary) in the Koran is a messenger from Allah, the immediate forerunner of Mohammed, but he is not consubstantial with God. "Allah is but one God" (4:171). The stories in the Koran about the origin and ordering of the world, the creation of Man and so on, are of a mythological character, and contain many contradictions, as indeed does the teaching concerning *free will*. The Koran at one point asserts that men have no free will (28:68), but later admits the possibility of their independent actions, although they would then immediately be under the threat of divine punishment. It is possible to trace in the Koran the influence of the folklore of ancient Arab tribes and other peoples. Tenets of a socio-legal nature play a large part in the Koran. It is no coincidence that the Koran refers to itself as a "code of judgements in the Arabic tongue" (13:37). Being a book compiled at a time when early feudal society was taking shape, the Koran

naturally holds up to shame certain customs of primitive-communal society, for example, incest; trade is referred to in it as the "divine path", but money-lending and demanding interest is condemned. This, as also the institution of alms-tax or *zakat*, reflects the interests of the more democratic strata of society. Taken all in all, however, the Koran defended social relations based on private property, social and economic inequality, slavery and the subservient status of women. Both the *Sunna* and the *Sharia* derive from the Koran. The need to elucidate the Koran brought into being the scholastic discipline of *tafsir*. Translations of the Koran into oriental languages began to appear in the 10th and 11th centuries as Islam spread.

KOVALYOV, Sergei (1886-1960), Soviet historian of Ancient Greece and Rome. He wrote a large number of scientific and popular works on the history of early *Christianity*. In his works Christianity is presented not as the product of the work of religious preachers, but as a broad movement born of specific historical, economic and social causes. The works of Kovalyov on the history of early Christianity were published after his death in the book "Osnovnye voprosy proiskhozhdeniya khristianstva" (Fundamental Questions Concerning the Origins of Christianity, 1964).

KRISHNA (Sanskrit word meaning "dark", "black"), one of the Gods worshipped by the followers of *Hinduism*, who is considered to be the eighth incarnation or *avatara* of *Vishnu*. In Hindu mythology he is represented in the form of a wise warrior-king and divine cowherd. In the *Mahabharata* Krishna is one of the most important figures in the rivalry between the two royal families of the Pandavas and Kauravas. The God-cowherd is presented as an ideal of male beauty and a master of bewitching flute-playing. The worship of Krishna usually includes also that of Radha, his lover, as the joint cult of Radha-Krishna. His love for this female cowherd became one of the favourite subjects of Indian lyrical poetry. Episodes from the life of Krishna are also to be found in architecture, sculpture and painting.

KRISHNAMURTI, Jiddu (pseudonym, Alsion, b. 1895), Indian religious thinker who was educated in Britain. He devoted his life to propagating his ideas in Western Europe and the United States. Up until 1929 he was closely associated with the Theosophical Society (see *Theosophy*), which declared him to be the coming "World Teacher", a role he later repudiated. He formulated a teaching concerning the attainment of "true freedom" through the rejection of all religious and rationalist systems, which come between Man and his "understanding of the truth". The latter can only be perceived intuitively by the individual released from the influence of false symbols, with the help of love, that transforms the world, which is the external projection of Man's inner states. Krishnamurti's teaching is subjective idealism taken to extremes (closely resembling *existentialism* and *intuitionalism*), drawing also on the traditions of Hindu religious thought.

KROPOTKIN, Pyotr (1842-1921), Russian revolutionary, one of the

theoreticians of anarchism, and adherent of positivist philosophy. He was also a prominent geographical scholar. Kropotkin's views are characterized by a rather mechanistic and metaphysical understanding of social phenomena and a naturalistic interpretation of the latter. Moral issues occupy an important place in his substantiation for the theory of "anarchic communism". While rejecting the divine origin of moral categories, Kropotkin deduced the latter from the behaviour of animals. His interpretation of Evil can be traced back to natural selection, to the idea that "Might is right". Meanwhile, his concept of Good is drawn from observations of mutual support between species, which is seen as the "rudiment of moral conscience".

KSHATRIYA (original meaning being "endowed with sovereignty or power"), in Ancient India this was the caste (*varna*) of warriors and chieftains, which took second place after the caste of priests, or *Brahmans*. The Kshatriya caste, along with the Brahmans and the merchant caste (Vaishya), constituted the "twice-born" classes. The religious obligations of the members of the Kshatriya caste included the protection of the people, the offering of sacrifices and study of the *Vedas*. Members of this caste were also allowed to engage in administrative and similar activities.

KTITOR (Greek word meaning "builder", "creator", "owner"). In the Byzantine Empire and in mediaeval Russia a person who built at his own expense an Orthodox church or redecorated such a church. A ktitor had the right to decide how part of a church's revenue should be spent and he also enjoyed certain other privileges, some of which were hereditary. From the 17th century onwards, this name was often given to a churchwarden, whose duties included collecting funds for local churches and seeing to their upkeep and embellishment.

KUDRYAVTSEV (Kudryavtsev-Platonov), Viktor (1828-1891), Russian idealist philosopher. Kudryavtsev regarded matter and spirit as the manifestation of God in his capacity as the supreme creative force and he called the teaching he elaborated from this starting-point transcendental monism. Kudryavtsev's religious-philosophical conception did not extend beyond the framework of *theism* and for this reason it is still popular among contemporary theologians.

KULTURKAMPF (German word meaning "struggle for culture"), the name given in the 1870s by bourgeois liberals to the measures introduced by Bismarck's government aimed against the *Roman Catholic Church*, which supported the separatist anti-Prussian tendencies of ruling strata in small and medium-sized states of Southwestern Germany. Laws were passed which stripped the clergy of the right to supervise primary schools, *Jesuits* were driven out of Germany, the rights of the Church to punish believers were circumscribed, civil marriage was introduced etc. Lenin wrote at the time that Bismarck "only injured the work of real culture, because he gave prominence to religious divisions rather than political divisions, and diverted the attention of some sections of the working class and of

the other democratic elements away from the urgent tasks of the class and revolutionary struggle to the most superficial and false bourgeois anti-clericalism" (*Collected Works*, Vol. 15, p. 403). In the 1880s, in his efforts to unite all forces of reaction against the revolutionary labour movement, Bismarck repealed almost all anticlerical legislation. Only the laws regarding civil marriage and the banishment of Jesuits remained in force.

KUPALO, KUPALA. See *Midsummer festival.*

L

LABERTHONNIÈRE, Lucien (1860-1932), French Roman Catholic philosopher, representative of Roman Catholic Modernism, a religious-philosophical movement of the late 19th and early 20th century. Laberthonnière's principles were those of subjective idealism. According to him, belief was an inner sense stemming from the need for the divine, God was the moral reality of our life, dogma was the formalization and individual expression of the feelings and experiences of the faithful and the Church was merely a bringing together of the like-minded. Laberthonnière's views like those of other Modernists were condemned by a special encyclical issued by Pius X in 1907.

LACROIX, Jean (b. 1900), French Roman Catholic personalist philosopher, one of the spokesmen of the left-wing Roman Catholic intelligentsia. He advocates co-operation with non-believers, including Communists, on various socio-political issues.

LACTANTIUS, Lucius Caecilius Firmianus (c. 240-c. 320), an *apologist* of *Christianity*. In his main work "Divinarum Institutionum Libri Septem" (Seven Books of Divine Institutions), Lactantius demonstrates that in *paganism* there cannot be either any true wisdom or any true religion, since these are separated one from another in pagan practices. They can only be brought together as one in the true religion – in Christianity. The whole book is imbued with chiliastic sentiments: Lactantius held that in 200 years from the time of writing the *end of the world* would ensue and the millennium of Christ's reign on Earth would begin. In his works "De Opificio Dei sive de Formatione Hominis" (On God's Creation or the Formation of Man) and "De Ira Dei" (On the Wrath of God) he attempted to refute the philosophy of the classical period, by pointing out the contradictions between its various schools.

"LADDER OF PARADISE", a work written by a monk and later *hegumenos* of the monastery dedicated to St. Catherine of Alexandria in Sinai, St. John Climacus (570-649). According to him, the monastic life consisted of an uninterrupted climb up the ladder of spiritual self-improvement, Man's struggle against his own weaknesses and vices. On his way up this ladder Man should seek support from contemplation of death and the hereafter. This work consists of 30 dialogues on 30 different stages of the spiritual path leading upwards to perfection.

LAFARGUE, Paul (1842-1911), prominent figure in the French and international workers' movement, follower and friend of *Karl Marx* and *Frederick Engels*, a talented propagandist of Marxism. In his numerous works on questions of atheism and religion (such as "The

Origin and Evolution of the Idea of the Soul", "Reasons for Belief in God") he discussed the origins and evolution of religion, revealed its class essence and its role in society, stressing that the characteristic feature of religion as a form of social consciousness was its presentation of a distorted, fantastic picture of the world. Lafargue was the author of many talented anti-religious pamphlets ("The Right to Laziness", "Pius IX in Paradise", "The Religion of Capital" etc.). He tenaciously propagated the idea that the struggle against religion should be subordinated to the overall tasks of the revolutionary struggle of the proletariat and that doing away with the problem of religion once and for all goes hand in hand with the elimination of private property and exploitation.

LA FONTAINE, Jean de (1621-1695), French poet and satirist. He advocated Epicurean ethics as opposed to the asceticism preached by Christians.

LAITY, LAYMEN, rank and file of the faithful (as distinct from the *clergy*) in the Christian Church. All Christian Churches today see it as essential to promote the activity of the laity so as to strengthen the influence of religion on various spheres of public life. The Second Vatican Council, for example, promulgated a special decree calling for all-out promotion of the role of the laity as a bastion of the Church. The *Roman Catholic Church* also sets up lay organizations such as various unions active among workers, Christian-Democratic parties, cultural and educational religious associations. All such activities are bracketed together under the heading – Apostolate of the Laity.

LAKSHMI (Sanskrit word meaning "wealth", "beauty", "splendour"), in *Hinduism* the wife of *Vishnu*, goddess of happiness and prosperity, ideal of female beauty and conjugal love. Her other names include Sri, Kamala and Indira.

LAMA (from the Tibetan "blama" meaning literally "highest"), Buddhist monk or priest in Tibet, Mongolia or among the Lamaists in the USSR. The Kalmyks in the USSR only give this title to the spiritual leader of a higher rank. A lama is regarded as an individual possessing supernatural qualities and the ability to commune with the divine world. The high-ranking lamas during the feudal period constituted part of the feudal upper crust known as the "princes of the Church". Before the October Revolution of 1917 in Russia the head of the lamas in Eastern Siberia was known as the Pandit *Khambo-Lama*. Now this title is used by the Chairman of the Central Religious Board for Buddhists in the USSR.

LAMAISM, one of the trends in *Buddhism*. It grew up in the 7th-14th centuries in Tibet on the basis of *Mahayana Buddhism* and *Tantrism*, which incorporated elements of the ancient religion of the Tibetans, the Bon tradition (a variety of *Shamanism*). It is still the main religion of the Tibetans and embraces a number of sects and schools. In the late 16th century Lamaism spread to the Mongolians and in the 17th century it penetrated as far as Russia, where it acquired a following among the Buryats, the Tuvinians and the Kal-

myks. In Lamaism which recognizes all the main tenets of Buddhism, a special role in Man's *salvation* is attributed to the *Lamas*, without whose help an ordinary believer is allegedly not only unable to enter paradise and achieve *Nirvana*, but even to live tolerably in the given reincarnation. Collections of holy writings – Kanjur (108 volumes) and Tanjur (225 volumes) provide the canonical basis of Lamaism. Characteristic of Lamaism are lavish services and theatrical *mysteries* acted out in *datsans* or monasteries, many everyday rituals, magical elements and incantations directed against the anger of the gods and the intrigues of evil spirits. For Lamaists unquestioning obedience to the Lamas and secular authorities is held to be the most important virtue. The Lamaists single out as the ten "black" sins murder, theft, "improper copulation", lying, slander, scandalous gossip, idle talk, greed, malice, and "false views". The actual approach by the Lamaists to evaluation of these acts reflected the class interests of the ruling elite in feudal society. Murder, for instance, was not considered to be a serious sin, if the king had sent someone out to commit it. Virtue was seen in terms of abstention from sin which will make possible a better reincarnation. Terrible torment lies in wait for the sinner in numerous hot and cold hells. At the present time Lamaist monks in the USSR have come together in the Central Religious Board for Buddhists presided over by the *Khambo-Lama* whose residence is in the Ivolginsky datsan (in the Buryat Autonomous Soviet Socialist Republic).

LAMARCK, Jean Baptiste de (1744-1829), French natural scientist who devised one of the first all-embracing conceptions of the development of living nature. He maintained that living bodies, starting with the very simplest varieties which had emerged from inanimate matter, were capable of adapting to their environment, of changing expediently and passing on their newly acquired characteristics to subsequent generations. He held that Man evolved from higher forms of ape. Yet Lamarck was prepared to accept that this evolution was guided by what he saw as a divine inner purpose.

LAMBETH CONFERENCES, in the *Anglican Church* assemblies of bishops convened since 1867 every ten years by the Archbishop of Canterbury at his residence, Lambeth Palace, in London. These conferences constitute the supreme body of the Anglican Communion, yet their decisions are not binding.

LAMENNAIS, Félicité Robert de (1782-1854), abbot, French Roman Catholic religious and political writer, one of the founders of *Christian socialism*. He opposed materialist philosophy and *atheism*. The position he adopted in his defence and substantiation of religious dogma was one of Christian *Neoplatonism*. He fought against *religious indifferentism*, preaching a "living" fanatical faith, and in his later years advocated the limitation of Papal power. His ideas and work to propagate them were condemned by the Church leadership in 1834 and soon afterwards he left the Church. The socio-political ideas of Lamennais are inconsistent: initially his ideal had been one of a Christian monarchy. During the July Revolution of 1830 he adopted instead a stance of bourgeois republicanism and called

for *separation of Church and State*, universal suffrage and other bourgeois-liberal reforms.

LA METTRIE, Julien Offroy de (1709-1751), French materialist philosopher. Together with *Diderot*, *Helvétius* and *Holbach* he drew up a consistent exposition of metaphysical and mechanistic materialism. In his main work "L'Homme machine" (Man-Machine, 1747) he put forward the thesis that the human organism constitutes a self-winding machine reminiscent of a clock mechanism. He criticized the religious world outlook, rejected the concept of the *initial impetus*, opposed the Christian ethic of patience, submissiveness and *asceticism*, countering it with the idea that it was up to Man to secure his happiness on Earth. Yet La Mettrie, like many other 18th-century materialists, assumed that only enlightened and educated people could be atheists, while he saw a religious outlook as even being useful for the popular masses.

LAMONT, Corliss (b. 1902), progressive American philosopher and public figure, an eminent representative of contemporary bourgeois atheism. He holds that natural-scientific and naturalist approaches to reality which rule out supernatural factors make religion philosophically inconsistent, and that the elimination of the social *roots of religion* is a prerequisite for the attainment of intellectual freedom. Lamont advocates the complete *secularization* of society and the implementation of *freedom of worship*. Lamont has drawn up detailed criticisms of the major religious doctrines and dogmas such as Christian morality, teachings regarding the immortality of the soul and *free will*.

LAO TZU, ancient Chinese philosopher who allegedly lived at the same time as *Confucius* (6th-5th centuries B.C.). To him is attributed the philosophical treatise known as "Tao Te Ching", which is the fundamental text of *Taoism*. Most scholars of today regard Lao Tzu as a legendary figure.

LAPLACE, Pierre Simon (1749-1827), French mathematician, astronomer and physicist who made an important contribution to the probability theory, partial differential equations and to celestial mechanics. In his world outlook he had much in common with the French materialists and defended the belief that Nature can be explained, without reference to the idea of God, on the basis of the laws of mechanics. Independently of *Kant* Laplace put forward a hypothesis to the effect that the Solar System evolved naturally from a white-hot gas cloud.

LARES, in the religion of the Ancient Romans these were divinities who protected the home and the family. Images of these gods were placed in a special lararium or niche, near the hearth. Offerings were made to the Lares at every family celebration. Romans also venerated public lares – patrons of cross-roads, streets, towns or states. Among their number were Romulus and Remus, the shepherd's wife, Acca Larentia, who brought them up and the legendary king, Titus Tatius. Altars were dedicated to the public Lares. The festival held in honour of the Lares who were patrons of cross-roads was known as

Compitalia and took place in January.

LA ROCHEFOUCAULD, François de (1613-1680), French writer and philosopher-cum-moralist. He criticized Christian morality, the morality of the feudal aristocracy, but he considered that it was rooted in human nature, that the motive forces behind human behaviour were egoism, individual gain, ambition. This accounted for his pessimism. La Rochefoucauld's main work was "Réflexions ou sentences et maximes morales" (Reflections or Moral Dictums and Maxims, 1665), in which he expounded his views in the form of aphorisms.

LAS CASAS, Bartolomé de (1474-1566), Spanish historian, humanist and missionary. He took part in the conquests of the Spanish Crown in America and became Bishop of Chiapa in Mexico. When he returned to Spain, he exposed the colonialists in his writings and rejected the Church's efforts to foist the Christian religion on the peoples of Central and South America by force. Las Casas' attempt to organize a colony in America based on "Christian virtues" failed through.

LATERAN COUNCILS. See *Oecumenical or General Councils.*

LATERAN TREATY, an agreement signed in the Lateran Palace on February 11, 1929 between the *Vatican* and the Italian fascist government of Mussolini. It consisted of three documents: the basic treaty, which established the Vatican City as an independent sovereign state; the *Concordat*, which defined the relations between Church and State in Italy, and also the obligations, rights and privileges of the *Roman Catholic Church*; and, finally, a financial convention, which established the size of the compensation to be paid for the losses suffered by the *Papacy* in 1870 when the *Papal States or States of the Church* were abolished.

LATONA. See *Leto.*

LAVELLE, Louis (1883-1951), French Roman Catholic idealist philosopher, one of the founders of the "philosophy of the spirit", the main category of which was existence cleansed of all that was material (i.e. the existence of God). According to Lavelle, Man, with the help of the mystical concept of the "act", communes with God and takes part in His eternal existence. Lavelle's ideas were near to those of Bergsonism and Christian *existentialism*.

LAVRA or LAURA, name given to the largest and most important Orthodox *monasteries*. The oldest lavras were founded in Palestine in the 4th century. In the *Russian Orthodox Church* this title was accorded to the following monasteries: the Kiev-Pechery Monastery (Monastery of the Caves, in 1598); the Holy Trinity and St. Sergius Monastery in Zagorsk (in 1744); the St. Alexander Nevsky Monastery in Leningrad (in 1797) and the Monastery of the Assumption in Pochayev (in 1833). Lavras are usually headed by local eparchial *archpriests*. The Holy Trinity and St. Sergius Monastery in Zagorsk is supervised by *Patriarch*, the head of the Russian Orthodox Church.

LAW AND RELIGION. The interaction of law and religion is deter-

mined by the link between them and the state. The nature of this interaction depends on the influence they exert on public life during a specific historical era. In the Middle Ages religion was the dominant factor in the interaction of law and religion and under capitalism it is the law. In society based on exploitation the law secures the necessary conditions for consolidating the Church's influence on the masses: it reinforces the prescriptions of the Church through the power of state coercion. Religion serves to sanctify the social institutions approved by law and the law itself. Hand in hand the law and religion regulate social relations in the interests of the exploiter classes. Socialist law guarantees genuine *freedom of conscience*.

LAW OF MOSES. See *Pentateuch*.

LAW, RELIGIOUS, the form for the most harmonious interaction of religion and law; an actual synthesis of religious and legal norms and concepts. Such a synthesis was a typical feature of slave-owning and feudal societies. Examples of religious law are provided by: *Old Testament* Law, Talmudic Law, Ancient Indian Law, Islamic Law, *Canon Law*, and *ecclesiastical law*. The Old Testament includes prescriptions for criminal, civic and procedural cases, the legal nature of which stems from certain of their features, which are specifically legal in tone: state coercion ensured that these laws were carried out. Offenders were sentenced to various punishments for their crimes by the courts, including fines. The inclusion of these rules and laws in the Old Testament can be explained by the fact that in the Judaic *theocracy* law could only develop in a religious form (as was the case with Islamic law which took shape within a theocratic Arab empire). The religious character of Old Testament Law, like other codes of religious law, manifests itself in the way in which legal and religious norms are closely interwoven, in the way illegal behaviour is also viewed as sinful. Legal norms are represented as being divine in origin, and observance of such laws is ensured by means of not merely legal, but also specifically religious sanctions. Religious law remains an effective system for as long as its rules are backed up by state coercion (for example, in the case of Talmudic Law in Israel, or Islamic Law in Saudi Arabia), without which it possesses purely religious significance.

LAWS OF MANU, ancient Indian collection of precepts determining man's conduct in private and public life, providing a valuable record of socio-political and legal thought of slave-owning society in Ancient India. The doctrines and ideology of *Brahmanism* are reflected in it. The Laws of Manu are attributed to the mythological semi-divine ancestor of the people, Manu. The laws are written in Sanskrit and consist of 2,650 couplets divided into twelve chapters. They contain ancient concepts of the origin of the Universe and of human society, definitions of each social estate or varna and also rules for everyday life, prescriptions for worship, exhortations with regard to the way the state should be administered, for the operation of judicial system, for the conduct of family relations; they also outline the duties of the members of each varna, rules for *penance*, ritual cleansing and so on. The then current social order

based on inequality and oppression is declared in the Laws of Manu to have been ordained by God and to be eternal and immutable.

LAWS OF NATURE, general, consistent links between things and phenomena of Nature, whose objective existence is recognized and which exert a considerable influence on changes in things and phenomena. In animate and inanimate Nature diverse laws operate, which can be distinguished with reference to their sphere of operation. There exist laws which apply to only a comparatively narrow range of things or phenomena (for example, the relationship between the pressure and volume of a gas at a constant temperature, laws determining how bodies float or the size of populations of a given species of organisms); laws valid for a wide range of natural phenomena (laws of mechanics, electro-magnetism, natural selection etc.); and, finally, laws which operate within all spheres of Nature (the conservation and transformation of energy and mass, the law of gravity, the transmission and processing of information). The discovery of the laws of Nature and ways in which to utilize them in human activity has always been a crucial task for natural sciences. Religion sees the existence of the laws of Nature to be possessed of supernatural significance. According to theological assertions, the subordination of things and phenomena to the operation of laws points to the implementation via Nature of a divine plan and God's pre-ordained purpose. The course of scientific cognition, however, refutes the theological interpretation as to the source and significance of the laws of Nature. If, while it is being discovered, a law of Nature appears to be something mysterious, subsequent investigation reveals its natural aspects, which fully determine the operation and nature of that law. The content of any law of Nature, as is borne out by *natural science*, can be explained with reference to nothing other than natural factors, connected with the structure, interaction and change of things. There exist at the present time natural phenomena which cannot yet be accounted for in full. No doubt explanation for what is not clear today will be achieved at a later stage in the development of natural science.

LAWS OF SOCIAL DEVELOPMENT. See *Historical materialism*.

LAYMEN. See *Laity, laymen*.

LEA, Henry Charles (1825-1909), American historian, author of a four-volume history of the Spanish *Inquisition* based on original source material. He also wrote a number of other works on the history of the *Popes* and the *Roman Catholic Church* in the Middle Ages.

LE BRAS, Gabriel (1891-1970), French Roman Catholic sociologist. The school of sociology led by Le Bras (Serge Bonnet, François Isambert, Jacques Maître, Emile Poulat et al.) recorded the decline of religion, studying in the process the religious consciousness and religious behaviour of various strata of society, religious symbols, the vocabulary and content of the Roman Catholic documents, the Church as an institution and its relationship with society. Le Bras' work had a strong

influence on the development of the sociology of religion in the West.

LECTERN, (1) a reading- or singing-desk in a church, especially that from which lessons from the *Bible* are read; (2) in Russian Orthodox churches it is the table on which the Gospels, a cross and icons are laid during services for the faithful to revere. The priest leads the bride and bridegroom round the lectern during the marriage service.

LECTOR (also **"Reader"**), one of the *Minor Orders* in the Orthodox and Roman Catholic Churches, whose duties in early time included reading the Old Testament prophecies, epistles and sometimes the Gospel. In the Orthodox Church the lector would also be called upon to sing in the choir of the church.

"LECTURES ON THE PHILOSOPHY OF RELIGION", a course of lectures which *Hegel* gave at Berlin University in 1821, 1824, 1827 and 1831 (first published in 1832). The conservative nature of Hegel's philosophical system came clearly to the fore in these lectures. The task of the *philosophy of religion* proved to be that of an apologia: it was philosophy's task to demonstrate the necessity of religion for the attainment of absolute truth. Yet Hegel notes the crisis of "positive" religion and traditional theology, comes close to a systematic and comprehensive investigation of religion, discussing religious consciousness, worship and the community etc. While interpreting the development of religion from an idealist standpoint (all religions are presented as stages towards a more profound understanding of God), Hegel links this process dialectically with the content of world history, and progress in Man's awareness of his freedom. The philosophical theology which Hegel expounds is far from *orthodoxy*. Hegel denies the transcendental nature of the Divine, which he says cannot be beyond reason; he undermines the idea of *revelation*, declaring God to be within reach of Man's understanding; he rules out the *transfiguration* and resurrection of *Christ* and substitutes for the idea of *redemption* that of reconciliation with reality. In Hegel's philosophical system the Christian idea of God is transformed into a pantheistic conception of an absolute idea without beginning that is constantly developing.

LEEUW, Gerardus van der (1890-1950), Dutch Protestant theologian and religious expert. He elaborated *phenomenology of religion* – the descriptive science treating the basic forms, "ideal types", of religious experience (in the work "Phänomenologie der Religion", 1933) and he also carried out research into the religions of Ancient Egypt and Ancient Greece.

LEGATE, PAPAL, ambassador of the *Pope*, highest ranking diplomatic representative of the *Vatican*.

LEGEND (from the Latin "legenda" meaning literally "things to be read"). The term first came to be used in mediaeval *Roman Catholicism*. Originally a legend was the account of a saint's life, which was read on the day he was commemorated; later it came to mean a fable or parable involving animals, plants and subjects connected with Christian worship and always having a di-

dactic religious purport. In the broad sense a legend has become a genre in folklore, the core of which is some fantastic story accepted by story-teller and listeners as authentic. Each religion has its specific legends concerning holy men, zealots, hermits etc.

"LEGEND OF THE THREE DECEIVERS" (Latin "De tribus impostoribus"), a mediaeval treatise, which sets out to demonstrate the false nature of *Judaism*, *Christianity* and *Islam*, with reference to the fact that they were compiled with ulterior motives by the "great deceivers": *Moses*, *Christ* and *Mohammed*. This idea took shape in the 9th century in the Middle East and in the 13th century it began to spread through Europe. The authorship of this treatise was attributed to many different persons between the 9th and 17th centuries. There have survived an anonymous treatise under this name in Latin (that cannot have been written earlier than the second half of the 17th century) and also another treatise of a similar nature entitled "Esprit de Mr. Benoit de Spinoza" (Spinoza's Thoughts) published in the Hague in 1719 in French. The authors of these treatises drew on the ideas of earlier atheists, ranging from *Epicurus* to *Hobbes* and *Spinoza*. From a rationalist standpoint, they consider the contents of sacred writings, singling out the contradictory nature of the ideas contained in them and focussing attention on the differences between the religions. The authors of the treatises raise the question as to the need to investigate every religion and sect and they provide substantiation for the idea that each religion represents a continuation of earlier ones: Judaism developed out of paganism, Christianity out of Judaism and Islam emerged from Christianity and Judaism. Religion is born of the ignorance of the popular masses, and the deception of scoundrels. The authors point out that religion is important first and foremost for rulers and the rich to help them subjugate the people.

LEIBNITZ, Gottfried Wilhelm von (1646-1716), German rationalist philosopher. He attempted to substantiate a compromise between science and theology in order to open up for the natural science scope for unimpeded development. In Leibnitz' philosophical system God appears as a deistic concept, perceived as the highest point in the integration of all spiritual substances ("monads"), as the highpoint of their development. Christian *creationism* is undermined by Leibnitz in his teaching about emanation: God brings forth "monads", but he does not interfere in their development, once he has determined that the created substances accord with each other ("pre-established harmony"). In Leibnitz' philosophical system there is no room for traditional Christian concepts of miracles, *original sin* and the *Fall*, *salvation*, life beyond the grave, personal immortality. At the end of his life Leibnitz was subjected to malicious attacks from the clergy.

LENIN (Ulyanov), Vladimir (1870-1924), organizer of the Communist Party of the Soviet Union and the Soviet state, who carried further the ideas and work of *Karl Marx* and *Frederick Engels* and succeeded in creatively developing and enriching all the component parts of Marxism.

An important place in the legacy of Lenin's writings is that occupied by his criticism of religion, and his elaboration of questions of *atheism, Marxist*. Lenin held religion to be a form of intellectual and spiritual oppression of the popular masses, held down by capitalism, economically enslaved and bereft of political rights. Lenin's book *"Materialism and Empirio-Criticism"* (1908) is a model of committed criticism, providing an exposure of the link between philosophical idealism and religion. After summarizing the latest discoveries in the natural sciences Lenin shed light on the inconsistency of the claims to the effect that empirio-criticism represented the last word in philosophy: he also revealed the idealist essence of Ernst Mach's ideas and their closeness to religion and subjected the movements of the *Godseekers* and God-builders to harsh criticism. Lenin elaborated the philosophical foundation for scientific atheism, demonstrating the intrinsic unity of materialist philosophy and scientific atheism, on the one hand, and that of idealism and religion, on the other. After revealing the class-based interest of the bourgeoisie in support for "any form of religion" and "fashionable philosophical trends", Lenin underlined the importance of the alliance between materialist philosophers and natural scientists of materialist principles or at least materialist sympathies for the successful development of materialist dialectics and *natural science* itself, for their joint struggle against idealism and fideism. Lenin expounds in his works a harmoniously integrated programme for combatting religious prejudices: he outlines the forms and methods needed for work with believers, defines the nature and slant of atheist propaganda in conditions pertaining to the transition from capitalism to socialism. In combatting religious devotion, Lenin attaches crucial importance to the involvement of the faithful in socio-political activities, in the course of the "class struggle which is going on *in practice* and is educating the masses more and better than anything else could" (*Collected Works*, Vol. 15, p. 407). Lenin also attributed major importance to the establishment of genuine *freedom of worship*. The concept of freedom of worship as defined by Lenin was consolidated in Soviet legislation and the Constitution of the USSR.

LENTSMAN, Yakov (1908-1967), Soviet historian of the Ancient World, religious historian. He researched into questions of the history of early *Christianity*. His main works are: "Proiskhozhdeniye khristianstva" (The Origins of Christianity, 1958) and "Sravnivaya yevangeliya" (Comparing the Gospels, 1967).

LEONARDO DA VINCI (1452-1519), Italian thinker and artist, architect, sculptor, natural scientist and engineer, a supreme example of the *Renaissance* genius. Leonardo da Vinci's work is permeated with a spirit of *free-thinking*. He regarded experience as the basis of knowledge, which at the same time he linked up closely with theory, and his works reflect his belief in the spiritual wealth of the individual. With regard to questions concerning the essence of God and the soul Leonardo da Vinci saw these to be of little interest, and his attitude to the

clergy and certain tenets of *Christianity* was an ironic one. In the sphere of the natural sciences he was to anticipate many later discoveries.

LEONTYEV, Konstantin (1831-1891), Russian writer, political journalist and sociologist. Following in the footsteps of Nikolai Danilevsky he approached history as a series of self-contained cultural-historical "types" (e.g. Egyptian, Chinese, European, Slavonic and so on), whose development proceeded from "primary simplicity" via "blooming complexity" to the stage of "simplification", when social specificity disappears and a society disintegrates. Leontyev rejected both democracy and socialism, for from his point of view these led to a disappearance of religion. He saw "salvation" to lie in the ideals of the Byzantine Empire, intrinsic to which were autocracy, ascetic *Orthodoxy*, fear of God and a rigid social hierarchy. He was of the opinion that this ideal could be achieved in Russia. His ideas are made use of nowadays by anti-communist authors. His main works were published in the collection entitled "Vostok, Rossiya i slavyanstvo" (The East, Russia and the Slavonic Peoples, Vols. 1-2, 1885-1886).

LESSING, Gotthold Ephraim (1729-1781), German dramatist, philosopher of the *Enlightenment* in Germany. In his philosophical work "Die Erziehung des Menschengeschlechts" (The Education of the Human Race, 1780) he expressed the idea that in the society of the future religion would be superseded by enlightened Reason. All religions, including *Christianity*, Lessing regarded as stages in mankind's moral development in the direction of *"natural religion"*, which will mark the triumph of Reason, Justice and Humanity. In his play "Nathan der Weise" (Nathan the Wise, 1779) Lessing upholds the necessity of religious *toleration* and men's right to be free-thinkers.

LETO, in the mythology of Ancient Greece, daughter of the Titans Coeüs and Phoebe, who gave birth to two children of *Zeus*, *Apollo* and *Artemis*. The image of Leto is that of the mother goddess made famous by her children. In the mythology of Ancient Rome, the equivalent goddess was Latona.

LEUCIPPUS (5th century B.C.), Ancient Greek philosopher. Together with *Democritus* he was the founder of *atomism*. He was also the first thinker to formulate the law of causality and the principle of determinism ("Nothing happens at random, but all things for a reason and of necessity").

"LEVIATHAN" (1651), the main work by the English materialist philosopher *Thomas Hobbes*, that gives expression to his theory with regard to the origin and essence of the State. In his attempt to substantiate the necessity of absolute power of the State, Hobbes speaks out as a resolute opponent of *clericalism* (in particular, the Roman Catholic variety) and declares the State to be the supreme arbiter in matters of religion. In "Leviathan" Hobbes presents his readership with a rationalist interpretation of the *Bible*: Christian doctrines and practices of worship are criticized and supernatural sources of religious beliefs are virtually rejected. In the 17th century "Levia-

than" was included in the *Index librorum prohibitorum* (list of proscribed books) and also condemned by the *Anglican Church*.

LÉVI-STRAUSS, Claude (b. 1908), French ethnographer and folklorist. He regarded Man's urge to understand the world around him as the main stimulus behind human activity at all stages of development. Myth-creation occupies an important place in Lévi-Strauss' writings. According to him, in *mythology*, as in any sphere of human activity, one and the same set of logical laws prevails. Lévi-Strauss interpreted myths as the product of collective consciousness and the basis of stable social structures. His main works are: "Mythologiques" (Mythologies, Vols. 1-4, 1964-71); "Anthropologie structurale" (Structural Anthropology, Vols. 1-2, 1958-73); "La voie des masques" (The Way of the Masks, 1975) etc. His works contain both extensive factual material and interesting generalizations on the basis of that material.

LEVITES, according to Biblical tradition, members of a tribe which descended from Levi, one of Jacob's sons. After the Exile only inferior duties in the Temple were allotted to the Levites, who assisted the priests.

LEVITICUS, the third book of the *Pentateuch*, which contains rules for rituals and forms of worship (regarding the offering of *sacrifices*, the organization of the priesthood, *taboos* relating to food and other aspects of domestic life etc.).

LÉVY-BRÜHL, Lucien (1857-1939), French philosopher, sociologist and ethnographer, who was close to the positivist school of *Emile Durkheim*, but at the same time adopted a stance all of his own. Lévy-Brühl drew the conclusion that various patterns of thought correspond to various social types. With regard to the thought of primitive man, Lévy-Brühl used the term "collective concepts". These concepts were essentially different from "individual concepts", since they were gleaned not from personal life-experience, but from man's social environment. They are passed down from generation to generation and are foisted upon every member of society. Among these concepts are religious beliefs, mythology, moral rules and above all language. Despite a certain degree of over-simplification in his theoretical ideas, Lévy-Brühl made an undeniable contribution to research into thought-patterns obtaining in primitive society.

LEWIN, Kurt (1890-1947), American psychologist. In Lewin's theory concerning need as the dynamic psychologically tense system striving towards a releasing of tension (satisfaction), in the category termed by Lewin psychological "field" (the actual sphere surrounding the individual), and also in the experimental method devised by him, despite certain touches of idealism or formalism, there are fruitful ideas to be found which can be used for investigating the psychology of religion (particularly religious needs and delusions). Lewin's work "Principles of Topological Psychology", while leaving some "scope" for illusory needs in man's mentality, made an impact on modern bourgeois psychology of religion of a non-theological trend (James Leuba, Gordon Allport et al.).

LIBERALISM, bourgeois movement and ideology which came into being during the struggle against feudalism. In liberalism it is the individual who is in the forefront as both the subject and highest instance of any kind of activity, while the state needs to be made subordinate to the interests of the individual. Behind this demand lay the struggle of the bourgeoisie against feudal political privileges. Inherent in liberalism is also faith in progress and a demand for religious *tolerance*. During the 19th century the Christian Church as a whole opposed liberalism from a standpoint favouring the restoration of feudalism. Bismarck's Germany was dominated by the *Kulturkampf*, which was a clash between liberalism and ultramontanism. As a reaction to the ideas of the *Enlightenment* there emerged in 19th-century *Protestantism* so-called Liberal Theology. Basing their ideas on the teachings of *Friedrich Schleiermacher*, Liberal Theologians (*Albrecht Ritschl, Adolf von Harnack* and *Ernst Troeltsch*) raised the question as to the relationship between *revelation* and history. They used the historical-critical method in their approach to the *Bible*. The correlation between religion and culture was discussed from a historical point of view. Bourgeois progress was seen by them as the path leading to the realization of the Kingdom of God, and it was on ethical doctrines in *Christianity* that special emphasis was placed. Later when the imperialist order was facing general crisis, liberal theology lost its influence. As its negation *Crisis Theology* emerged in the 1920s.

LIBERATION THEOLOGY, one of the social conceptions in modern Roman Catholic thought, which has been widespread in Latin America since the late 1960s. Its main proponent is the Peruvian priest Gutiérrez, author of a book entitled "Liberation Theology and the Future". This kind of theology took shape as a result of disillusionment with the Christian socialist movement, that did not call into question the capitalist system as such. Those supporting Liberation Theology came out in favour of revolutionary change in Latin American society and of socialism. "Liberation" meant for them first and foremost elimination of colonial oppression, elimination of exploitation, i.e. social revolution. At the same time "liberation" also implies "liberation from sin", as the last reason for poverty, justice and oppression. From this point of view the class struggle is essential for putting into practice the commandment that man should love his neighbour, but inadequate for "spiritual liberation", for liberation from sin. Liberation Theology accepts revolution as an instrument of struggle against injustice, nevertheless the Kingdom of God remains a "gift from on high" and it is not seen as something that should be identified with any kind of social system: to free himself from sin a man should entrust himself to God. The very existence of Liberation Theology reflects the revolutionary shifts that have taken place in the minds of many Christians and it facilitates dialogue between Communists and believers towards the setting up of a united front in the struggle for peace and social justice.

LIFE, one of the forms of existence of matter, qualitatively higher than physical and chemical forms, which emerges regularly in specific conditions as matter develops. Life manifests itself in individual biological or-

ganisms and in groups of such organisms (populations, species etc.). Each organism is an open self-organizing system with its own metabolism, capacity for reproduction, growth, active regulation of its own composition and functions, capacity for various forms of movement, irritability and adaptation to its environment etc. In contrast to the dialectical-materialist interpretation of the essence and origin of life, theologians and idealist philosophers have put forward a number of ideas presenting life as the result of a creative act by a spiritual force or God (*creationism*, *vitalism* and related conceptions of emergent evolution and holism).

LILITH (Hebrew word meaning "nocturnal"), spirit of the night (later apparition), also known as mother of the demons, who appears to the sleeping in the form of a beautiful woman. She is regarded as a seducer of men and strangler of newborn children. Lilith is also mentioned in Ancient Babylonian *incantations*. In the *Talmud* she figures as *Adam*'s first wife.

LINGAYATS, followers of one of the sects in Hinduism that came into being in the 12th century in Southern India. The Lingayats worship *Shiva* in the form of a phallic symbol (lingam), they reject the doctrine regarding the *transmigration of souls*, fasting, the offering of sacrifices and pilgrimages, and they do not acknowledge either the authority of the *Vedas* and the *Brahmans* or *caste* distinctions.

LINGUISTIC THEORY OF MYTHOLOGY was elaborated in the 19th century by the Anglo-German Sanskritist and Indologist, Max Müller. With reference to successes achieved in comparative linguistics in the Indo-European languages and the reconstruction of ancient European myths, Max Müller drew up this Linguistic Theory to explain the emergence of myths, which allegedly came into being as a result of what he called "language sickness". In view of the poverty of ancient languages men would use one and the same word to denote several phenomena; when the original meaning of the word had been forgotten, people began to regard individual words as separate creatures, thus embodying various phenomena as gods. This theory was supported by other scholars: Adalbert Kuhn, Eduard Mayer and Karl Beloch. In its day it played a positive role in the systematic study of myths. Its methodological weakness was its lack of concrete historical analysis of the content of myths and the social relations reflected in them.

LIST OF REMEMBRANCE, small book in which are noted down the names of the dead and the living to be remembered by priests during services.

LITANY (from the Late Greek "litaneia" meaning "entreaty", "supplication"), in the Roman Catholic and some Protestant Churches a form of *prayer* which consists of a series of invocations sung or said by a *deacon*, *priest* or *cantor*, to which the congregation makes a fixed response.

LITE, part of the all-night service on the eve of Orthodox Church festivals. It became part of Church practice in the Byzantine Empire and constituted a request to God that he might send down victory over the

enemy, or thanksgiving for the end of public disasters. It is also recited during funerals, services of remembrance for the dead and during *processions*.

LITURGICS, theological discipline in *Roman Catholicism* and *Orthodoxy*, in which, against the background of various historical and religious data, *services* are demonstrated to be an indispensable means of communing with God. From the general concept of a service its main tasks are deduced: doctrinal-ecclesiastical – to propagate a particular dogma, moral – to substantiate the eternal significance of Christian morality, and, finally, the mystical task – to ensure that the faithful strictly observe the *sacraments* and the rituals and festivals connected with the latter. Liturgics sets out to demonstrate the necessity for such components of divine service as *prayers*, *psalms*, readings from the *Bible*, *sermons*, the administration of the sacraments; it provides rules for the conduct of services among which the *Liturgy* always holds pride of place.

LITURGY (from the Greek "leitourgia" meaning "divine service"), in the Orthodox and Roman Catholic Churches, the main service during which the *sacrament* of *Holy Communion* is administered. It consists of three parts in the *Orthodox Church* – the *Proskomide*, the Liturgy of the Word (or of the *Cathechumens*), at which all wishing to be present may be, and the *Eucharist* (the Liturgy of the Faithful), only for those who have undergone *Baptism*. During the Liturgy, various rituals are performed, *prayers* are recited, *psalms* are sung, a *sermon* is preached and so on. The Church regards the Liturgy as the great mystery, maintaining that it was instituted by *Jesus Christ* himself at the Last Supper. In the Russian Orthodox Church there are three main services for the celebration of the Eucharist: the Liturgy of St. *Basil the Great*, the Liturgy of the Presanctified and the Liturgy of St. *John Chrysostom*, who elaborated the order of service. Each of these liturgies is used on particular days laid down in the Church rules. During Lent and the Christmas Fast, celebration of the Liturgy is forbidden.

LIVES OF THE FATHERS, in Orthodox Church literature these are collections of stories about the lives of zealous monks and the miracles allegedly performed by them, which were compiled with the aim of glorifying a particular monastery. Writings of this type appeared in the Byzantine Empire in the 4th century. Particularly popular were the Lives of the Egyptian Fathers (late 4th century) and Lives of the Sinai Fathers, known as the *Pratum spirituale*. The best known of the Russian writings of this kind were those treating the Fathers of Kiev's Monastery of the Caves and the Fathers of the Solovetsky Monastery.

LIVES OF THE SAINTS. See *Menologion*.

LIVING CHURCH. See *Renovationists*.

LIVONIAN ORDER. See *Military monastic orders*.

LOCAL COUNCILS, conferences for autocephalous Churches or certain sections of the latter in order to resolve questions of dogma, prac-

tices of worship, Church administration, discipline etc. In the *Russian Orthodox Church* Local Councils are invested with the powers of the Church's supreme legislative body, in which the bishops are called upon to participate, together with representatives of the clergy and laymen.

LOCKE, John (1632-1704), English philosopher. He criticized the Platonist theory of innate ideas, and in particular an innate idea of God, seeing the latter as the fruit of education effected in the interests of those who wished to rule in his name. The mechanistic nature of Locke's *materialism* leads him to accept the existence of God as a reason for the movement of matter. Locke is an advocate of *natural religion*, close to *deism*. He supported as essential the *separation of Church and State* and a moderate degree of religious *toleration*, which he did not extend to Roman Catholics and atheists, for they, according to Locke, presented a danger to the State.

LOGIA (plural of the Greek "logion" meaning "saying"), sayings attributed to *Jesus Christ*, the records of which were found on papyrus scrolls in Egypt at Oxyrhynchus in 1897 and 1904. Judging from what was possible to decipher, there are sayings among those found, which in part or totally fail to coincide with the tradition of the *Gospels* in the *New Testament*. These records relate to the late 2nd and early 3rd century but the actual text of the Logia is more ancient. They are written in Greek. Some of the Logia found in Oxyrhynchus are to be found in the Gnostic Gospel of St. Thomas: one of the sayings was incorporated into the Gospel of the *Judaeo-Christians*. The sayings begin with the words: "Jesus saith...", which testifies to a certain stylistic uniformity of the Logia. The Logia would appear to be a collection of sayings that are separate from and independent of the canonical Gospels, and which were used for a long time by various Christian groups. Some of the Logia have preserved ancient oral tradition. Their examination provides additional material for the scientific study of the New Testament, making it possible to conclude that there existed various trends in early *Christianity*.

LOGOS (from the Greek meaning "word" or "reason"), a category widely used in classical and mediaeval philosophy, which was lent a variety of meanings in different philosophical and religious teachings. *Heraclitus of Ephesus* understood by Logos a general (world-wide) regularity or reasonable foundation for the world. According to *Aristotle*, there existed an inner Logos (unexpressed thoughts) and outer Logos (word as expressed thought). The Stoics considered that the Logos was what is present in all things and makes possible their development. The term was also widely used by the *Gnostics*, including the Gnostic Christian sects, which maintained that the Logos was God the Son, mediator between God the Father and the world both visible and invisible, created by him, "the word of God and His wisdom". The echo of these beliefs is to be discerned particularly clearly in the Gospel of St. John, which depicts Jesus as the embodiment of Logos, that appeared so as to reveal to men God's plan for the world and to enlighten them. In this sense the conception of Logos

was used by the *Fathers of the Church* in the Patristic Age. Mediaeval scholastic theologians attempted to reconcile the two concepts of Logos, as found in the works of the Fathers of the Church and Aristotle respectively.

LOKAYATA, CARVAKA, one of the philosophical systems of *materialism* in Ancient India. Early information on Lokayata is to be found in Buddhist canonical texts, the *Vedas* and in the epic poems of Ancient India. According to the teaching of Lokayata, the Universe and all that exists came about naturally, without the intervention of supernatural forces. The four elements: earth, water, fire and air are eternal and constitute the fundamental basis of all that exists. Complex forms of life come about as a result of long evolution from the simplest forms. Consciousness constitutes a special combination of material elements. The only source of reliable knowledge (Pramana) is perception via the senses. Man only lives once and must therefore think not about his future life but about his life of the moment. He must try to live happily and to satisfy his reasonable needs and interests. Religion is presented as inconsistent and harmful and God as an invention of rich people in order to deceive the poor. The source of evil is linked with cruelty and injustice in society. While rejecting the whole system of religious concepts, the existence of life after death, a soul and, leading on from that, the *transmigration of souls*, Lokayata was strongly opposed to the teaching of *Karma* and *caste* divisions.

LOLLARDS (term derived from the Dutch "lollen", meaning "to mumble (prayers)"), supporters of an anti-Roman Catholic *heresy* in England in the 14th and 15th centuries, which gave voice to the interests of the peasants and poor town-dwellers of the day. Following the teaching of *John Wycliffe*, the Lollards demanded that the privileges of the *Roman Catholic Church* be abolished, and likewise corvée, tithes and taxes, and that Church property be secularized. Two groups emerged in the Lollard movement in the 15th century: one with more prosperous followers, the Wycliffites who limited their programme to demands for reforms of the Church and the secularization of Church property, and the movement of the peasantry and the poorest classes who demanded in addition common ownership of property. The Lollard movement played an important part in paving the way for the Peasants' Revolt led by Wat Tyler (1381) and the Reformation in England; it also exerted an influence on social movements in other countries.

LOMONOSOV, Mikhail (1711-1765), Russian materialist scholar, scientist and poet. He made a large number of discoveries in a variety of disciplines, the most important of these being the law of the preservation of matter and movement, which dealt a crushing blow at religious conceptions of the divine creation of the world. Lomonosov advocated a materialist teaching on matter, movement and its laws, an atomic-molecular hypothesis for the structure of matter and the movement of atoms. While sharing the mechanistic concepts of the day which attributed to matter such characteristics as duration, impermeability and "divisibility into insensitive

parts", he held that it also possessed inert force and movement. Thanks to this idea, the explanation of the world's diversity acquired a materialist basis. In his materialist reasoning Lomonosov started out from the theory of *twofold truth*. As a scholar and educationist Lomonosov fought for the liberation of science from the tutelage of the Church, calling into question Biblical myths and religious rituals.

LONDON CONFESSION OF FAITH, It was adopted in 1644 in England by the Particular Baptists, who had split away from the *Anabaptists* and who believed that Christ's redemptive sacrifice brought *salvation* only to a chosen part of the human race, which meant that the number of the "saved" was limited. This "Confession" pronounced the doctrine of the Anabaptists to be misguided and, while acknowledging Baptist rites and *sacraments*, insisted on Calvinist dogma as the foundation for their practice of worship. The political programme advocated by those who supported the "Confession" can be summarized as demands for *freedom of worship* and the *separation of Church and State*, which led to persecution from Cromwell during the years of the Protectorate (1653-1658).

"LOOKING-GLASS OF ATHEISM OR IGNORANCE", work of Russian atheist literature dating from the late 18th century. Its author has not been established. Each of the seven chapters refutes one particular religious dogma: concerning God as perfect, omniscient and almighty, for instance, and concerning God as the creator of the world. It sets out to demonstrate that the world "does not depend on God" and that God is "not inherent in all existence". As a result of this criticism of theological *evidence for the existence of God*, the author draws the conclusion that there is no God. The content of this work bears witness to the fact that the author was acquainted with *Holbach*'s "Le Système de la Nature".

LOSSKY, Nikolai (1870-1965), Russian religious philosopher. He emigrated in 1922. Lossky referred to his ontological concept, which had much in common with the ideas of *Plato* and *Leibnitz*, as "personalist ideal realism"; epistemologically, he was the foremost proponent of *intuitionalism* in Russia. The basis of reality, according to Lossky, consisted of an organic system of interacting ideal individuals, "substantialized agents" created by God – the principle beyond and above the world. Man comes to understand real objects with the help of sensual and intellectual intuition, and God – his nature and his actions – with the help of mystical intuition, through religious experience and *revelation*. Lossky's spiritualist philosophy represents one of the attempts to substantiate the Christian world view. His works include "Obosnovaniye intuitivizma" (An Affirmation of Intuitivism, 1906), "Mir kak organicheskoye tseloye" (The World as an Organic Whole, 1917) and "Istoriya russkoi filosofii" (A History of Russian Philosophy, 1951).

LOSSKY, Vladimir (1903-1958), Russian Orthodox theologian who upheld the idea that piety should be consolidated through a campaign against *materialism* and *atheism*. He advocated the adaptation of *theology*

in keeping with modern conditions of life.

LOT, in Biblical tradition a nephew of *Abraham*, whom God spared together with his family when he destroyed the sinful city of Sodom. Lot's wife went against the Lord's command not to look back at the burning city and she was turned into a pillar of salt. Lot's daughters anxious to preserve their father's seed intoxicated him with wine and conceived sons from him, Moab and Ben-Ammi, founders of the Moabite and Ammonite tribes.

LOURDES, small town in France, one of the centres of pilgrimage for Roman Catholics. According to the Church, *Our Lady* appeared to 14-year-old St. Bernadette in 1858. The spring that rose in one of the caves not far from other Lourdes springs was declared miracle-working. Rumours of "miracles" of healing alleged to have taken place in Lourdes began to attract crowds of people desperately anxious to be healed in their turn. The *Roman Catholic Church* was able as a result not merely to increase its revenue but also to step up its influence over the masses.

LOVE THY NEIGHBOUR, one of the basic religious-moral precepts for the Christian, formulated as a divine commandment that is recorded both in the *Old Testament* (Lev. 19:18) and in the *New Testament* (Mt. 22:39). Love of one's fellowmen is viewed among Christians as something that follows on from Man's love of God, a view that would allegedly serve to vindicate the primacy of religion over morality. Central to the Christian faith is that Man, when told to love his neighbour, is also instructed to love his enemies: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you" (Mt. 5:44). Socially, this idea was continuously exploited to reconcile the oppressed and the oppressors, the poor and the rich and to consolidate the existing social order. The Church itself often enough violated this commandment in its activities: it cruelly persecuted heretics who split away from it, fanned and waged *religious wars* and *Crusades*, filling the hearts and minds of its followers with fury and anger against adherents of different faiths.

LOYOLA, Ignatius, St. (c. 1491-1556), founder of the *Jesuits*. He was from a family of the lesser Spanish nobility. He served as an officer and then, after being seriously wounded, he turned his back on a military career and devoted himself to the service of the *Roman Catholic Church*. In 1534 Loyola and six of his like-minded companions formed a society that aimed to restore the power of the *Popes* and the Roman Catholic Church. In 1540 the Society of Jesus he had set up was sanctioned by Paul III as a *monastic order*, and he became its first General. This organization was later to become the main weapon of the Roman Catholic *Counter-Reformation*. For his services to the Church Loyola was canonized in 1622.

LOZINSKY, Samuil (1874-1945), Soviet historian. His main works are devoted to the history of the Middle Ages and the Modern Era. A number of Lozinsky's historical investigations dealt with the history of the *Roman Catholic Church* and the *Po-*

pacy. These include: "Svyataya inkvizitsiya" (The Holy Inquisition, 1927), "Istoriya papstva" (The History of the Papacy, 1934).

LUCIAN OF SAMOSATA (c. 120-c. 190), Greek satirist, one of the last representatives of *atheism* in the classical world, called by Engels the "Voltaire of classical antiquity" (Marx, Engels, *On Religion*, Moscow, 1985, p. 277). He came under the influence of the materialist ideas of *Epicurus* and attacked in his writings both *polytheism* and *Christianity*. In the work "On the Death of Peregrine" he described in satirical terms the lives and morals of early Christians and their ideas regarding the immortality of the soul and *retribution or reward* beyond the grave. Lucian's works were popular among the free-thinkers of the *Renaissance* and the *Enlightenment*.

LUCIFER, another name for *Satan*.

LUCKMANN, Thomas (b. 1927), West German sociologist, one of the main representatives of the phenomenological trend in sociology. Luckmann maintains that institutionalized, ecclesiastical forms of worship do not provide an adequate framework for Man's religious needs. Each individual, according to Luckmann, in the process of his socialization "transcends" his biological nature and this process Luckmann declares to be the all-embracing social form of religion. In this way Luckmann takes religion outside and beyond the individual, thus seeking to perpetuate it.

LUCRETIUS, Titus Lucretius Carus (c. 99-55 B.C.), atomist philosopher in Ancient Rome, author of a major work of materialist and atheist thought, the poem "De rerum natura" (On the Nature of Things). Expanding the teaching of *Epicurus*, Lucretius summarized atheist concepts with regard to the origins of religion, which he saw as the fruit of human ignorance and fear before the formidable forces of Nature and as the expression of Man's fear of the gods and death. He accepted "gods" in their capacity as beautiful "images" inhabiting the "spaces between worlds", but not as wielders of men's destinies. Lucretius expounded detailed arguments against the religious ideas of the Ancient World, starting out first and foremost from the social and moral harmfulness of religion. Lucretius saw enlightenment as the means for overcoming the influence of religion.

"LUDWIG FEUERBACH AND THE END OF CLASSICAL GERMAN PHILOSOPHY", a work by *Frederick Engels*, first published in the journal "Neue Zeit" in 1886. Engels approached Hegel's dialectics and Feuerbach's materialism as the theoretical sources of Marxist philosophy and provided in this work a systematic exposition of *dialectical* and *historical materialism*, devoting as he did so considerable attention to investigation of *religion*. Engels' analysis of the fundamental question of philosophy served to single out the common features shared by the world outlook intrinsic to idealism and religion, and also the common features shared by materialism and atheism. Already in mediaeval scholasticism, holds Engels, the question as to "which is primary, spirit or nature ... that question, in relation to the church, was sharpened into this: Did God create the world or has the

world been in existence eternally?" (Marx and Engels, *Selected Works* in three volumes, Vol. Three, p. 346). When considering the epistemological and psychological patterns of the advance of religious ideas, Engels called attention to religion's relative independence of the economic basis. Engels distinguished between the "tribal and national religions", which "did not proselytize", and those world religions which arose "more or less artificially" – Buddhism, Christianity and Islam, which reflected through the way they emerged and the most important landmarks in their evolution, the "great historical turning-points". When noting the ability of religion to lend a religious flavour to general historical movements, Engels stressed that this was to be accounted for "not as Feuerbach thinks by the hearts of men and their religious needs, but by the entire previous history of the Middle Ages, which knew no other form of ideology than precisely religion and theology" (Ibid., p. 355). Considerable attention is devoted by Engels to the role of natural science in the substantiation of the materialist world outlook, particularly that of the three great scientific discoveries of the 19th century: the discovery of the cell, the law of the conservation of energy and Darwin's evolution theory.

LUKE, St., according to Christian tradition, a follower and companion of the Apostle *Paul* and a physician by profession. The Church attributes to him the authorship of one of the four *Gospels* and the Book in the *New Testament* entitled the *Acts of the Apostles*, which dates from the 2nd century.

LULL, Raymond (c. 1233-c. 1315), Spanish theologian and missionary, mystical philosopher, representative of mediaeval realism. Lull campaigned against Averroism (see Ibn Rushd) on the question of twofold truth, trying to substantiate the possibility of a complete merging together of philosophy and theology. One of his major concerns was the conversion to Islam. In his works Lull elaborated an approach by which he sought the conversion of the Moslems and the Jews by rational argument, with no recourse to the authority of the Holy Scriptures, starting out from monotheism common to Judaism, Islam and Christianity. He put forward the idea of a logical machine (a device for carrying out logical operations), with the help of which he hoped to prove all Christian truths.

LUNACHARSKY, Anatoly (1875-1933), a statesman and public figure in the Soviet Union, who made a major contribution to the advance of Soviet culture and the propagation of the scientific world outlook. From 1917 to 1929 he was People's Commissar for Education. In his philosophical writings dating from before the October Revolution of 1917 he supported the ideas of the *Godseekers*, based on the proposition that Marxism could be compatible with empirio-criticism and religion. The inconsistency of his philosophical quests was demonstrated by Lenin in *"Materialism and Empirio-Criticism"* and some other works. After the Great October Socialist Revolution Lunacharsky consistently supported Lenin's struggle against religious prejudices. His later works presented the materialist and ideal-

ist world outlooks as opposites, and science and religion as incompatible, and examined important questions in the history of religion, identifying its essence, origins and social role. Lunacharsky devoted considerable attention to criticism of religious ideas relating to questions of culture and morality. His main works are "Idealism i materialism. Kultura burzhuaznaya i proletarskaya" (Idealism and Materialism: Bourgeois and Proletarian Culture, 1923), "Nauka. Iskusstvo. Religiya" (Science. Art. Religion, 1923), "Besedy po marksistskomu mirosozertsaniyu" (Conversations on the Marxist World Outlook, 1924).

LUPERCALIA, in Ancient Rome a festival in honour of *Faunus*, one of whose names in his capacity as god of the flocks and their protector against wolves was Lupercus (derived from the Latin "lupus" meaning "wolf").

LUSTRATION. See *Cleansing rituals*.

LUTHER, Martin (1483-1546), one of the leaders of the *Reformation* and the founder of *Lutheranism*. He rallied men to the struggle against the *Papacy* and the Roman Catholic hierarchy. His 95 Theses became the signal for the beginning of the reform movement (1517). He led the moderate bourgeois party in the course of the Peasant War in Germany and he betrayed the peasant movement to the princes. The theological basis for his struggle against the *Roman Catholic Church* was his teaching concerning *justification by faith alone* and *predestination*, which provided the doctrinal basis for the Lutheran Church. He denied the infallibility of the decisions made at the Church Councils, or that of ecclesiastical "tradition", in favour of *"revelation"* as a source of faith. Reason can merely pave the way to faith, but only faith and the *Bible* can reveal God to Man. Luther's translation of the Bible into German was important not merely for the development of *Protestantism*, but also so as to establish firm standards for the German literary language. The importance of Luther's work extends beyond the framework of strictly religious reformism. Luther's burning of the Papal *Bull* concerning his *excommunication from the Church* in 1520 numbers among those events of the *Renaissance* era which marked the release of Man from the intellectual and spiritual dictatorship of the Church, religious dogmatism, and authoritarian patterns of thought intrinsic to the mediaeval period.

LUTHERANISM, doctrines acknowledged by the Lutheran Churches, and also those Churches themselves taken together as one of the varieties of *Protestantism*. Lutheran doctrine took shape in the 16th century, during the age of the *Reformation*, thanks to the efforts of *Luther* himself and also his supporters, first and foremost *Philipp Melanchthon*, who expounded the fundamental tenets of the teaching in the *"Augsburg Confession"* and the "Apology for the Augsburg Confession". In addition to these the Lutherans came to regard the "Book of Concord" (1580) virtually as a holy book; it contains the "Schmalkaldic Articles", Luther's two Catechisms and also the "Formula of Concord". Luther-

anism, being a bourgeois variety of *Christianity*, presents faith as a direct link between Man and God, hence the teaching of *justification by faith alone* rather than "works", as opposed to the Roman Catholic teaching about the Church, grace and faith. Lutherans acknowledge only the *Holy Scriptures* as a source of faith and reject *Apostolic tradition*. Lutherans' condemnation of *monasticism* and *celibacy* for the clergy is linked with their idea that Man should seek *salvation* and endeavour to serve God not by turning his back on the "world", but within the framework of his "worldly" activity. Lutheranism retains two *sacraments*, *Baptism* and the *Eucharist*. Services began to be held in the vernacular. In the teaching regarding the "two kingdoms", Lutheranism clearly distinguishes between the terms "law" and "Gospel", i.e. recognizes the independence of the State in relation to the Church, whereas the Church was accepted as dependent on secular powers. After Luther's death the struggle between various groups among the Lutherans left its mark upon the subsequent development of Lutheranism: in the 17th and 18th centuries the groups which rose to prominence were those of the Orthodox Lutherans and the adherents of *Pietism*. In the 19th century, following the defeat of the French Revolution, a conservative and a liberal trend began to emerge in Lutheran theology, the main difference between the two being their attitude towards the Enlightenment. The internal contradictions within Lutheranism came still more clearly to the fore in the 20th century, both in its theology and its socio-political orientation. Lutheranism first spread to Germany (Saxony, Brandenburg, Prussia and elsewhere), and soon afterwards to the Baltic and Scandinavian countries. It also took root in North America. Today there are 75 million Lutherans in the world (they account for about 10 per cent of all Christians), 192 independent Lutheran Churches covering all five continents, 59 of which belong to the Lutheran World Federation set up in 1947. Approximately half of all Lutherans are members of the local Lutheran Churches in the Federal Republic of Germany and the German Democratic Republic; Denmark has 4.5 million Lutherans, Norway three million and Sweden seven million. Lutherans constitute a religious minority in a number of other European countries. There are approximately seven million Lutherans in the United States. Small communities of Lutherans are also to be found in Africa, South America, Asia and Australia. Lutheran Churches are actively involved in the *oecumenical movement* and the influence of Lutheranism in oecumenical theology is clearly to be seen. In the USSR adherents of Lutheranism are mainly to be found in Estonia and Latvia.

LYELL, Charles James (1797-1875), Scottish natural scientist who devised a theory according to which the Earth's surface underwent enormous changes over millions of years under the impact of natural factors – atmospheric phenomena, rivers, tides, earthquakes and eruptions of vulcanoes. This theory undermined Biblical concepts of the unchanging nature of the Earth and the theory of catastrophism put for-

ward by *Georges Cuvier* and supported by theologians. It also served to advance the emergence of a scientific materialist understanding of Nature.

LYONS, COUNCILS OF. See *Oecumenical or General Councils.*

LYONS SOCIETY FOR THE PROPAGATION OF THE FAITH (Société de la propagation de la foi), founded in 1815 in Lyons (France) in order to collect funds for the work of Roman Catholic missions. At the present time the headquarters of the society is in Rome. The society is administered by an international committee.

LYSZCZYNSKI, Kazimierz (c. 1634-1689), Polish-Lithuanian materialist and atheist. In his treatise "On the Non-Existence of God" Lyszczynski declared God to be a figment of the imagination, recognizing the material world as the only reality. He denied the immortality of the soul and the arguments put forward by theologians about the innate nature of religious ideas. He regarded Reason as the highest authority in questions of cognition. When explaining the origin of religion he maintained that certain social forces had much to gain from the ignorance of the masses. For his atheist views Lyszczynski was condemned by the Warsaw Sejm to be burnt at the stake.

M

MACARIUS (1482-1563), **Metropolitan of Moscow and All Rus** (after 1542), a prominent Church and political leader. At the Church Councils of 1547 and 1549 he secured the canonization of new Russian saints. At the Council of the Hundred Chapters (1551) he managed to avert the passing of a government programme for the *secularization* of Church lands. He was one of the writers involved in compiling the *Menologion*, and the Nikonovsky Chronicle.

MACARIUS OF EGYPT, St. or MACARIUS THE GREAT (c. 300-c. 390), pupil of St. Antony of Egypt, and a Christian ascetic. He lived for 60 years in the desert. To him are often attributed over Fifty Homilies, compiled in the form of dialogues and edifying in content. They provide mystical justification for *asceticism*.

MADHAB (from the Arabic "madhhab" meaning "opinion"), theological-cum-legal school and a philosophical system in the Sunni branch of *Islam*. At the present time four different madhabs can be identified: the Hanafi, Maliki, Shafii and Hanbali schools. These names are derived from those of their founders. The Hanafi school has the largest number of adherents. In the USSR most of the Sunni Moslems are Hanafis; in the Northern Caucasus there are also some Shafiis.

MADHAVA ACHARYA (1199-1278), one of the founders of the philosophical system Vishnuism. He was the author of commentaries to the Brahma Sutra, the main source for the *Vedanta* School, and in these he expounded his teaching on knowledge, namely, that all knowledge is true and that there is no such thing as false knowledge. Madhava elaborated on the theory of **Bhakti**, devotion to God, which can only be demonstrated in Man's struggle against evil.

MADONNA. See *Our Lady, Mother of God*.

MADRASAH (Arabic word meaning "place of study"), higher institution of learning in traditional Islamic education. (In the USSR there is a functioning Madrasah in the town of Bukhara known as Mir-Arab.)

MAGI (pl. from the Old Persian "magus" meaning "magician"), in Ancient Persia *priests* in *Zoroastrianism* and certain other beliefs. From the 6th to the 4th centuries B.C. they constituted a separate tribe and contracted endogamous marriages. The Magi in Persia, as also the priests in Ancient Babylonia, engaged in soothsaying and incantations, as a result of which the term "magus"

later came to be used for any kind of soothsayer, magician, astrologer or exorcist.

MAGIC or SORCERY, actions and rituals performed in order to bring influence to bear on natural phenomena, animals or human beings by supernatural means. It is difficult to draw a dividing line between primitive magic rituals and man's everyday practical activity. Thus the most natural classification for types of magic corresponds to various aspects of that practical activity: healing magic (whose roots are similar to those of folk medicine); black magic (to cast the evil eye on enemies or members of another tribe); aphrodisiac magic (used to "bewitch" or attract); hunting magic (actions by a huntsman to lure or catch his prey); agricultural magic (magic rituals aimed at calling forth an imaginary influence on the harvest) and so on. In scientific literature other classifications of magic rituals are also used. "Experts" usually perform these rituals, such as witch-doctors, soothsayers, "rainmakers" or *witches*. At later stages of historical development these "experts" were pushed into the background by *priests* and were frequently subjected to persecution. They began to have to perform in private, illegally. However, priests also often use magic rituals, e.g. public prayers for rain and good harvests, or the *sacrament* of *Extreme Unction*, with its echoes of healing magic. *Superstitions* that have come down to us today also have associations with magic.

MAHABHARATA (Sanskrit word meaning "the great epic of the Bharatas"), epic of Ancient India that was compiled between the 6th and 2nd centuries B.C. It tells of the legendary battle between two royal families – the Kauravas and the Pandavas. It provides, as it were, an encyclopaedia of religious and philosophical teachings, of Vedic mythology, of the social and political institutions of Ancient India. From this epic were drawn all the main ideas of *Hinduism*, which find their fullest expression in the *Bhagavad Gita* and the Shanti Parvan. Apart from the religious and idealist thoughts, it contains numerous ideas and concepts that smack of naive materialism, and also dialectical and dualistic concepts.

MAHAVIRA (the real name of **Vardhamana**, 6th century B.C.), one of the main ideologists and teachers of *Jainism*. According to legend, Mahavira was born in the territory of Bihar and belonged to the *Kshatriya caste*. On account of his ascetic way of life he came to be known as Jina (One Who Overcomes) and Mahavira (Great Hero).

MAHAYANA (Sanskrit word meaning literally "Great Vehicle"), one of the two main schools within *Buddhism*, whose roots, it would appear, can be traced back to ancient times, but which became widespread at the beginning of the Christian era. The main tenet of Mahayana is the belief that not only a *monk* can achieve *salvation* as maintained by the *Hinayana* School, but also any layman who observes the vows of spiritual perfection (Paramita), recites *prayers* and *spells*, and offers gifts to the monks. Monks facilitate salvation, attracting through their practice of worship the *bodhisattvas*, who can intervene directly in the destiny of any individual out of their

compassion for living creatures, changing their *Karma* for a more pleasant one. According to Mahayana teaching, the world is illusory, the only thing that is real is *Nirvana*, viewed as the Supreme Absolute, the world of primary *Dharmas*. In Mahayana Buddhism teaching concerning paradise occupies a prominent place. According to Mahayana teaching, there are several paradises: these are vividly described in the sacred literature in great detail and also in the sermons of the *Lamas*. They are depicted in icons and in three-dimensional models and the idea is far more attractive for an ordinary believer than some abstract, hazy Nirvana. All this helped Mahayana teaching to spread not just all over India but beyond its borders as well. In the teaching of the Mahayana School *Buddha* is transformed from a sage-teacher into a typical deity, while bodhisattvas are considered his emanations. Two schools of religious philosophy emerged within Mahayana Buddhism, namely, the Yogacara and the Madhyamika schools. The Yogacara School only regarded Man's consciousness as real and believed that this consciousness gave birth to all objects in the external world and that once the activity of Man's consciousness had been extinguished, then it would be possible for Man to set himself free from the chain of reincarnations (*Sansara*). The Madhyamika School did not even acknowledge the individual's consciousness as real. From their point of view, only the Shunyata (or void) was real. It has no attributes, defies definition and cannot be understood on the basis of experience alone, but only with the help of mystical intuition. The most important representatives of the Madhyamika School were Nagarjuna (2nd century) and Araydeva (5th century), and those of the Yogacara School were Asanga and Vasubandhu (5th century). Mahayana Buddhism was the basis for a number of other schools and trends that emerged in Buddhism of later periods outside India, including *Lamaism*.

MAHDI (Arabic word meaning "the guided one" or "divinely guided one"), the Moslem *Messiah*. Concepts of a messiah first emerged in Shi'ite communities (see *Shi'ism*). The dream of the enslaved popular masses of a society in which equality and justice reigned, was embodied in the belief of the imminent coming of a "hidden *imam*", who would help his followers to set up just such a society. Later a teaching regarding the Mahdi was adopted by the *Sunni* with an amendment regarding the time of the Coming, which was moved forward until the *"end of the world"*. The figure of the Messiah was used during anti-feudal movements of protest: for example, the leader of *Babism*, Ali Mohammed, and Mohammed Ahmed, leader of insurgent masses in the Sudan (late 19th century), were regarded as mahdis.

MAIMONIDES (real name **Moses Ben Maimon**, 1135-1204), Jewish philosopher, theologian and physician. In 1190 his main philosophical treatise, "A Guide for the Perplexed", was published in Arabic. Having mastered the philosophy of *Aristotle* as interpreted by Arab thinkers, Maimonides attempted to rationalize *Judaism*. Without rejecting God, he advocated that Man should

endeavour to understand the laws and patterns underlying the world of Nature and study science and philosophy. His ideas greatly influenced Christian thought in the Middle Ages. Maimonides also systematized the rather haphazard arrangement of the precepts in the *Talmud* and formulated the 13 parts of the *Creed* for Judaism.

MAITREYA (Mongolian name "Maidari", Japanese name "Miroku"), one of the most popular *bodhisattvas*, the *Buddha* who is next to come. He is venerated in particular in *Lamaism*. In *datsans* and in special temples gigantic statues of the Maitreya were built (up to 16 metres in height). His appearance on Earth was thought to lead to the universal triumph of Buddhism.

MAJOR ORDERS, collective term for those who lead religious worship in the Orthodox, Roman Catholic and Anglican Churches, who have been admitted to holy orders (see *Ordination*). Members of the Major Orders include: *bishops*, *priests* and *deacons*. Members of the Major Orders (except deacons) have the right to conduct a service independently, to administer rites and *sacraments*.

MALEVANNIANS, a sectarian opposition group within the ranks of poor peasant *Baptists*, which emerged at the end of the 1880s in Russia and was directed against the domination of the wealthy element within the Baptist communities. It was led by K. Malevanny (hence the name of the movement). Criticism of church-like worship, formalized rituals and the hierarchy in the ministry Malevanny combined with criticism of social inequality in the ranks of the Baptists and preaching to the effect that the "end of the world" was at hand and the "Kingdom of God" would soon be ushered in. Seeking to revive the traditions of the *Spiritual Christians* (the *Khristovery* and *Doukhobors*), Malevanny stressed the supreme importance of the "Holy Spirit" and endeavoured to shake the faith of his followers in the authority of the *Bible*. In many respects this sect was reminiscent of that of the Men of God: the Malevannians were strict in their observation of fasts, leapt around during ecstatic rituals (see *Radeniye*) and spoke "with tongues". Malevanny's followers pronounced him Christ.

MALIKIS. See *Madhab*.

MALINOWSKI, Bronislaw (1884-1942), British ethnographer of Polish descent, who concerned himself primarily with research into primitive religion, using material gleaned from study of the Melanesian tribes. He was one of the founders of the functionalist approach in ethnography. He came near to identifying the true social roots of primitive *magic*. He wrote that we find magic where there are elements of chance and where at the same time emotional vacillations between hope and fear are in evidence.

"MALLEUS MALEFICARUM" or "HEXENHAMMER" (Hammer of the Witches), a book published at the end of the 15th century by the German *Inquisitors*, Heinrich Institoris and Jakob Sprenger, in which, with the help of references to the *Holy Scriptures* and the work of the Fathers of the Church, they sought to justify the need for punishment of heretics, *witches* and *sorcerers*. This book

helped to spread the most ignorant notions and obscurantism and it whipped up religious fanaticism.

MAN represents the highest level of the development of life on Earth, a social being who produces instruments of labour, transforms Nature, possesses consciousness and has a command of articulate speech. He differs from other highly organized animals (primates) with regard to the size and organization of his brain, his ability to walk upright, the free movement of his upper limbs that are used in his labour activity, and other characteristics. Not only is Man the product of social labour activity but he also carries it out: he creates social relations, shapes social and cultural reality and the historical process. Making use of the principle of materialist monism in its understanding of Man, *historical materialism* proceeds from the unity of Man and Nature, presenting Man's mind and emotions as a property of highly organized matter—the human brain. Historical materialism regards human consciousness as the highest level of the active reflection of reality in ideal subjective forms. Being a natural creature, Man adapts Nature to his own purposes, starting out from his knowledge of its laws. In the course of the development of society, Man becomes separate from the rest of Nature and acquires more and more independence and freedom, by creating the necessary conditions for his existence. While subject to biological and physical laws like any living organism, Man is also moulded as an individual by social ties and laws. In his actual biological organization Man emerges clearly as a social creature: not only Man's specific higher qualities—consciousness and speech—but also his natural inclinations develop in the context of his social experience, his interaction and social intercourse with other people. The materialist interpretation of Man provides a counterweight to the religious, idealist philosophical understanding of Man that renders his essential nature mysterious and obscure.

MANA, a term used by the peoples of Polynesia and Melanesia to denote a special, imperceptible force, allegedly seated in certain people, animals, inanimate objects and also *spirits*. Those peoples, who believe in the existence of Mana (including a number of African peoples), imagine that success or failure in any enterprise depends precisely on Mana. Certain Western experts in religious studies regard faith in Mana as one of the earliest forms of religion which gave rise to such phenomena as the *personification* of the forces of Nature, *magic*, *totemism*, *animism* etc. Yet this theory is not borne out by the facts.

MANDAEANS, a religion which emerged in the early 1st century A.D. in Mesopotamia. The beliefs of this sect constitute a mixture of views held by certain groups of *Gnostics* and elements of *Judaism*, *Zoroastrianism* and the beliefs of Ancient Babylon. They believe that the soul is imprisoned in the evil material world and will be freed by the redeemer, Manda d'Hayye, or the personified Knowledge of Life. Members of this sect either refer to themselves as Mandaeans (in honour of the saviour to come) or as St. John's Christians (in honour of St. John the Baptist, venerated as the

supreme prophet, who pointed the way to the Kingdom of Light). Christ, *Abraham* and *Moses* are regarded by them as false prophets. Many communities of Mandaeans made the transition to *Manichaeism*.

MANI (Sanskrit word usually translated as "magic rod"), in *Tantrism* it denotes the male sex organ. The word "Mani" is used in the *incantation* known to every Lamaist ("om mani padme hum"), which is carved or painted on to stones, which is why these ritual stones came to be referred to as Mani in common parlance.

MANI or MANES (c. 216-277), preacher and founder of *Manichaeism*. In the year 242 during the coronation of the Persian Shah Shapur I, from the Sassanid dynasty, Mani began to preach for the first time; his beliefs were characterized by pacifism and condemnation of avarice. Mani's preaching met with an extremely negative reception from the Zoroastrian priests (see *Zoroastrianism*). In the year 275 the priestly caste of the Magi and the new shah, Bahram I, commanded that Mani be thrown into prison. In 277 he was executed. His followers were cruelly persecuted or expelled from the country. In 296 the Roman Emperor Diocletian promulgated an edict against Manichaeism.

MANICHAEISM, a religion which emerged in the 3rd century in Persia. It quickly spread to many countries ranging from Italy to China. The preacher *Mani* (c. 216-277) is regarded as its founder. Manichaeism represents a mixture of *Zoroastrianism* and *Christianity*. From Christianity Manichaeism adopted the idea of a *Messiah*. Mani was venerated as a messenger from the heavenly world of light. This religion was rooted in Zoroastrian dualism, and it recognized two substantial principles of being or two kingdoms – that of light, goodness and all that is spiritual vying with that of darkness, evil and all that is material. God holds sway in the first and Devil in the second. The struggle between these two kingdoms will end in a catastrophe, as a result of which matter perishes, while the spirit is set free. The world, according to Manichaean beliefs, is the embodiment of evil. Man, being a dualistic creature (with a soul that is born of light and a body born of darkness) can help the forces of light in the struggle against the forces of darkness. The Christian Church declared Manichaeism to be a *heresy*. In Asia Minor the beliefs of the *Mazdakites* reflected the influence of Manichaeism.

MANJUSRI, one of the most venerated of the *bodhisattvas* in the *Mahayana* school of *Buddhism*, a symbol of wisdom. Sometimes he is regarded as one of the predecessors of the *Buddha* Shakya Muni, sometimes as his main pupil and son. According to Buddhist tradition, the Buddha to come – *Maitreya* – will receive exhortations from Manjusri.

MARA (Sanskrit word meaning "killer"), in Buddhist mythology, the Evil One, *Satan* the tempter, who panders to Man's sensual desires and stands in the way of his attaining a better reincarnation. He attempted to turn Prince Siddhartha away from the path he had chosen, sending him to that end various demons in the form of lions, panthers, giants, tongues of fire etc. Then he sent to him his daughters – Discon-

tent, Thirst and Delight – again in order to tempt him. Siddhartha, however, did not succumb to the charms of Mara.

MARA. See *Kikimora*.

MARABOUTS (French word derived from the Arabic word "murabit" meaning "he who lives in a ribat" or fortified frontier station), members of a Moslem military-religious order of *dervish*-like monks in North Africa. In the 11th and 12th centuries the Marabouts conquered Morocco and founded the feudal dynasty of the Almoravides. Later the word "marabout" came to be used to denote Moslem saints, and also leaders or founders of religious fraternities or orders of dervishes. In its broader sense the word has come to be synonymous with dervish.

MARCEL, Gabriel Honoré (1889-1973), French religious philosopher, founder of Roman Catholic *existentialism*. He developed the anti-intellectual, intuitivist trend within *Roman Catholicism*. For attracting people to religion he ascribed crucial importance to the individual's emotional and moral experience, i.e. his "existential experience". Marcel attempts to defend and substantiate religious dogmas from a stand of subjective idealism, by contrasting man's inner world, the individual's consciousness, with the social aspects of his existence. His main works include "Journal metaphysique" (1927), "Être et Avoir" (Being and Having, 1935), "Le Mystère de l'être" (The Mystery of Being, 1951).

MARCION, an aspiring reformer of the Christian Church in the 2nd century. He was born in Asia Minor and was a rich ship-owner. He first came to Rome in about 140. Marcion called for a complete break with *Judaism*, regarding *Christianity* a new religion, in no way related to the *Old Testament*. He also denied *Jesus Christ*'s human nature. Marcion wrote a *Gospel* based on a shortened version of the Gospel According to St. *Luke* and commentaries to ten of St. *Paul*'s Epistles. Roman Christians excommunicated Marcion, but he had many supporters in Italy, Asia Minor and other places. Marcion's teaching was closely related to that of the *Gnostics* in some respects, although he ascribed salvation not to knowledge but to faith.

MARCUS AURELIUS Antoninus. See *Aurelius, Marcus*.

MARDUK, the chief God of the *Babylonian religion* from the time that Babylon became the centre of Mesopotamia. According to legend, Marduk – the embodiment of the forces of world order – dared to challenge the monster *Tiamat* and to defend the gods; in return for this, he was accorded a position of supremacy. In a grim battle Marduk defeated the monster, cut his body in half and made the Heavens out of one half and the Earth out of the other. Marduk is the counterpart of the Sumerian god *Enlil*.

MARÉCHAL, Pierre Sylvain (1750-1803), French materialist and atheist, Utopian communist. During the period of the French Revolution he was a member of the *dechristianization* movement. In his works such as "Le Lucrèce français" (The French Lucretius) and "Dictionnaire des athées anciens et modern-

es" (Dictionary of Atheists Old and New) he exposed inconsistencies in the *Bible*, belittled the Christ legend and criticized *deism*. Maréchal expressed the idea that an organization for atheists might be set up and he approached the idea of God as that of deified man, linking as he did so potential success in surmounting religion with the communist transformation of society.

MARETT, Robert (1866-1943), British ethnographer and historian, who concerned himself mainly with questions relating to the origins of religion. Marett criticized many of the ideas on the origins of religion elaborated by *Edward Tylor*. In contrast to attempts by Tylor to explain the emergence of religion with reference to errors in the thinking of the "savage-philosopher", Marett pointed to the role of emotional processes in the emergence of religion. He wrote that religion had not been thought out but "danced out". As he saw it, primitive man's concepts of the supernatural had originally been impersonal in character and had crystallized as beliefs in *mana* and *taboo*.

MARITAIN, Jacques (1882-1973), French neo-Thomist philosopher. The key to Maritain's philosophical ideas was his view of the individual as a "metaphysical secret" inaccessible to human reason, whose behaviour was moulded by "holy order" and whose freedom was achieved on the path towards ultimate fusion with God. Central to Maritain's social doctrine and his theory of "integral humanism" was his proposition to the effect that "Christian civilization", democracy and progress were parts of a single whole. For this reason attempts on the part of the Christian to aspire to the Kingdom of Heaven had to be linked with active effort to improve life on Earth. Although Maritain was critical of capitalism, he opposed socialism as well, for it allegedly impinges upon Man's spiritual impulses. His main works include "Antimoderne" (1922), "Distinguer pour unir, ou Les degrés du savoir" (1932), "Humanisme intégral" (1936).

MARK, St., according to Christian legend, a disciple of St. *Peter* and author of the second canonical *Gospel*, over whose date the experts' opinions vary widely. The Gospel According to St. Mark, in the form in which it has come down to us today, dates no further back than the middle of the 2nd century.

MARONITES, representatives of a specific branch of *Roman Catholicism* in Syria and the Lebanon, who were at one time adherents of *Monothelitism*, but who in 1182 formally acknowledged the authority of the *Vatican*. The Maronites took their name from that of the 7th-century hermit St. Maro, and to this day they retain their individual practices with regard to the organization of their Church and their doctrines and patterns of worship (services are conducted in Syriac and they reject *celibacy* for the priesthood). The head of the Maronite Church (after the Pope) is the Patriarch of Antioch and the Whole East, whose residence is near Beirut. There are nearly 400,000 Maronites in the Lebanon and Syria and some 15,000 living in Egypt, Israel and Jordan. Nearly 500,000 Maronite emigrés live in Southern Europe, North and South America, where, while retain-

ing their own liturgy and clergy, they come under the jurisdiction of the local Roman Catholic *bishops*.

MARRIAGE IN CHURCH, a marriage union sanctified and sanctioned by the Church in the name of God. According to the assertions of churchmen, only marriage in church can guarantee durability, happiness and well-being of the family. In various religions the marriage ceremony is accompanied by well-established rituals and rites, specially elaborated for this occasion. In the Roman Catholic and Orthodox Churches marriage is regarded as a *sacrament*.

MARS, god of war in the Roman pantheon, his Greek counterpart being *Ares*. He was venerated as the father of the Roman people, the protector of fields and herds. Later he came to be regarded as the patron of horse-racing. The dancing warrior-priests of Mars were known as *Salii*.

MARSILIUS OF PADUA (Marsiglio Mainardino, c. 1275-c. 1342), Italian politician and philosopher. In his main work "Defensor pacis" (Defender of Peace, 1324) he came out against the pretensions of the *Papacy* to secular power. (When his authorship became known, he fled to Bavaria.) He also held that the State emerged as the result of a social contract: he drew a dividing line between politics and *theology* and defended *toleration*. He was excommunicated and condemned to be burnt at the stake in his absence (1327).

MARTYROLOGY, a genre in religious *hagiography* telling of the holy martyrs who died for their faith, of their persecution, and of the torments and executions they endured. Underlying all Christian martyrologies is the idea of the heroic feat of witness, i.e. the martyrs' readiness for the sake of "great reward in heaven" joyfully to accept ridicule, persecution, poverty and death in the name of Christ and the true faith. The most famous are Martyrologium Universale (Universal Martyrology, 1536) in *Roman Catholicism* and the *Menologion* in the *Orthodox Church*, compiled in the 9th century. In martyrologies the actual details of the persecution of early Christians are exaggerated and lent mystical meaning. Tales from martyrologies are for the most part legendary, especially in cases where miracles are included which are alleged to have accompanied the death of the holy martyrs.

MARTYRS, in the Roman Catholic and the Orthodox Churches, persons who allegedly were subjected to tortures and perished at the hands of the persecutors of the Christians, but who did not renounce their faith. The worship of martyrs evolved at a time when worship of the saints was developing (see *Saints, worship of the*). Martyrs were to become the first saints in the Christian pantheon. The devotion to God that was ascribed to them, and the unshakeable force of their religious convictions were singled out by the clergy as a model for all Christians. Yet, as has since been established by historians, the long and widespread persecution of Christians, that religious writers refer to, did not occur. The actual persecutions of Christians that did take place were not merely "sufferings for the faith", since more often than not there were political factors

involved as well. Veneration of martyrs is used to educate the faithful in a spirit of devotion to the Christian faith and religious fanaticism. Ideas of martyrdom are used to instil into the faithful the idea that "sufferings for the faith" is the way for the "chosen" to achieve *salvation*.

MARUTS, gods of the winds and storms in the Vedic *pantheon*, who were originally friends and allies of *Indra*. According to Indian myths, they kept the heavens and earth apart and control rainfall.

MARX, Karl (1818-1883), leader of the international proletariat and founder of scientific communism. In his analysis of religion, its social roots and ways of surmounting it Marx started out from a dialectical-materialist world outlook, from the class objectives of the proletariat. He placed his criticism of religion at the service of the liberation struggle of the working class. Therein lies the distinctive feature of Marxian atheism. After singling out the laws of social development which enabled him to provide a materialist interpretation of history, Marx revealed the causes of the emergence of social consciousness and the patterns underlying the development of its various forms, including that of religion. According to him, religion is the illusory reflection in men's minds of their dependence on the elemental forces of Nature, on the one hand, and their enslavement within a given pattern of social relations, on the other. According to Marx, at the initial stages of the development of human society Nature confronted men "as a completely alien, all-powerful and unassailable force", leading to the deification of this force. This deification of Nature is brought forth by certain social relations, or "forms of society" (Marx, Engels, *Collected Works*, Vol. 5, p. 44). A distorted world, according to Marx, gives rise to a distorted world outlook. In *"The German Ideology"* Marx and Engels pointed out that in a religious context men turn their empirical world into some kind of imaginary intellectual essence confronting them as something alien. Marx singled out the social role of religion as the handmaid of the exploiter classes. In a letter to Arnold Ruge (November 30, 1842) he wrote that the sources of religion owed their being not to heaven but to the earth, and with the abolition of distorted reality, whose reflection is religion, the latter would perish (Marx, Engels, *Collected Works*, Vol. 1, p. 395). Marx made it plain that religion stupefied the minds of the popular masses, confusing them with impossible dreams, perpetuating social inequality and the ignorance and backwardness of the popular masses. The dictum to the effect that religion was the opium of the people Lenin defined as the "corner-stone of the whole Marxist outlook on religion" (*Collected Works*, Vol. 15, p. 402). Marx devoted considerable attention to criticism of *Christianity*. Christianity, he stressed, cripples and undermines the individual, for "the social principles of Christianity preach cowardice, self-contempt, abasement, submissiveness and humbleness, in short, all the qualities of the rabble, and the proletariat, which will not permit itself to be treated as rabble, needs its courage, its self-confidence, its pride and its sense of independence even more than its bread. The social principles of Christianity are sneaking

and hypocritical, and the proletariat is revolutionary" (Marx, Engels, *Collected Works*, Vol. 6, p. 231). Marx linked criticism of religion with criticism of politics and the social practices of the exploiter classes and he specified the forms of struggle against religion aimed at eliminating it, linking this struggle with the liberation of the working classes, and elimination of the exploitation of man by man: "To abolish religion as the *illusory* happiness of the people is to demand its *real* happiness" (Marx, Engels, *Collected Works*, Vol. 3, p. 176). Marxian atheism starts out from the fact that the struggle against religion should go hand in hand with the struggle against other forms of social consciousness of the exploiter classes, which provide theoretical substantiation for religion. Scientific criticism of religion should be of an all-embracing character: "The criticism of heaven turns into the criticism of the earth, the *criticism of religion* into the *criticism of law* and the *criticism of theology* into the *criticism of politics*" (Ibid., p. 176). The struggle against religion is shown to be an essential prerequisite for the formation of the creative personality: "The criticism of religion frees man from illusions to make him think and act and shape his reality like a man who has been freed from illusions and has come to reason..." (Ibid.). Marx demonstrated that religion is not eternal. In "Capital" he pointed out that "the religious reflection of the real world can, in any case, only then finally vanish, when the practical relations of every-day life offer to man none but perfectly intelligible and reasonable relations with regard to his fellowmen and to Nature" ("Capital", Moscow, Vol. I, p. 84). The elimination of religion, wrote Marx, presupposes the creation of specific economic prerequisites and essential material conditions. It will disappear gradually, in step with the elimination of the social order based on exploitation and parallel to the advance of socialism. Yet the disappearance of religion is not an automatic process. Here an important role is that of education: "*Religion will disappear* to the degree in which socialism advances. Its disappearance is bound to take place as a result of social development in which an important role belongs to education" (Marx, Engels, *Collected Works*, Vol. 45, p. 474, Russian edition).

MARY. See *Our Lady, Mother of God.*

MASS, the name used for the *Liturgy* in the *Roman Catholic Church*. The mass includes the reading of prayers, canticles and psalms with organ accompaniment. The mass concludes with the *rite* of the *Eucharist*. In accordance with the Constitution on the Liturgy promulgated by the Second Vatican Council (1962-1965), a number of innovations were introduced: it was permitted to hold the mass in the vernacular; a decision was taken to restore prayers for the whole of the congregation; special permission was granted by the *Pope* and a resolution passed by the Bishops to allow *laymen* to communicate in two kinds; recommendations were made to include elements of popular and folk music etc.

MASSORETES, Jewish scholars who revised the *Old Testament* providing critical notes and detailed

commentaries (6th-10th centuries). The Massoretes compared the various manuscripts, established the "one true" text and made sure that texts which deviated from the official version were destroyed. They devised a system of punctuation marks, which indicated how the vowelless words in the Old Testament should be pronounced and established the positions of the gaps between words in what had previously been unbroken portions of text. They calculated and stipulated in precise terms the number of sentences and words in the individual columns of the manuscripts.

MATER ET MAGISTRA. See *Social encyclicals of the Papacy*.

MATERIAL UNITY OF THE WORLD, the materialist principle stating that the world is moving matter, and nothing exists which would not be a specific form of matter, its property or a form of its movement. This principle took shape on the basis of the achievements of scientific cognition and Man's practical mastery of Nature. Typical of the systems of pre-Marxist materialists was their linking of the material unity of the world with the acknowledgement of the existence of a basic primary element or material. They saw all existing things and phenomena as its modifications. In the Modern Era the smallest indivisible particles, or atoms, were seen as providing this basic primary element. At the end of the 19th century it was discovered that atoms are complex and consist of even smaller particles, which later came to be known as elementary particles. Yet even these elementary particles do not represent the simplest element. As far back as 1908 Lenin wrote that "the electron is as *inexhaustible* as the atom" (*Collected Works*, Vol. 14, p. 262), a statement which has since been borne out by modern physics, which is drawing ever nearer to discovering the complex structure of elementary particles. While rejecting the idea of a single, simple, unchanging first principle, *dialectical materialism* asserts the inexhaustible qualitative diversity of moving matter. It is the all-embracing links to be found between the various kinds of matter and also the presence in them of common features and properties, such as movement, space, time, determinism and reflection, that give rise to the material unity of the world. Marxist philosophy views consciousness as a property of highly organized matter, the higher form of reflection. Advocates of *idealism* and *religion*, who present as opposites consciousness and matter, seeing the former as supernatural reality and the latter as natural reality, thereby reject the material unity of the world. The world for them is divided into two: the spiritual and the material. This division distorts the real picture of the world, creating obstacles to Man's understanding of it.

MATERIALISM (from the Latin "materia" meaning "matter"), philosophical doctrine that starts out from the idea that physical matter comes first, is primary, while the non-material, consciousness, and the ideal are of a secondary nature. A distinction is drawn between philosophical materialism and spontaneous materialism. Those who adopt a stance of spontaneous materialism hold that outside Man and independently of him there exists an ob-

jective material world, however they do not provide theoretical substantiation for this idea. Philosophical materialism takes this idea as the basis of its theoretical system. Philosophical materialism first took shape in slave-owning society. Over the course of history it has been, as a rule, the world outlook of the forward-looking, progressive strata or classes in society, that had been interested in acquiring objective knowledge concerning Nature and society. The following are the main historical forms of materialism: materialism of the Ancient World; materialism of the *Renaissance*; bourgeois materialism of the 17th-19th centuries; *dialectical* and *historical materialism*. Dialectical materialism, expounded by *Marx* and *Engels* and developed by *Lenin*, is the logical continuation and further elaboration of materialist traditions of the past. The basis of any kind of materialism is the recognition of the primacy of the material world, which, according to *Heraclitus*, "no one of gods or men has made" and which exists in a state of perpetual flux. Pre-Marxist materialism was not able to provide scientific substantiation for the origin of various phenomena in the intellectual life of society, including religion. The main question in philosophy was often presented as being the question as to whether the world had been created by God or had always existed. As a result of this materialism, historically speaking, had been closely linked with *atheism*, providing the philosophical basis for its conclusions and tenets. The materialists of the past tried to explain the origins of religion on the basis of natural, earth-bound causes, and gave voice to a good number of correct judgements on this subject. But it was dialectical materialism which revealed for the first time the social and epistemological *roots of religion* and thus provided a scientific explanation for it. Materialism developed in a constant struggle with idealism and religion.

"MATERIALISM AND EMPIRIO-CRITICISM. Critical Comments on a Reactionary Philosophy", the main philosophical work written by Lenin. It was published in 1909, when in Russia, after the defeat of the 1905 Revolution, a period of reaction had set in. It gave rise to a crisis in liberalism and petty-bourgeois democratism, and a marked upsurge in interest in religion and mysticism and in various forms of idealism. The crisis affected the Social Democrats as well and this, according to Lenin, "found expression in the Machist epidemic that broke out among the Marxists" (*Collected Works*, Vol. 17, p. 43). Russian Machists (Alexander Bogdanov, *Anatoly Lunacharsky*, Vladimir Bazarov et al.) strived to revise the philosophical foundation of Marxism, referring to the outdated nature of *materialism* and asserting that empirio-criticism answered the needs of science best of all. In this work Lenin provided an analysis of the reactionary class basis and theoretical nature of Machism (including empirio-monism and empirio-symbolism), neo-Kantianism and other idealist trends; he also demonstrated the inconsistency of bourgeois and revisionist criticism of the dialectical-materialist world outlook. Lenin substantiated and elaborated many tenets of Marxist philosophy, above all epistemology and the theory of reflection. In this work Lenin shed light on the essence of the revolution

in the natural sciences, provided a philosophical summary of its achievements and examined the crisis which physics was going through at the beginning of the 20th century, pointing out at the same time as to how it could be overcome. Despite censorship restrictions, the book also criticized religious views and singled out the close link between idealism and fideism, between Machism (in particular, empiriomonism) and the movement of the *God-builders*. Lenin rejected the assertions by the Russian Machists to the effect that they advocated "religious atheism", the deification of the "highest human potentialities" etc., underlining as he did so the incompatibility of faith and knowledge, of science and religion.

MATERIALISM ROOTED IN NATURAL SCIENCES (natural scientific-historical materialism), spontaneous materialist and dialectical views of natural scientists. *Lenin* defined this type of materialism as "the instinctive, unwitting, unformed, philosophically unconscious conviction shared by the overwhelming majority of scientists regarding the objective reality of the external world" (*Collected Works*, Vol. 14, p. 346). This materialism is organically linked with Man's knowledge of Nature and with the development of *natural science*. It is characterized by spontaneous *dialectics*, recognition of the objective character of Nature and its laws, the possibility of coming to understand the world around us, substantiation for the inconsistency of the religious-idealist approach to Nature. The limited character of this materialism finds expression in its philosophical vagueness, its lack of a consistent solution for the fundamental question of philosophy and a clear understanding of the fundamental way in which *materialism* and *idealism*, on the one hand, and the religious and materialist approach to history, on the other, are opposed to each other. Materialism rooted in the natural sciences gained a wide following in the 19th and 20th centuries (*Darwin, Haeckel*, Justus von Liebig, *Einstein* et al.) and it provides the foundation for *atheism rooted in natural sciences*. Lenin attributed considerable philosophical importance to this kind of materialism, regarding it as a foundation against which shatter "all the efforts and strivings of the thousand and one little schools of philosophical idealism" (Ibid., p. 350). Modern *fideism* distorts in every way possible materialism rooted in the natural sciences, identifying it with vulgar and mechanistic materialism. The advance of natural science today demands that natural scientists should make the transition to a stance of *dialectical materialism*. The beneficial consequences of such a transition can be seen from the evolution of the world outlook of Pierre Langevin, Frédéric Joliot-Curie and John Bernal.

MATHURINS, name used in France for the *Trinitarians*. Their name is derived from their church in Paris dedicated to St. John of Matha who founded the Trinitarian Order with the aim to ransom captives. The French King Philip II (Augustus) lent the Order his protection, and this made possible its rapid growth and subsequent prosperity. The order owned large landed estates in France and during the Revolution of 1789 the Trinitarian Order was disbanded.

MATORIN, Nikolai (1898-1935), Soviet scholar, expert in the field of ethnography and the history of early forms of religion. In 1930-1935 he was in charge of ethnographic research under the auspices of the USSR Academy of Sciences and was the director of the Academy's Museum of Anthropology and Ethnography and its Anthropology and Ethnography Research Institute. His main works were "Religiya u narodov Volzhsko-Kamskogo kraya prezhde i teper" (Religion Among the Peoples of the Volga-Kama Region: Past and Present, 1929); "Pravoslavnyi kult i proizvodstvo" (Orthodox Worship and Production, 1931); "Zhenskoye bozhestvo v pravoslavnom kulte. Ocherk po sravnitelnoi mifologii" (The Female Deity in Orthodox Worship. An Essay in Comparative Mythology, 1931).

MATSURI (Japanese), any Shintoist ceremony, more often than not a temple festival. Each temple has its own date for a Matsuri and its own particular ritualistic details. Usually a Matsuri festival is celebrated with a solemn service, performances of Kagura (mystery plays with themes taken from mythology, sometimes including interludes of farce), the bearing forth of the symbol of the relevant deity (a board bearing his name, a mirror or other holy object) in a special palanquin, accompanied by a procession of the faithful. In the rituals of the Matsuri not only priests had an important part to play but also the congregation of the temple concerned. In the processions and mystery plays of the Matsuri festivals solemn sacral elements were often to be found interwoven in a peculiar way with comic or sometimes even erotic motifs.

MATTER AND CONSCIOUSNESS, elements of being viewed as fundamentally different by those who have a religious-idealist world outlook: indeed the latter attribute to consciousness a role superior to that of matter. Theologians regard consciousness as a manifestation of the activity of the immortal soul, that is independent of the body and was given to Man by God. Religion presents the essential role of human consciousness as being that of enabling the individual to discover God for himself, to understand God's will and then direct his activity towards the accomplishment of that will. Modern science testifies to the fact that consciousness does not exist without a material vessel, namely, Man's brain, and all conceptions of an immortal soul independent of the body are illusory. Materialist thinkers always regarded consciousness as a phenomenon secondary in relation to matter, but for a long time their actual understanding of matter and consciousness remained over-simplified. Many materialists of the past regarded consciousness as a property inherent in all matter. No explanation was provided, however, for the way in which this property expressed itself; and the dividing line between animate and inanimate Nature, between the mind of animals and Man's capacity for thought, was blurred. In the mid-19th century some natural scientists attempted to identify consciousness with some subtle secretion from the brain, similar to the gall secreted by the liver, which represented a blatantly vulgar interpretation of the nature of consciousness. Despite the oversimplification in this approach to the

nature of consciousness, materialist philosophy and natural science in the pre-Marxist period established that Man's consciousness is linked with the activity of the brain and is a reflection in the brain of the external, material world. The consistently scientific solution for the problem of the correlation between matter and consciousness was provided by Marxist-Leninist philosophy. Lenin formulated the idea to the effect that the universal property of matter was reflection, closely related to sensation. In inanimate Nature this manifests itself in the changing of a body under the influence of other bodies. Increasing complexity in the structure of matter leads to increasing complexity in the manifestations of reflection. Characteristic of the simplest of animate bodies is reflection in the form of irritability, which plays an essential role in their self-preservation and their self-propagation. With the appearance in the course of evolution of living multicellular organisms possessing a nervous system and brain there emerged a mental and emotional form of reflection, making possible interaction via signals between an organism and its habitat. On the basis of shared labour activity and communication via speech, Man's consciousness develops as the highest form of reflection, involving thought which not only reflects profound features of all that exists, but is also able to create images for what does not exist. Consciousness enables men successfully to orientate themselves within the existing world, to anticipate the course of events and to channel this course in a desired direction, transforming the material environment in the process of their work and assuming control of it. Despite all this, consciousness remains the secondary factor, moulded as it is, in the final analysis, by the all-important influence of the material basis for the life of society – that of productive forces and relations of production.

MATTHEW, St., according to Christian tradition, one of the twelve *Apostles* and author of the first canonical *Gospel*, which was finally compiled in the 2nd century (see also *Evangelists*).

MATZO. See *Unleavened Bread or Matzo*.

MAULID (Prophet's Birthday), a religious festival to mark the birth of the *Prophet Mohammed*, which is celebrated on the 12th day (in some places the 9th day) of Rabi' I, the 3rd month of the Moslem lunar calendar.

MAUPERTUIS, Pierre Louis Moreau de (1698-1759), French mathematician, physicist and philosopher. He held that all laws of movement can be deduced from the principle of least action which he formulated: the amount of movement or action used for any change in Nature is always the least of all possible amounts. This principle provided for Maupertuis the most convincing *evidence for the existence of God*.

MAURIAC, François (1885-1970), French Roman Catholic writer. His novels "Le Noeud de Vipères" (The Vipers' Tangle), "Thérèse Desqueyroux", "La Pharisienne" (The Pharisee Woman) and some others expose with great artistic skill the nature of modern society with its greed, depravity, soullessness and hypocrisy, as whose opposite Mau-

riac holds up the norms of Christian morality, which has been trampled on in the "hell on earth". Mauriac believes that the modern dilemma of "God or Revolution" should be resolved in God's favour.

MAURYA, one of the dynasties of Ancient India (c. 321-c. 184 B.C.). During the Maurya age the ideas of *Buddhism* and *Jainism* were actively propagated. Under the emperor *Ashoka* texts were officially approved which later became part of the Buddhist Canon and active missionary work was initiated by Buddhist monks beyond the borders of India.

MAUTHNER, Fritz (1849-1923), German historian of *atheism*; positivist philosopher, and advocate of agnosticism and subjective idealism. In general he was sympathetic towards atheism, regarding as its positive features its anti-dogmatism and *anticlericalism*. His main work "Der Atheismus und seine Geschichte im Abendlande" (Atheism and Its History in the West, in four volumes, 1920-1923) contains a wealth of important factual material, which, however, is subject to generalizations drawn from an idealist standpoint. Mauthner did not accept that atheism stemmed from social conditions and put forward a non-scientific interpretation of a whole range of atheist teachings, including a Marxist one.

MAXIM THE GREEK (b. **Mikhail Trivolis**, c. 1475-1556), a prominent thinker and propagator of learning. He was born in the Byzantine Empire. In 1492 he travelled to Italy where he met prominent figures of the *Renaissance*. In 1518 Maxim the Greek was invited to Russia to translate and correct ecclesiastical books. As a man of wide learning he enjoyed considerable influence in Russian society and accomplished a good deal towards acquainting it with the works of classical authors (*Seneca*, *Plato*, *Aristotle*, Plutarch et al.). He also worked to promote both the humanities and natural sciences. In his political works Maxim the Greek exposed certain social practices, branded the vices of the clergy, supporting as he did so the *Non-Possessors* in their struggle against the monasteries' ownership of land. After that movement had been officially condemned he was accused of *heresy* and high treason (1531) and sentenced to life imprisonment.

MAXIM THE HERETIC, a Russian priest involved in the Novgorod heretical movement in the second half of the 15th century. This movement was condemned at the Church Council held in Moscow in 1490, which pronounced an *anathema* on Maxim the Heretic and nine other heretics.

MAXIMUS THE CONFESSOR, St. (c. 580-662), Byzantine theologian and important figure in Church politics, a prominent opponent of *Monothelitism* and champion of *Orthodoxy*. He wrote commentaries to the works of *Dionysius the Pseudo-Areopagite*. In 653 at the command of the Byzantine emperor he was arrested and sent into exile on account of his defence of Orthodoxy.

MAYA, (1) in *Buddhism* the mother of prince *Gautama*, the future *Buddha*; (2) the philosophical category in various movements within *Hinduism*

and Buddhism: (a) an important concept in *Vedanta* thought, the cause of visibility, appearances, the illusory nature of the world, a special strength of God, with whose help the eternal, infinite and sole *Brahman* appears finite, plural and variable, i.e. the cause which makes it possible to see unity in diversity and diversity in unity; (b) Maya is God's hidden desire to create the appearance of existence.

MAZARS, shrines or mausoleums erected at the spots where Moslem religious leaders or thinkers of the past are buried. Moslems believe that saints are buried in these places and that veneration of these shrines will ensure protection before *Allah*. In the course of pilgrimages to these shrines livestock is offered in sacrifice.

MAZDAISM, or the religion of the Magi, religion of Ancient Iran (the state of the Medes from the 9th to the 6th centuries and later that of the Achaemenids in the 6th-4th centuries B.C.), that co-existed alongside *Zoroastrianism* and in a number of theoretical and practical aspects merged with the latter. The holy book of Mazdaism and Zoroastrianism is the *Avesta*, in particular the latter part, the Smaller Avesta. The supreme deities of Mazdaism are *Ahura Mazda*, the embodiment of Good and the firmament, and patron of the royal dynasty, who manifests himself as fire; and *Angra Mainyu*, the embodiment of Evil. Later in the state of the Achaemenids the goddess of fertility Anahita and *Mithras*, the god of light, the sun and purity came to be worshipped as much as the two main gods. The adherents of Mazdaism, unlike the Zoroastrians, acknowledged and honoured tribal gods (Daevas), allowed burials in tombs (particularly for the nobility and kings) and reduced to a minimum the role of the prophet *Zarathustra* as mediator between Ahura Mazda and the king.

MAZDAKITES, followers of a religious and philosophical teaching, which was to provide the ideology for a movement of the popular masses (mainly the peasants and urban poor) in Asia Minor in the 5th and 6th centuries. This movement was led by the Manichaean priest, Mazdak, who called for the elimination of social inequality, identifying the latter with "worldly evil" (see *Manichaeism*). The movement was crushed by the Persian Shah Chosroes II.

MEANING OF LIFE, concept denoting the purpose of life, Man's destiny. In various periods of history conceptions of the meaning of life have acquired different connotations, depending upon the needs and interests of the various classes and sections of society. The question as to the meaning of life acquires especial urgency in transitional historical periods, in periods of revolution, when new social ideals are taking shape and old ones are being reexamined. In bourgeois ethical theories the meaning of life, as a rule, is linked with Man's individualistic aspirations. In religious ethics the solution to the question as to the meaning of life is seen as dependent on Man's relationship with God, for Man's attainment of personal *salvation* in the next world is presented as the goal of his existence. In this way real life is almost stripped of all value. Marxist ethics links the ques-

tion as to the meaning of life with the whole pattern of social relations, i.e. specific traits in men's conceptions regarding the purpose of their existence depend on various concrete historical conditions and arise at various stages of social development.

MECCA, town in Saudi Arabia, centre of the administrative district of Hejaz. Until the appearance of *Islam* Mecca was a religious centre for a number of pagan Arab tribes. In the 7th century Mecca became a holy city for Moslems and their centre for pilgrimage (*Hajj*). The ancient shrine of the *Kaaba* with its holy *Black Stone* is to be found in Mecca. For 14 centuries Moslems the world over have turned their faces towards Mecca five times a day as they pray. Mecca has about 300,000 inhabitants who for the most part are engaged in the production of articles designed for purposes of religious worship or to meet the needs of the pilgrims. Between 1.5 and 2 million people visit Mecca every year.

MECHNIKOV, Ilya (1845-1916), Russian biologist and one of the founders of evolutionary embryology and immunology, winner of a Nobel Prize in 1908. He came under the influence of *positivism*. Mechnikov criticized the *pragmatism* of *William James*, *Bergson*'s *intuitionalism*, *teleology* and religious and mystical concepts of life and death. Mechnikov countered *idealism* and *religion* with the "rational world outlook" he devised for himself. In his opinion, Nature created the human body imperfect and disharmonious. He believed that premature old age prevented the individual from fulfilling his vocation in the world. Hence Man's pessimism and fear of death. Science can extend the active existence of Man, who once he has realized his potential and achieved his aims in life in advanced old age will be able to accept death. Being a materialist and an atheist Mechnikov demonstrated the inconsistency of belief in the immortality of the soul and life beyond the grave; he strongly condemned religious bigotry and fanaticism. He saw the harm of religion to lie in the fact that it encouraged Man to be submissive and not to combat existing evil. His works include "Etyudy o prirode cheloveka" (Essays on the Nature of Man, 1903), "Etyudy optimizma" (Optimistic Essays, 1907) and "Sorok let iskaniya ratsionalnogo mirovozzreniya" (Forty Years of Searching for a Rational World Outlook, 1912).

MEDITATION, mental activity of the individual aimed at achieving a state of deep concentration. Meditation presupposes certain changes in the course of physiological and mental processes that find expression in a relaxed state, detachment from external objects and reduced reaction to irritants. There are methods used for meditation, which for the most part have evolved in the East, which include, among other things, mental exercises devised to achieve intellectual concentration. The best known system of meditation is *Yoga*. Meditation is widely used in a variety of religions as a means of distracting the individual from the empirical world and helping him achieve "union" with the world of the supernatural, i.e. the illusory world. Specific manifestations of meditation include the *Jesuits*' "spiritual exercises" and the

teaching of the "path" to knowledge of God through "stations" of worldly renunciation and "states" of spiritual gifts conferred by God advocated by adherents of *Sufism*. The practice of meditation gained wide popularity in the wake of the spread of *Zen Buddhism*.

MEDIUM, from the point of view of the adherents of *Spiritualism* an intermediary between men and the world of "spirits", who is allegedly capable of "calling forth" the spirits of the dead.

MEGAERA, one of the three *Furies* or Erinyes in classical mythology. Megaera was depicted in the form of a monster, whose head was covered in snakes instead of hair and who carried a torch and a scourge.

MEHRING, Franz (1846-1919), one of the leaders of the left wing of the German Social Democratic Party and founders of the Communist Party of Germany, historian, literary critic, philosopher and biographer of *Karl Marx*. In his writings Mehring subjected various trends in bourgeois philosophy and sociology to thorough-going criticism: in particular, he came out against idealist theories which ascribed to religion a decisive role in the social life. In his "Lessing-Legende", "Über den historischen Materialismus" (On Historical Materialism) and in his articles on *Christianity*, Mehring demonstrated how religious concepts (including Christian ones) were shaped by concrete social and economic factors.

MELANCHTHON, Philipp (1497-1560), German theologian, ideologist of the *Reformation* in Germany, comrade-in-arms of *Martin Luther*, main compiler of the *Augsburg Confession* (1530) and author of the Apology for the Augsburg Confession (1531), which provided the basis for the teaching of *Lutheranism*. Melanchthon supported Luther and *Calvin* against the radical trends in the burgher-led reformation and against *Thomas Münzer*. After Luther's death Melanchthon became the leader of the German Lutherans.

MELCHIZEDEK, according to Biblical legend an ancient Jerusalemite priest-king mentioned in the Book of *Genesis*. His name was used to denote an early-Christian Gnostic sect founded in the 2nd century, whose followers asserted that Melchizedek was the first and most important incarnation of God, while Christ was only an image of Melchizedek.

MELETIANS, supporters of Bishop Meletius of Lycopolis in Egypt (d. 326), who refused to acknowledge the service of those priests who had lapsed during persecution of the Christians. The Meletian schism did not win wide-scale support, since its followers were soon absorbed within the far larger numbers of the adherents of *Arianism*.

MELKART (Phoenician word meaning literally "Lord of the City"), in the Phoenician religion a god, who was the patron of the city of Tyre and sea-faring. According to the beliefs of the Phoenicians, Melkart, like Heracles, with whom the Greeks identified him, wandered across the seas, founding colonies and conquering monsters and barbarians. In the course of his wanderings Melkart was alleged to have

reached the western edge of the world where he erected the pillars (the rock of Gibraltar) that later came to be known as the Pillars of Melkart (Heracles). This symbol of Melkart's power accounts for the presence of a pair of pillars in the temples where he was worshipped. The cult of Melkart involved human sacrifice.

MENAION (derived from the Greek "menaia" meaning "monthly"), in the *Orthodox Church*, each of the twelve liturgical books which contain the variable parts of the Divine Office for the immovable feasts.

MENANDER (Milinda, d. c. 150 B.C.), the ruler of Greek possessions in Northern India (the Graeco-Bactrian Kingdom). Menander adopted Buddhism, calculating that it would further his political ends by procuring him the support of certain strata of the population. In Indian traditions he appears as King Milinda, whose dialogue with Nagasena constitutes the non-canonical Buddhist classic, Milindapanha.

MENDEL, Gregor Johann (1822-1884), a Moravian monk, founder of genetics. He was born into a family of Roman Catholic peasants and became fascinated by the natural sciences at an early age. After becoming first a monk and later abbot of the monastery in the town of Brünn, he continued to take an interest in the natural sciences and attended lectures at the university of Vienna. Mendel came under the influence of the materialist ideas of the eminent cytologist, Franz Unger, and developed an interest in *Darwinism*. All this encouraged in Mendel's world outlook a pronounced leaning towards *materialism rooted in natural science*. The laws of heredity discovered by Mendel demonstrated its discrete material nature and served to promote its materialist interpretation and undermine speculations on that subject by specialists in *theology* and advocates of *vitalism*.

MENDELEYEV, Dmitri (1834-1907), outstanding Russian scientist and materialist who combatted *mysticism*. Mendeleyev's great scientific achievement was the discovery of the periodic system for the classification of chemical elements (1869). His Periodic System is of tremendous importance for the materialist world outlook, providing as it does an illustration of the general laws of dialectics and, in particular, of the law of the transition of quantitative changes to qualitative changes. Mendeleyev came out against energism, which provided an outlet for the idealist vacillations of a number of physicists of his time and he waged an uncompromising battle against Spiritualism. In response to his initiative, the Physics Society at St. Petersburg University set up a commission, which demonstrated the anti-scientific essence of Spiritualism.

MENDICANT ORDERS, *monastic orders* in the *Roman Catholic Church*, whose Rules demand from their members that they observe without fail the vow of poverty in the spirit of the early Christians, i.e. rejecting property of any kind and existing on charity. Orders of this type include, among others, the *Franciscans, Bernardines, Capuchins, Dominicans, Carmelites, Augustinian Hermits*, and *Trinitarians*. Initially they were set up as a sign of protest

against the luxury of the Papal court and the way of life of Church leaders. The members strictly observed the vow of poverty. The Rules for these orders forbade not just individual monks but also the orders as a whole to have any kind of property that would bring in steady revenue. The *Papacy* first viewed the mendicant orders with suspicion and was reluctant to ratify their Rules. Yet once it became evident that they were growing rapidly and winning authority and influence, it was decided that they should be granted official recognition and that they should be used in the struggle against the mediaeval heretical movements, in particular the *Albigenses* and the *Waldenses*. Later the mendicant orders became a powerful weapon for extending and consolidating the influence of Roman Catholicism throughout the world in the struggle against progressive movements and ideas. At various times many mendicant orders have turned to the Pope with the request that their Rules might be relaxed, and these requests have often been satisfied. This caused the split between the mendicant orders into two camps, one of which supported strict observance of the original Rule (*Observantines*), while the other supported its relaxation. At the present time observance of the vow of poverty by the mendicant orders is relative to say the least.

MENNO SIMONS (1496-1561), a Dutch Roman Catholic priest, who in 1531 went over to join the *Anabaptists*. The small number of Anabaptists were reorganized by Menno in accordance with principles of "peaceful" Anabaptism, humility and non-violence (see also *Mennonites*).

MENNONITES, adherents of one of the trends in *Protestantism*, which came into being in the 16th century in the Netherlands on the basis of "peaceful" *Anabaptism*. Its founder *Menno Simons* advocated in his sermons that men should accept what they found in the real world, reject violence, and aspire to moral perfection. The principles of Menno Simons' teaching are expounded in the "Declaration of the Chief Articles of Our Common Faith" (1632). A characteristic feature of Mennonite practice is adult *Baptism*. Church hierarchy is rejected and Mennonite communities are administered on an independent basis. An international body for the Mennonites, known as the Mennonite World Conference, was set up with its headquarters in the USA (Mennonite communities in the USSR do not belong). Initially the Mennonite faith spread in the Netherlands and Germany, and later in other countries as well. In Russia, Mennonites appeared in the 18th century among the German colonists. Later class differentiation led to a split in the ranks of the Mennonites in Russia: the resultant groupings were known as Ecclesiastical and Fraternal Mennonites. The latter group began to associate more closely with the *Baptists* and the two movements began to hold joint services. Leaders of most Mennonite communities were hostile in their response to the October Revolution of 1917. Some of the Mennonites who had left the USSR at the end of the twenties were later to return home. In 1963 the Fraternal Mennonites joined the *All-Union Council of Evangelical Christians – Baptists*.

MENOLOGION, liturgical books containing accounts of the lives of the saints arranged chronologically according to the dates on which their memory is honoured; also canticles, exhortations, canons, prayers for each day of the month. Together the books cover the whole of the year. The most popular in Russia were to be those compiled by Dmitri of Rostov (c. 1700) and the Great Readers' Menologion compiled by Metropolitan *Macarius* (1482-1563).

MENSCHING, Gustav (1901-1978), West German religious scholar who wrote on subjects concerned with the philosophy and sociology of religion. He attempted to provide an anti-historical, purely formal classification of religious phenomena.

MERCURY. In the mythology of Ancient Rome, he was the son of *Jupiter*, god of trading and patron of travellers. He was identified with the Greek god *Hermes*. Mercury was depicted with a purse in one hand and a staff in the other, in winged sandals and a travelling cloak.

MERCY, compassion in action and the concrete expression of kindness towards the poor, unfortunate and suffering. In religious teaching mercy is singled out as implicit in God's commandments and it is viewed (in particular, in *Buddhism*, *Judaism*, *Christianity* and *Islam*) as one of the *virtues* with which Man is blessed from on high and which help him to overcome his sinfulness: "In mercy and truth atonement is provided for iniquity" (Prov. 16:6). Religious teachers tried hard to instill in the faithful the belief that the rich are ordained by God to be rich in order to show mercy to the poor, while the poor are ordained by God to be poor so as to be the recipients of mercy, thus providing religious justification for social inequality.

MEREZHKOVSKY, Dmitri (1866-1941), Russian writer and religious philosopher. he was influenced by *Dostoyevsky*, *Nietzsche*, *Vladimir Solovyev* and *Vassily Rozanov*. In the early 1890s he came to prominence as the theoretician of Russian decadent writing. In 1901, on Merezhkovsky's initiative, religious-cum-philosophical meetings were organized in St. Petersburg (see *Godseekers*), whose aim was to fan the intelligentsia's interest in the Church. According to Merezhkovsky, inherent features of traditional *Christianity* (as opposed to classical polytheism with its cult of all that was physical and of this earth) were monastic *asceticism* and the stark contrast drawn between the spiritual-divine principle on the one hand and secular culture and real life on the other. He put forward the idea that the so-called new religious consciousness or true religion would develop out of a synthesis of classical culture and Christianity. In the social sphere this would lead via incarnation of the Divine to a "stateless religious community". His main works include: a two-volume study of Tolstoy and Dostoyevsky (1901-1903), "Gryadushchi kham" (The Future Lout, 1906), "Ne mir no mech" (Not Peace, But the Sword, 1908), "Rozhdeniye bogov" (The Birth of the Gods, 1925).

MERMAID, mythical female figure in the ancient beliefs of various peoples, a creature living in seas, lakes and rivers (sometimes in forests). The idea of the mermaid served to

combine ancient beliefs in water and fertility spirits, and later concepts of the "unclean" dead (for instance, drowned women).

MERTON, Robert King (b. 1910), American sociologist, advocate of structural-functional analysis. In the sociology of religion he starts out from the premise that the main factor in social integration is the system of values shared by the members of the society in question, which serves to underpin the stability of the existing social system. Collapse of that system of values and ideals leads to "anomie", i.e. Man's alienation from society and the predominance of individualism and egoism in individual and social consciousness. This he sees as the conflict inherent in any "industrialized society", misguidedly applying conceptions of antagonistic, class-based societies to all societies without exception.

MERU, MOUNT, in Hindu cosmology the holy mountain at the centre of the world, around which revolve the planets. On it stands *Shiva*, supporting and linking Earth, Heaven and Hell. It was believed that on this mountain stands the city of the Hindu gods and celestial beings.

MESLIER, Jean (1664-1729), French atheist thinker and Utopian socialist. While serving as a village priest he wrote his main work "Le Testament" (The Testament), in which he spoke out against the social injustices of feudal society, tyranny, the exploitation of the masses, rallying the people to revolutionary struggle. He exposed the true nature of religion, which he saw as a means to consolidate power of the wealthy. He pointed out with convincing arguments the inconsistency of religious conceptions, Church dogmas, and the anti-humanist nature of Christian morality. The Church authorities attempted in every way possible to stop "The Testament" being propagated. A complete edition was finally published only in 1864.

MESSIAH. See *Messianism*.

MESSIANISM (from the Hebrew "mashiah" meaning "anointed one"), teaching regarding the future coming to Earth of God's messenger, or a Messiah, sent to establish an order that is just and pleasing to God. This teaching was born of the helplessness of the oppressed masses, of their illusory hope for help from supernatural forces. Originally, the king who underwent the ceremony of anointing during his enthronement was known as the Messiah in *Judaism*. Following the collapse of the Jewish state there gradually takes shape in the *Books of the Prophets* the teaching concerning a Messiah as the future deliverer of the Jews from foreign oppression called upon to renew the covenant between *Yahweh* and his chosen people. Initially it was anticipated that the Messiah would come down to Earth and achieve victory by terrestrial (i.e. military) means, although the intervention of supernatural forces would also be inevitable. After numerous attempts to achieve national liberation for the Jews or to establish a Jewish state had failed, the expectations regarding the coming of the Messiah assumed an increasingly mystical character. Messianism manifested itself in *Christianity* in a rather different form. In accordance with Christian

eschatology, the second coming of the Messiah (i.e. Christ) was to follow after the first, during which Christ had only carried out the initial stage of the mission assigned to him by God the Father. The spreading of Christianity among various peoples of the Roman Empire brought about a transformation of Messianism. The coming of the Messiah began to be interpreted as signifying deliverance for the whole of mankind from all suffering. The *original sin* of *Adam* and *Eve* was now presented as the source of the evil making *redemption* essential.

META-BUDDHIST RELIGIONS, a term used to denote various religious sects and movements which evolved in Japan after its defeat in the Second World War, belong to the group known as "new religions" (or Shinko Shykyo) and which claim to be showing the faithful the "only true" paths to *salvation*. Like other "new religions", these are far more accessible to a broad public thanks to significantly simplified rules for joining the religious community, and the absence of burdensome obligations or large financial outlays. These sects promise salvation in the imminent future and during life on Earth, as opposed to after death. They offer each member opportunities for self-discovery and create the illusion that the whole of the given community shows concern for the welfare of each individual member. These religions evolved from *Buddhism* in the form it was lent by the 13th-century prophet Nichiren and take as their basic scripture the mantra "Homage to the Lotus of the Good Law", which Nichiren termed the summation of the Lotus Sutra, one of the most popular Buddhist texts. Intrinsic features of meta-Buddhist religions are intensive missionary activity and a pronounced interest in political and social questions. The most widespread are Soka Gakkai and Rissho Kosei Kai (Society for the Establishment of Justice and Amicable Relations).

METAGALAXY, part of the infinite *Universe*, constituting an enormous but finite totality of galaxies and galactic systems. At the present time part of the Metagalaxy incorporating some thousand million galaxies is accessible to investigation. It has been established by astronomers that galaxies move away from each other at speeds proportional to the distance between them, and that there exists radiation (some of whose characteristics have been identified), which is evenly spread throughout the whole of that part of the Metagalaxy accessible to investigation. Hence it follows that between 15,000 and 18,000 million years ago there occurred an enormous explosive transition of matter from an extremely dense hot state to the state to be observed today (a "Big Bang") and it was at that point that the expansion of the Metagalaxy began. The identification by theologians of the "Big Bang" with God's creation of the world is groundless, since the Metagalaxy is only one of the elements in the infinite Universe, and the current state of matter in the Metagalaxy evolved not from nothing but from an extremely dense and hot state of matter. Furthermore this transition took place in full accordance with the laws of Nature.

METAPHYSICS (from Greek words "ta meta" and "ta physika" meaning "the things after the physics"), specu-

lative philosophical teaching regarding supersensory (supernatural) ultimate causes and principles (*Aristotle*) of all that exists. In this sense metaphysics is an idealist attempt to deduce philosophical definitions of being from "pure reason", independent of experience or the natural sciences. In a wider sense metaphysics is defined (in particular, in *positivism*) as a philosophical teaching with claims to knowledge of reality "as it is", independently of human consciousness and cognition. From this follows on the inclusion of *materialism* as well (since it accepts that the real world both exists and is accessible to human knowledge) in the range of "metaphysical" teachings. Hegel was the first to use the term to denote a cognitive method, representing the very opposite of *dialectics*. Marxists regard metaphysics as an anti-dialectical method of thinking, which is one-sided and abstract, tending towards the absolutization and ontologization of formal logical laws which turn here into laws of unchanging and non-contradictory existence; they challenge metaphysics with the theory of *dialectical materialism*. On the other hand, metaphysics is also found as the absolutization of the changeable nature of all that exists, of the relative nature of things and concepts, leading to relativism and sophistry. In the context of the *philosophy of religion* major differences are to be observed with regard to the question as to the relationship between metaphysics and *theology*: in some cases, as in Aristotle's writings, they are presented as one and the same thing, while in others a sharp division is made between the two.

METEMPSYCHOSIS. See *Transmigration of souls*.

METHODISTS, followers of one of the Protestant movements, which came into being in the second quarter of the 18th century in the *Anglican Church*. In 1729 at Oxford University *John Wesley* founded a small club, whose members were distinguished by their particular religious fervour, and by their tenacity and methodical approach in their study of the *Bible* (hence the name Methodists). John Wesley sought to reform the Anglican Church, increase the interest of the masses in religion and with the help of religion blunt the social protest of the working classes against increasingly harsh exploitation at the time when the industrial revolution was unfolding. When he failed to receive the support of the official Church, he began to organize mass prayer meetings in the open air at which he used to preach sermons, the favourite subject of which was vivid description of the sufferings in Hell of unrepentant sinners. Through his preaching Wesley would often work up his audience into a state of religious ecstasy. In the three decades between 1740 and 1770 the Methodists set up an authoritarian, strictly centralized and disciplined organization. The Methodists devoted particular attention to preaching as the main instrument for increasing religious influence over the faithful and they instituted so-called itinerant preachers. Thanks to these measures the new movement became widespread in Britain and her American colonies. In 1784 in the town of Baltimore the Methodist Episcopal Church of the USA was inaugurated. A shortened version of the Anglican Creed was taken as the corner-stone of Methodist dogma. Practices of worship in the

Methodist Church also retained many features of Anglican worship. At the present time there are Methodist communities in 87 countries with a following totalling 26 million. Methodism is particularly widespread in the United States (18 different branches and a total of 12.5 million believers). The most prominent of these branches is the *United Methodist Church of the USA*. The Methodists have their own international organization – the World Methodist Council, set up in 1881, which brings together 55 national Churches (with a total of about 20 million believers). Every ten years the Methodists convene a world conference. The Estonian Methodist Church operates in the USSR: it has a total of 14 communities, numbering about 2,200 believers.

METROPOLITAN, the highest rank in the hierarchy of the Orthodox and certain other Christian Churches, apart from the *Patriarch* himself in those Churches in which a *Patriarchate* is established, the head of an ecclesiastical province. In the Anglican Church the term is used for an archbishop and in the Roman Catholic Church it denotes an archbishop or bishop with authority in certain matters over the dioceses in his province.

MICHELANGELO, Buonarotti (1475-1564), Florentine sculptor, painter, architect and poet. His work constitutes the high-point of the realism of the *Renaissance* and the artistic embodiment of the ideas of *humanism*. Michelangelo exalted the heroic principle in Man and his capacity for boundless moral and spiritual growth. His works executed during the crisis of the ideals of the Renaissance are filled with a sense of the tragic discord between faith in Man's victory and the actual impossibility of putting humanist ideals into practice in the conditions obtaining at that time. His frescoes entitled the "Last Judgement", which aroused indignation in clerical circles, expose social vices and contain images of tragic despair. In his late sculptures ("Moses", "Slaves", "Brutus") the predominant theme is that of Man's intense struggle for freedom and his will to act.

MIDRASH (derived from the Hebrew "midhrash" meaning "exposition", "explanation"), a particular type of Judaic religious literature dating from between 300 and 1200 A.D., and consisting of allegorical instructive commentaries on the Books of the *Old Testament*, collections of such works and the preachings of religious teachers or "law-givers". In the 13th century these writings were collected and arranged in such a way that it became possible to provide commentaries for the whole of the Old Testament verse by verse. The Midrashim are recommended to the faithful as "edifying" reading.

MIDSUMMER FESTIVAL. From ancient times many peoples of Europe have marked the summer solstice with a special festival, ever since the time of primitive sun-worship. Christians adapted this festival to their own requirements by linking it with the birth of St. *John the Baptist*, which falls on June 24. This date loomed large in the Slavonic year as well as those of other European peoples and certain ancient rituals associated with it are still practised

to this day, particularly in country areas, such as the lighting of bonfires and leaping over the same, the throwing of wreaths into rivers etc. This festival assumed the name of Ivan Kupalo in Russia, Byelorussia, and the Ukraine, this popular name for St. *John the Baptist* originating from the Slavonic word "kupat" meaning "to bathe". At the present time, although such festivals have virtually lost their Christian associations, the day is marked as a festival of summer and youth in certain parts of the USSR, such as Latvia (where it is referred to as Ligo).

MIHRAB. See *Mosque*.

MILAN, EDICT OF. According to *Eusebius of Caesarea*, this edict was issued in 313 in Mediolanum (the Milan of today) by the Emperors and co-rulers Licinius and Constantine, who in their struggle for power with each other and with other claimants to the Roman throne, were anxious to win over the Christians to their side. According to this edict, *Christianity* was recognized as enjoying equal rights with all other religions: Christians gained the right to worship freely and to own property, including real estate. Property that had been confiscated during earlier periods of persecution was restored to them or they were given compensation for it. From that time on Christianity began to emerge as the dominant religion in the Roman Empire. At the present time some scholars voice doubts as to the validity of the account given by Eusebius, since it is now known that as early as 311, under Emperor Galerius, Christians had been given the right to practice their religion freely.

MILINDAPANHA. See *Menander*.

MILITARY MONASTIC ORDERS, organizations of a monastic type bringing together European knights, who took part in the *Crusades* of the 12th and 13th centuries. These organizations were set up with the support of the *Papacy*, which used them in order to propagate the ideas intrinsic to the "fight against the infidels to set free the Lord's sepulchre", and this aim became one of the *vows* taken by members of the military orders. Another task assumed by these military orders was the care for wounded knights and sick pilgrims. In the East, and later in Europe, these orders seized enormous territories, indulged in plunder and exploited the population, collecting over the years great wealth. The orders gradually turned into powerful organizations which exerted major political influence. The most famous among such orders were the *Hospitallers*, the *Templars*, the *Teutonic* and Livonian *Orders*. The Order of Alcantara, the Order of Calatrava and the Order of St. James of Compostella participated in the Spanish conquests in the Americas. The organization of these orders was of a monarchical-hierarchical type. Each order was headed by a Grand Master ("Grossmeister" in the German orders) elected for life, who had a council (known as the General Chapter), consisting of the other officials of the Order. Gradually these military monastic orders began to lose their importance. The only one to remain intact was that of the Knights Hospitaller, who later came to be known as the Knights of Malta, after being given the sovereignty of that island in

1530, which they retained until 1798. The organization is small and has virtually lost all its former influence.

MILLENARIANISM or CHILIASM (from the Latin "mille" and the Greek "chilioi" both meaning a "thousand"), a Utopian religious teaching regarding the *Second Coming* of Christ and his millennium or reign of a thousand years predicted in the *Revelation of St. John the Divine* (20:4). Millenarianists believed that this reign would begin on Earth and not in the afterlife. This teaching provides an imaginary expression of the dream of the oppressed that they might be set free from oppression and sufferings and enjoy one day a future that would be just and happy. This movement which evolved in the early days of *Christianity* was condemned by the Church in the 3rd century, but was to resurface on various occasions in the form of mediaeval Christian-plebeian heresies (those of the Joachimites, *Hussites, Amalricians*), in the democratic wing of the *Reformation* (among the followers of *Thomas Münzer* and the *Anabaptists*) and later on as well.

MIMAMSA (Sanskrit word meaning literally "investigation"), one of the six Darshanas or systems of Indian philosophy based on the authority of the *Vedas*. It is also referred to as Karma-Mimamsa (Mimamsa of ritual action) or Purva-Mimamsa (first Mimamsa), as distinguished from Uttara-Mimamsa (later Mimamsa) or the *Vedanta*. Adherents of this school of philosophy, which emerged in the 3rd century, believed that the Vedas are not a revelation in the full sense of the word and that the religious and philosophical tenets contained in them required logical substantiation. The basis of the teaching was the conviction that the final liberation from the embodied state or *Moksha* – cannot be rationally explained or understood with the help of knowledge or any deliberate mental effort alone. In this teaching attention is focussed on unswerving observance by Man of his social and religious duty or *Dharma*. From the viewpoint of this philosophy, Man's observance of his Dharma in itself can bring him to final liberation. Mimamsa philosophy also accepted the material principle that permeates the whole Universe. Latter-day commentators emphasized the theological aspect of Mimamsa. Yet at the same time the extremely realistic and rationalist methodology of Mimamsa justifies attempts to represent it as related to materialism as found in Ancient India.

MIN, the god of fertility in the religion of Ancient Egypt, who was often identified with *Ammon*. Later he became a god of roads and protector of travellers. The corresponding figure in Ancient Greek mythology was the god *Pan*.

MINARET (from the Arabic "manarah" meaning "lighthouse"), a tower belonging to a *mosque*, from which the *Muezzin* calls the faithful to *namaz* (prayer) with the characteristic summons or ***ezan***. At the present time in many countries minarets retain their distinctive architectural features, including one or more balconies, while the call to prayer is made from a small elevation within the courtyard of the mosque.

MINBAR. See *Mosque*.

MINERVA, the goddess of wisdom in the mythology of Ancient Rome, who was regarded as the patroness of science, handicrafts, art and healing. From the late 3rd century B.C. Minerva came to be identified with the Ancient Greek goddess *Athena*, which led to her being venerated also as the goddess of war and military science and the protectress of cities.

MINOR ORDERS, the term used to denote the inferior ranks of the ministry in the Christian Church. In the *Orthodox Church* these include the subdeacon, *lector* and cantor who are commissioned by means of chirothesia (the laying-on of hands, which should be distinguished, however, from the *sacrament* of *Ordination*). In 1972 the Minor Orders in the *Roman Catholic Church* were renamed the "ministeria" and now include only lectors and acolytes. (Prior to 1972 the term "minor orders" was still used and it is also applied to doorkeepers and exorcists.)

MINORITES, another name for the Friars Minor—members of one of the subdivisions in the Roman Catholic monastic order of the *Franciscans*.

MIRACLE, in religious practice and religious writing this is presented as a supernatural, incomprehensible event stemming from the will of God and contradicting the laws of Nature. Many legends about miracles are to be found in holy books of all religions. In the religions of *revelation* (*Christianity*, *Islam*, *Judaism*) a miracle is held to be an external sign bearing witness to the truth of divine revelation. With the advance of scientific knowledge belief in miracles is being undermined and it is now definitely on the wane.

MIRAJ (Arabic word meaning "ascension", "ladder"), a Moslem festival inaugurated in honour of *Mohammed*'s miraculous night-journey from *Mecca* to *Jerusalem*, and from there up a radiant ladder to heaven to commune with *Allah*, and all achieved in no more than an instant, as the theologians assure us. Miraj was celebrated in the month of Rajab (the 7th month in the Moslem lunar calendar). Nowadays many Moslem calendars that make mention of Islamic festivals pass over Miraj in silence.

MIROKU. See *Maitreya*.

MISHNAH. See *Talmud*.

MISSION, (1) in Church usage, a specific religious task assigned to a person or group of persons, connected with the propagation of a specific religion among adherents of different faiths; (2) a group of missionaries sent abroad for religious and social work; (3) a building or group of buildings in which missionary work is performed, or the territory on which such buildings (including a church or mosque, accommodation for monks or missionaries, and schools) are sited. The Roman Catholic and other Christian Churches have numerous missions active in the countries of Asia, Africa and Latin America. Moslem organizations also maintain religious missions.

MISSION TO THE WORKERS, involvement of workers from among

the faithful in the practical resolution of the political tasks confronting the *Roman Catholic Church*. To this end numerous church organizations have been set up in various countries that were designed to disseminate the Church's social doctrine among the workers.

MISSIONARY SOCIETIES, organizations of the Protestant Churches for the propagation of Christian ideas among people professing other faiths. One of the first of these was the London Missionary Society set up in 1795. In 1797 the Netherlands Missionary Society was set up and in 1799 the Anglican organization, the Church Missionary Society. Small missionary societies, set up in North America, concerned themselves with the evangelization of the Red Indians. Missionary societies were set up in many countries of Western Europe. The Interdenominational Basel Mission Society for Switzerland and Germany, established in 1815, was active in India, China and Iran. In 1823 a Society of Evangelical Missions (Société des Missions Evangéliques) was set up in Paris. In 1824 the Berlin Missionary Society was organized. In 1910 an international conference of Protestant missionaries (World Missionary Conference) was held in Edinburgh to discuss the question of co-ordinating the activities of the missionary societies of Great Britain, America and Europe; the International Missionary Council was set up in 1921.

MISSIONARY WORK, activity of Church organizations to propagate religion among adherents of different faiths in their own country and beyond its borders. This work was one of the forms of ideological expansion, which became particularly widespread during the period of colonial seizures and which facilitated the creation and consolidation of colonial empires. Missionaries took an active part (though sometimes in a disguised form) in the enslavement and plundering of the peoples of America, Asia and Africa. Roman Catholic orders of *Jesuits*, *Franciscans*, *Benedictines*, *Dominicans* et al. engaged in missionary work. The Congregation for the Propagation of the Faith (Congregatio de Propaganda Fidei), that was renamed the Congregation for the Evangelization of the Peoples in 1968, supervised the work of Roman Catholic missionaries. Missionaries in the colonial countries virtually monopolized the field in matters of education and medical services. The *encyclicals* entitled "Fidei Donum" (issued by Pius XII in 1957), "Princeps pastorum" (issued by John XXIII in 1959), "Populorum progressio" (issued by Paul VI in 1967) were devoted to missionary work. The question was also discussed at the Second Vatican Council (1962-1965) which issued a decree on missionary activities. In an effort to consolidate the position of the *Roman Catholic Church* in the countries of Asia and Africa, missionaries began to train priests locally. In the conclaves of 1978 twelve cardinals from Africa and nine from Asia took part. The Protestant Churches are also actively engaged in missionary work, having as they do a number of missionary societies at their disposal. The principle of universal priesthood in Protestant communities, such as those of the *Baptists* and the *Adventists*, demands

that every believer involve himself in missionary work.

MITHRAISM, a religion linked with the worship of the god Mithras. It appeared in the last centuries before Christ in Persia and later spread to territories of the Roman Empire and Asia Minor. The cult of Mithras (and he was considered to be mediator between men and the gods) had existed in Ancient India and Persia long before the appearance of Mithraism, but it had played a secondary role in those lands. Not long before the birth of Christ, Mithraism began to emerge as an independent religion in Persia. Mithras now came to be worshipped as the supreme benevolent deity over against the evil *Angra Mainyu*, and in this capacity he came to replace *Ahura Mazda* as sun-god and saviour, who in good time would engage in an all-important combat with Angra Mainyu and destroy him. The myths on which Mithraism and the cult of Mithras are founded correspond in many respects to the mythology and worship in *Christianity*, even the organization of Mithraic communities resembles that of Christian ones. This can be explained, on the one hand, by the adoption by Christians of certain aspects of Mithraism, and, on the other, by the identical socio-historical conditions pertaining at the time when both religions grew up and spread. In the first centuries A.D. Mithraism represented a serious rival to Christianity.

MITHRAS. See *Mithraism*.

MITRE (from the Greek "mitra" meaning "turban"), the tall liturgical head-dress of a *bishop* in both the Orthodox and Western Churches, usually embroidered with golden thread.

MODERN FREE-THINKING IN THE WEST is characterized by criticism of religion and the Church in conditions of growing *secularization*. On the one hand, modern criticism of religion is a search for ways in which to adapt bourgeois ideology to conditions of widespread atheism and a lack of faith in general; on the other, it is an expression of the mood to be found in sections of the petty and middle bourgeoisie and the intelligentsia, that is protesting against various social practices sanctioned by religion. Modern free-thinking ranges from religious doubts, *pantheism*, *deism*, and agnosticism to rebellious or even nihilistic rejection of religion. Its philosophical basis is provided mainly by various types of idealist philosophy (for example, neo-positivism, theomachist *existentialism*, neo-Hegelianism). Prominent representatives of this free-thinking include *Bertrand Russell* and *Jean-Paul Sartre*. Some of its representatives combine criticism of religion with the denunciation of Marxism. A small group of modern free-thinkers which adheres to the principles of 18th-century French materialism and reflects the moods of the most democratic strata of the bourgeoisie (for example, *Corliss Lamont*, Roy Wood Sellars), contributes to the growing influence of atheism in modern capitalist society. The main features of modern free-thinking in the West are anti-dogmatism, anti-authoritarianism, *anticlericalism*, and the propagation of secular morality. Many representatives of modern free-thinking are members of the *World Union of*

Freethinkers and the *International Humanist and Ethical Union*.

MODERNISM IN THEOLOGY, one of the methods for adapting religion and theology to new socio-historical conditions, to the changing mentality of believers. In the process of modernization various elements of religion are redefined, new concepts take shape, traditional forms of the apology of religion are reviewed, and its dogma is modified. The main objective of religious modernism is to consolidate the hold of religious ideology, to surmount the crisis of faith and at the same time to elaborate new techniques for combatting the scientific materialist world outlook. Modernism is not an organized, clearly defined movement. It is a trend supported by those groups of the clergy, theologians, philosophers and rank-and-file believers, who think that their updated religious views are better-equipped to defend the interests of religion and the Church than those of the traditionalists. While the *Vatican* at the turn of the century unequivocally condemned the theological works of *Louis Duchesne*, Alfred Loisy and Edouard Le Roy, in which an attempt was made to take a new look at a number of outdated concepts, at the Second Vatican Council held in 1962-1965, modernist ideas proved already to be the predominant ones. The position of "moderate renewal" is now shared by many Orthodox and Protestant Churches and it has also become widespread in *Islam*, *Buddhism* and other religions. The most radical ideas at the present time are to be encountered in Protestant theology. Modernism today, just like the original variety, aims to "revive religion, increase the demand for religion, invent religion, inoculate the people with religion or strengthen the hold of religion on them in new forms" (Lenin, *Collected Works*, Vol. 16, p. 44).

MOHAMMED (c. 570-632), Arab religious and political leader, the founder of *Islam*. He is venerated by Moslems as the greatest Prophet, God's messenger. It is proclaimed in Islam that "There is no God other than Allah, and Mohammed is His prophet". According to tradition, Mohammed was from the Quraish tribe, was orphaned early, lived as a shepherd, then married a rich widow and became a merchant. In about 610 he began to preach a new religion that later came to be known as Islam. Mohammed called upon men to embrace a new faith, which was based on the acknowledgement of a single god, Allah, and consolidated the social foundation for antagonistic class-based society. In an effort to win the confidence of the people he also spoke of the brotherhood of the faithful, the need to observe simple norms of morality, of restrictions on usury and the granting of charitable help to the poor by the rich. The leaders of the Quraish tribe initially took a hostile view of Mohammed's activity and in the year 622 he had to flee from Mecca to Yathrib (which later came to be known as Madinah (Medina) al-Nabi, "the City of the Prophet"). The year 622 has gone down in history as the main date of Islam (Hijra), from which the Moslem era is computed. In Medina Mohammed became the leader of the Moslem community, which people joined not because of tribal blood ties, but be-

cause they shared the same faith. Moslems regarded Mohammed as "God's messenger" and he enjoyed limitless power among the faithful. In 630-631, under Mohammed's leadership, the Moslems gained control of Mecca and later a large number of other parts of Arabia, where Islam took root. The prophethood of Mohammed is one of the fundamental Islamic religious beliefs. His tomb in Medina became the second most important Islamic shrine after the *Kaaba*.

MOHAMMEDANISM. See *Islam*.

MOIRAI, the three goddesses of fate in the mythology of Ancient Greece: Clotho spun the thread of life, Lachesis distributed men's lots, and Atropos cut the thread of life at the appointed time.

MOKSHA. See *Samsara*.

MOLOCH, Greek name for the Semitic god, who was known as Molech in Hebrew and to whom parents sacrificed their children. In the *Phoenician religion* he was god of the sun and patron of cities and tribes. The cult of Moloch was particularly widespread in Carthage. Moloch was worshipped in the kingdoms of Israel and Judaea right up until the reforms of King Josiah, who in 622 B.C. banned all cults except that of *Yahweh*.

MOLOKANES, one of the offshoots from the *Spiritual Christians* in Russia. They appeared in the middle of the 18th century among peasants, and in petty-bourgeois and merchant circles. The founder of the sect, Semyon Uklein, was a village tailor. The Molokanes referred to the teaching they followed as "pure spiritual milk" ("milk" in Russian is "moloko", hence the name of the sect). They turned their back on the Russian Orthodox Church hierarchy, *monasticism, icons, relics* and worship of the saints, regarding the *Bible* as the only source of truth. The Molokanes interpreted it in a "spiritual", i.e. ethical light, seeing it as the main guide in their everyday public and private life. According to their beliefs, the true meaning of life and Man's *salvation* and *bliss* is to be found by unearthing the potential for good latent in man and helping him aspire to moral perfection. The idea of "salvation through faith" and the renunciation of mediators between God and man brought them nearer to Protestants than any one else, and this in turn led to their subsequent absorption by the *Baptists*. A few communities of Molokanes are still active today in the southern part of the territory of the USSR.

MOLTMANN, Jürgen (b. 1926), West German theologian. It was his book "Theologie der Hoffnung" (Theology of Hope, 1965) that brought him fame in particular, in which he attempted to reconcile traditional Christian *eschatology* with the ideas of social theology that had become fashionable in the 1960s. According to Moltmann, the question that is central to Christian theology is the "problem of the future", which is resolved through belief in the *Second Coming* of Christ. Moltmann interprets the future not just from the eschatological angle: in his view, hope of divine intervention must go hand in hand with the transformation of society and man himself in the spirit that underlies Christian principles.

MONARCHIANS (from the Greek "monarchos" meaning "single ruler"), followers of a Christian sect of the 2nd and 3rd centuries which opposed the doctrine of the *Trinity* then being elaborated, since, in their view, this concept threatened to undermine the idea of God as the sole ruler of the universe. The Monarchians preached that the Father, Son and Holy Spirit of the Trinity were only manifestations of a single divinity, who in the *Old Testament* appeared as God the Father, in the *New Testament* as God the Son and in the souls of the faithful endowed with divine *grace* as God the Holy Spirit. From this principle they drew the conclusion that God the Father had suffered, died and risen again in the person of his Son, *Jesus Christ*.

MONASTERY (derived from the Greek "monasterion" meaning "hermit's cell"), the complex of buildings provided for the use of a monastic community for religious and economic purposes, and also for accommodation. Some Christian Churches found monasteries (Roman Catholics, Orthodox, Anglicans and Monophysites) and also Buddhists. The first Buddhist monasteries were set up around 500 B.C. in India and the first Christian ones in the 3rd and 4th centuries in Egypt. A significant part of the Christian monasteries in Europe were founded in the feudal period. In the USSR, the *Russian Orthodox Church*, the *Georgian Orthodox Church*, the *Armenian Apostolic Church* and also Lamaists have monasteries.

MONASTIC COMMUNES, associations of *monks* which had a communal way of life as laid down in the monastic rule, in contrast to hermit monks. In monastic communes, property was all shared, the monks administered the monastery and its land themselves, they shared their meals and the income they derived from conducting special services and tithes etc. Almost all Roman Catholic and Orthodox monastic communes, Buddhist and other monasteries were organized on these lines.

MONASTIC ORDERS, centralized monastic associations in the *Roman Catholic Church*, whose activity is regulated by charters approved by the *Pope*. The first Roman Catholic monastic order was that of the *Benedictines*, which appeared in the 6th century in Italy, and later spread to a number of other countries. Until the 11th century monastic orders were independent of the Church authorities. In the 11th, 12th and 13th centuries in connection with the *Crusades* orders of knights or *military monastic orders* came into being (the *Hospitallers*, the *Templars*, *Teutonic Order*), who began to be used by the *Papacy* to propagate among the knights of Western Europe the ideas of the "fight against the infidels for the liberation of the Lord's Sepulchre". In the 12th and 13th centuries the orders of the *Cisterians*, *Carthusians* and Premonstratensian Canons were founded in France. There also appeared then the first of the so-called mendicant orders such as *Franciscans*, *Dominicans* and later the *Carmelites*, *Trinitarians*, and Augustinians. The Church made use of these orders for the struggle against heretical movements (the *Cathars*, *Waldenses* et al.). Many monastic orders possessed not only great wealth but also enjoyed widespread influence, enabling them to be in control of education, scholarship and

culture. In the 15th and 16th centuries the townspeople and the emergent bourgeoisie demanded that monastic orders be disbanded. The Roman Catholic Church, however, not only declined to close existing orders, but also set up new ones for the fight against *Protestantism*, in particular the Order of the *Jesuits* (1540), which led the *Counter-Reformation* and became one of the mouthpieces of absolutist feudal reaction, a fact which led to the Order's disbandment in 1773, during the period of bourgeois revolutions. In 1814, however, it was reinstated and up until the present day has remained one of the largest and most influential monastic orders in the Roman Catholic Church. In the 19th century a number of new monastic orders were founded, with less strict charters than the earlier ones, which were designated for missionary, educational and charity work. Approximately 140 monastic orders operate in the Roman Catholic Church at the present time.

MONASTICISM. Initially this meant the secluded life of zealots from various religious faiths, who were bound by voluntary *vows* to lead a chaste life of unselfish asceticism. Monasticism first evolved as a form of passive protest against inhumane conditions of life in slave-owning and feudal societies, as a desperate gesture reflecting a lack of faith in the possibility of changing those conditions. Later monasticism became an official institution of the Church, bringing together those who saw isolation from the external world as an ideal way to serve God, who led a secluded life shaped by rules laid down by the Church and aimed at cultivating religious *fanaticism* and total obedience to Church authorities. In monasticism there is a great deal that is deliberately ostentatious, calculated to promote religious exaltation among the faithful. The majority of monks and nuns live in *monasteries* or convents, but many of them abide by their monastic vows in the life outside as well. Within the Church as a whole the monastic communities constitute a privileged group, from which Church leaders are recruited. Buddhist monks first appeared in the 6th-5th centuries B.C. and still play a part as important as ever today. The first Christian monastic communities evolved in the 3rd century. In the West at the beginning of the *Crusades* monastic communities joined forces with the knights and *military monastic orders* came into being; *mendicant orders* also appeared. Monasticism developed in Russia in the 11th century: Kiev-Pechery Monastery (Monastery of the Caves) was founded in 1051 and many others followed later.

MONISM, philosophical doctrine according to which there is only one basic element or substance underlying the diverse phenomena of the real world. Materialist monism holds matter to be this element and idealist monism holds that it is Idea or Spirit. Scientific, consistent materialist monism is an essential component of Marxist-Leninist philosophy, according to which all that exists represents various forms of moving matter, its aspects and properties. Diametrically opposed to monism are dualism and pluralism.

MONK (from the Greek "monachos" meaning "solitary man"), a member of a particular religious as-

sociation, membership of which is viewed as the ideal way to serve God according to ecclesiastical tradition. The individual preparing to become a monk takes monastic vows, symbolizing his complete renunciation of the "world of sin" and total obedience to the Church. Buddhist monastic orders are only for men, but in the Christian Church there are monastic orders for women (nuns), as well as men. Communities of nuns live in foundations known as convents.

"MONKEY TRIAL", name given by world public opinion to the legal proceedings instigated by the authorities in the State of Tennessee in the US against the school teacher John T. Scopes for expounding to his pupils the evolution theory of *Charles Darwin*, that it was forbidden to teach in several of the US southern states. The trial against Scopes was held in 1925, and he was sentenced to a fine. Even today laws are still in force in a number of states which place restrictions on the propagation of Darwin's evolution theory.

MONOPHYSITISM (from the Greek "monos" meaning "one", "single" and "physis" meaning "nature"), a theological and doctrinal teaching in *Christianity*, which emerged in the Byzantine Empire in the 5th century. Its founder was held to be an archimandrite from Constantinople by the name of Eutyches, who taught that in the person of Christ there was but one nature – a divine nature, and not two – divine and human – as was maintained by representatives of official Church *orthodoxy*. At the *Chalcedon Council* (451) Monophysitism was condemned as a *heresy* and its supporters began to be persecuted as heretics. Behind these doctrinal disputes regarding the nature of Christ lay complex economic, political and social contradictions between Constantinople and the population in a number of provinces, where separatist sympathies were prevalent (Syria, Palestine, Egypt). These religious and political differences, that were so closely intertwined with each other, eventually led to a number of uprisings by Christian Monophysites (in Alexandria in 457, in Jerusalem in 458, and in Antioch in 468), to long-term armed struggle and, finally, to a separation of the so-called non-Chalcedonian Churches from the official Byzantine Church.

MONOTHEISM, religious concept and teaching concerning a single God, as opposed to *polytheism* or belief in more than one god. Adherents of *Judaism*, *Christianity* and *Islam* regard themselves as monotheists. Yet the principle of monotheism is not followed consistently in any religion. When defining the social factors underpinning the emergence of monotheism *Frederick Engels* wrote: "Without the *One King*, the One God could never have come into being ... the Oneness of the God controlling the multifarious natural phenomena and holding together the conflicting forces of Nature is only the image of the One, the Oriental Despot who apparently or in fact holds together conflicting individuals whose interests clash" (Marx, Engels, *Collected Works*, Vol. 38, p. 78).

MONOTHELITISM (from the Greek "monos" meaning "one",

"single" and "thelema" meaning "will"), a Christian theological and doctrinal teaching that appeared in the early 7th century, according to which Christ allegedly had two natures – divine and human – but one will. This teaching was an attempt to work out a compromise between the *Monophysitism*, the official Orthodox Church, and the Byzantine government. Monothelitism was condemned at the Sixth Oecumenical Council (680-681), which declared that God-made-Man had two wills, and, moreover, that his human will was subordinate to his divine one. After that Council the influence of Monothelitism declined. An offshoot of the movement was the sect of the *Maronites* (early 8th century), which in the 16th century acknowledged the supremacy of the *Vatican*.

MONSTRANCE, in the *Roman Catholic Church* a vessel or shrine in which the Eucharistic *Host* or *relics* are carried during religious processions and exposed for veneration. The monstrance for the Host is in the shape of a star made of silver or gold supported on a carved base. The host is placed in the middle of the star between panes of glass. Monstrances for relics are made in the form of a carved tower on a decorated pedestal. The relics are on view in the middle of the tower, in a cylindrical glass container.

MONTAIGNE, Michel de (1533-1592), French humanist philosopher. In his main work "Essays" (1580-1588), he subjected *theology*, dogmatism, and *scholasticism* to harsh criticism that was profound and all-embracing; he also substantiated his hypothesis to the effect that Man is the supreme achievement of creation. He considered that religion cannot withstand reasoned analysis (the opinions of theologians contradict each other and prove themselves to be inconsistent); he also rejected the idea of the immortality of the soul, regarded consciousness as a property of matter, appealed for *toleration* and condemned religious *fanaticism* and hypocrisy. He was to exert a powerful influence on the development of *free-thinking* and *atheism* in the Europe of the 17th and 18th centuries.

MONTANISM, an early Christian sect which appeared in the middle of the 2nd century in Phrygia. It was named after Montanus, a former priest of *Cybele*, who after converting to Christianity declared himself to be the Paraclete (advocate, comforter), at whose coming the "Kingdom of the Spirit" would replace the Kingdom of "Father" and "Son". In anticipation of the imminent "end of the world" and *Second Coming*, which was expected to take place in Pepuza, a small town in Asia Minor (hence the alternative name for members of the sect – the Pepuzites), the Montanists advocated *asceticism*, martyrdom in the name of the True Faith, banned any but first marriages, and forbade flight in persecution. The Montanists refused to recognize the authority of the *bishops*. Although condemned by the official Church Montanism remained influential in Africa, where *Tertullian* was a prominent member. Some Montanist communities continued to exist until the 8th century.

MONTESQUIEU, Charles Louis de (1689-1755), French political philosopher and historian, one of the early advocates of *deism*. He actively com-

batted *scholasticism*, calling for *free-thinking* and progressive scientific views. In his satirical writings Montesquieu singled out the ridiculous nature of certain Christian doctrines and Biblical motifs and attacked theological teachings with regard to miracles. Like other representatives of the bourgeois Enlightenment, Montesquieu held that in the final analysis religion had emerged under the influence of the work of law-givers and was directly dependent on the political structure of the country where it was being practised. He also formulated the idea to the effect that each religion is adapted to specific geographical and social conditions. From this follows his demand for *freedom of worship* and equal rights for all religions. Yet he held it to be expedient to retain religion as a tool in state administration and moral education. His main works include "Lettres persanes" (Persian Letters, 1721) and "L'Esprit des lois" (The Spirit of the Laws, 1748).

MOORE, George Edward (1873-1958), British idealist philosopher, representative of Neo-Realism. In his work "The Refutation of Idealism" (1903) Moore criticized subjective idealism, declaring that perception involves consciousness and the object that is independent of consciousness, and that only "common sense" forces us to acknowledge the objective nature of the world. According to Moore, "common sense" does not rule out the possibility that the world in its very nature is something spiritual, or that divine reason, acts of that reason and life beyond the grave exist.

MORAL REARMAMENT. See *Buchmanism*.

MORALITY, one of the forms of social consciousness, a reflection of the spiritual existence of the individual, one of the spiritual levers for the development of society. In the sphere of moral consciousness Man's attitude to the world and himself develops, and this finds expression in his assessment of men's behaviour, customs, character and convictions from the standpoint of *Good and Evil*. Morality helps Man define the meaning of life and his vocation. Man's morality manifests itself in his sense of *duty*, his *conscience*. In the strict sense of the word morality is the product of socio-historical development, a manifestation of Man's self-awareness and freedom. Individual and social interests in class society represent two opposites, and this is reflected in the sphere of morality as discord between what is obligatory and what is desirable, between egotism and selflessness. The demands of morality are inescapably linked with practical class-based interests, although this link is usually concealed for ideological reasons. This end is served, in particular, by the religious substantiation of morality, which is necessary so as to facilitate the retention of practices that are advantageous for the ruling class.

MORAVIAN BRETHREN. See *Bohemian Brethren*.

MORE, Thomas (1478-1535), English humanist, statesman, author of the first secular conception of Utopian socialism. He was accused of high treason and beheaded. In his work "Utopia" (1516) More depicted an ideal society without classes and private property. It was based on principles of labour for all,

democracy and humanity, and the goal behind this ideal society was the free development of the individual as the guarantee of the common weal. From a standpoint of Renaissance humanism, he criticized scholasticism, the Roman Catholic clergy and religious coercion, seeing in the latter a threat to humanistic culture. He was one of the first champions of religious *toleration*.

MORELLY, a writer of the French Enlightenment and a Utopian Socialist of the 18th century. There are no reliable sources of biographical data on Morelly. In his work "Le Code de la nature ou le véritable esprit de ses loix" (The Code of Nature or the True Spirit of Her Laws, 1755), he advocated *deism*. According to Morelly, God is the law-giver for nature and society. Man, when he comes to understand the laws of Nature and society, comes to understand God's divine plan. In his poem "Basiliade" Morelly criticizes social inequality and attacks *monasticism*. His ideal is early Christianity and from that standpoint he criticizes the religion of his day, regarding it as the accomplice of the oppressors. Nevertheless he failed to expose the social nature of religion.

MORMONS, the popular name for the **Church of Jesus Christ of Latter-Day Saints**, a religious sect that was founded in 1830 in the United States. Its founder, Joseph Smith, published the "Book of Mormon" – the history of the colony of Jerusalem Israelites that had allegedly existed in America and to whom Christ was supposed to have entrusted his teaching recorded by the prophet Mormon on brass tablets. The "Book of Mormon" that had been "translated" by Joseph Smith contains over 300 quotations from the Bible and is accepted as scripture alongside the Old and New Testaments. The eclectic dogma of the Mormons is based on that book and Smith's own revelations. Initially the Mormons were harassed, but then they settled in the West of the United States where they founded the town, Salt Lake City, that became their "Mecca". In 1896 the lands that they had settled were admitted to the Union as the State of Utah. The Mormons hold that their teaching is destined to bring Man happiness both in this life and in life after death. The world and its development are subject to the so-called "law of progress" and evil and sin arise where men neglect this law. Mormons expect that the "end of the world" is at hand, as is the last battle with Satan. They regard themselves as the chosen people. Their attitude to other Churches and the oecumenical movement is hostile. The Mormons' Church is organized according to a strict hierarchy, and is headed by a President acknowledged as a prophet. The main centres for its missionary work are the United States, Britain, Scandinavia, West Germany, Austria, Switzerland, the German Democratic Republic, New Zealand and Australia.

MOROZOVA (Sokovnina), Feodosiya (?-1675), a boyar's wife who played an active part in the *Old Believers' Schism* in the *Russian Orthodox Church*, a follower of Archpriest *Avvakum*. For her adherence to the Old Believers' movement, her "opposition" to the Tsar and Patriarch she was arrested and subjected to cruel tortures and then banished to the Borovsk Monastery. While im-

prisoned in the monastery dungeon she died of hunger.

MOSES, Biblical character, whom Jews and Christians traditionally regard as a prophet of *Yahweh* and the founder of the religion of the latter's chosen people. According to Biblical legend, Yahweh helped Moses to rescue the Jews from their bondage in Egypt and lead them out into Canaan (see *Exodus*). He also gave to Moses on Mount Sinai Tablets on which were engraved the Ten Commandments. To Moses is also traditionally attributed the role of lawgiver and the authorship of the Pentateuch.

MOSLEM SECTARIANISM, general term used to embrace the various movements within Islam, that evolved under the influence of class-based social contradictions. The main branches of Islam are *Sunnism* and *Shi'ism* and from these there later evolved a large number of different sects. Most of them are varieties of Shi'ism. The factors underlying the emergence of various Moslem sects were first and foremost socio-political movements, which were lent religious form, since in mediaeval Moslem society all political, legal, moral and other questions were approached from a religious standpoint. Geographical and climatic conditions, cultural factors, traditions, former popular beliefs prevalent among people who came to adopt Islam all influenced the nature of the Islamic sects that emerged. In Shi'ism there exist the sects of the Imamites, *Ismailis*, *Zaidis* with many ramifications. Although there are no sects in the Sunni branch of Islam, there are various legal schools and groupings nevertheless.

MOSLEM WORLD LEAGUE, international Islamic organization bringing together the leading figures of Islam from various countries and parts of the world. It was founded in 1962, its headquarters is in Mecca. Its supreme body is the Constituent Council, which consists of 54 religious leaders. The virtual leader of the League is the Secretary-General, who is usually elected from among the theologians of Saudi Arabia. The aim of the organization is the propagation of Islamic teaching throughout the world. It publishes a weekly newspaper in Arabic "Akhbar al-Alam al-Islami" (News of the Arab World) and a monthly journal (both in Arabic and English). It carries out wide-ranging missionary work. It has branches in a dozen of countries. The Moslem World League claims to be the leading centre for all international non-governmental Islamic organizations. It has the status of a non-governmental consultative organization affiliated to the United Nations.

MOSQUE (from the Arabic "masjid" meaning "temple"), place of worship for adherents of *Islam*, where services are held and sermons are preached. The wall opposite the entrance to a mosque faces *Mecca* as a rule. In the centre of this wall is a niche decorated with texts from the *Koran* and known as the *Mihrab*, which indicates the direction in which the Moslem worshippers should face during their prayers. To the right of the Mihrab is the Minbar, a pulpit with steps leading up to it, from which passages from the Koran are read and sermons are

prescribed. The interior walls of the mosque are decorated with vegetable or abstract patterns and extracts from the Koran. Many mosques have *minarets*, pools or special buildings set aside for *ablutions*.

MOTHER OF GOD. See *Our Lady, Mother of God*.

MOUNIER, Emmanuel (1905-1950), French Catholic philosopher and one of the founders of *personalism*. He was a representative of the left-radicalist trend in Roman Catholic ideology. From a petty-bourgeois standpoint he criticized the vices of capitalism and advocated the restructuring of society according to principles of the early Christian communities. He demanded that the faithful should be more actively involved in the solution of social issues.

MOURNING, form of outward expression of grief over a death or on the occasion of any kind of public or national disaster. The grief finds expression in various customs associated with mourning – the wearing of clothes of a particular colour, self-inflicted torture or pain, the cutting of hair, the tearing of clothes, lamentation and eulogy of the deceased, fasting, various religious proscriptions etc. Customs connected with mourning have their roots in primitive beliefs such as animism or ancestor worship.

MOUSTERIAN BURIALS, remains of human skulls and bones of Neanderthal men (c. 70,000-30,000 B.C.) found in Le Moustier Cave in south-western France. Their particularly important scientific significance stems from the fact that these skulls and bones provide ancient evidence of the assumed practices of primitive people in relation to their dead, and indirect evidence of the state of development of their consciousness. These finds – of which to date only some twenty odd have been made – appear to point to deliberate acts of burial: the skeletons were lying on their back or on their right side, as if in a sleeping pose. Some of the finds were discovered in a grave pit dug out of stone. One can hardly imagine that such an arrangement of bones was accidental: it would appear that there existed specific burial practices. Certain facts relating to the finds of Neanderthal skulls with clear traces of burial rituals also serve to bear out the assumptions made with regard to the Mousterian burials. Apart from the human skeletons, remains of the bones of a cave bear have also been found which relate to the same Mousterian age and some researchers consider that such animals were kept for some special ritual purposes. Various interpretations of the Mousterian burials are also important in connection with the more general question as to the period when the first religious concepts and rituals came into being, in particular those relating to the emergence of burial rituals.

MUEZZIN, the official of the *mosque* who summons the faithful Moslems with the call to prayer (*azan*).

MUFTI (Arabic word meaning "expressing an opinion"), the leading religious official authority for the Sunni Moslems, who pronounces legal opinions, known as *fetwah*, on matters connected with the *Sharia*. In countries where *Islam* is the established religion, muftis are appointed by the government. In the

USSR muftis are elected at congresses for representatives of the Moslem clergy and the faithful.

MUHARRAM (Arabic word meaning "sacred"), the name of the first month in the Moslem lunar calendar. The first day of this month is New Year's Day as celebrated by Moslems.

MUJTAHID (Arabic word meaning "he who exerts himself"), Moslem theologian who has achieved the highest level of knowledge in the faith and practice of *Islam* in accordance with the laws laid down in the *Koran*, and who possesses the prerogative to form independent judgements on questions of dogma, law and morality. Mujtahids were the founders of legal schools (*Madhabs*) and well-known theologians of the two main branches of Islam – Sunnism and Shi'ism.

MULLAH (from the Arabic "mawla" meaning "master"), in *Islam* a scholar, teacher or religious leader, who leads prayers. Usually he is elected by Moslems among the members of the local community.

MÜLLER, Friedrich Max (1823-1900), Anglo-German philologist and Indologist, who researched into myths and the history of religion. To his pen posterity owes the translation and publication of a number of Ancient Sanskrit texts, in particular that of the Rig Veda. He was a supporter of the *naturistic* (solar) *theory* with regard to the origin of religion. The appearance of myths he linked with the special features in the evolution of ancient languages. His works bring together rich factual material which helps the reader to understand various aspects epistemological roots of religion

MULTITHEISM. See *Polytheism*.

MÜNZER, Thomas (c. 1490-1525), one of the leaders of the Peasant War in Germany (1524-1526), spokesman for the Christian-plebeian wing of the *Reformation*. He taught that the Kingdom of God – a society without private property, without rich and poor – needed to be built on Earth. Münzer's world outlook was of a pantheistic nature: he saw as one the concepts "God" and "world". God for him was the world as a whole and the divine was none other than all that was earthly elevated to a state of ideal perfection. Wrote Engels: "As Munzer's religious philosophy approached atheism, so his political programme approached communism" (Marx, Engels, *Collected Works*, Vol. 10, p. 422). He was executed after the revolutionary forces he had organized had been defeated.

MURID (Arabic word meaning "seeker", i.e. after spiritual enlightenment), novice, pupil and follower of any *Shaikh*-preceptor or *Ishan*. According to the canons of *Sufism*, murids were totally subject to the will of their preceptor and they regularly made their confessions to him and repented for the errors of their ways.

MURIDISM, term loosely used to denote a religious-mystical trend in *Islam*, which spread through the Northern Caucasus in the 19th century. The ideology of Muridism was made wide use of in Daghestan in the struggle against the colonial policy of the Russian tsars (between

and 1870). The advocates of Muridism called upon the mountain people to follow the canons of *Sufism*, to obey the demands of the *Sharia* and to wage a holy war – *Jihad* – against the "infidels" (i.e. non-Moslems).

MUSES, goddesses of the arts and sciences in the mythology of Ancient Greece. A muse is initially mentioned as a single goddess, but later their number increased to nine. They were said to be the daughters of Zeus and Mnemosyne. The Muses' names are first encountered in Hesiod's "Theogony" (7th century B.C.). They were venerated as the patronesses of the various arts, but later of sciences as well: Euterpe (lyric poetry), Clio (history), Thaleia (comedy), Melpomene (tragedy), Terpsichore (choral song and the dance), Erato (erotic poetry), Polyhymnia (sacred hymns), Urania (astronomy) and Calliope (epic poetry).

"MUSULMANE SOVETSKOGO VOSTOKA" (Moslems of the Soviet East), a journal published by the Moslem Religious Board of Central Asia and Kazakhstan since 1968. It comes out in Uzbek, Arabic, English, French and Persian and appears four times a year. In its pages theological questions are discussed and issues connected with the activities of Moslem religious organizations in the sphere of culture and international links; *fetwah* are published in it, extracts from sermons, and material relating to various Islamic forums. Some of the articles deal with the secular life of Moslems in the Soviet republics of Central Asia and in Kazakhstan.

MUTAKALLIMUN, adherents of orthodox Islamic theology – *Kalam*. There are two main trends among the Mutakallimun: the Asharis, followers of the theologian al-Ashari (c. 873–c. 935), and the *Mutazilites*. The Asharis accepted faith as a criterion of truth, declaring that reason was passive and blind (clearly indicative of this is al-Ashari's formula "without 'how'"). They adhered to the doctrine regarding the *Koran* as something pre-existent to the world and believed in divine *predestination*.

MUTAZILITES (from the Arabic "mutazilah" meaning "body of seceders"), adherents of a rationalist trend in Moslem theology, which evolved in the Arabian Caliphate of the 8th and 9th centuries. The main tenets of Mutazilite teaching were Unity and Justice. For the Mutazilites Unity refers to their strict monotheism, rejection of all attributes of God different from his essence, and the prohibition of any anthropomorphic concepts of God. They denied any possibility of the beatific vision of God, holding that he is imperceptible to the senses. The Mutazilites also rejected the doctrine regarding the *Koran* as pre-existent to the world, seeing it merely as one of *Allah*'s creations and they waged battle against the advocates of the teaching of *predestination*.

"MYASOPUST", the week before the Great Lent (see *Fasting*), during which according to the Russian Orthodox canon it is not permitted to eat meat, but during which cheese, butter and fish may be eaten (see *Shrove-tide*).

"MYASOYED", the season during which it is permitted in the Russian

Orthodox canon for the faithful to eat meat. In the autumn it lasts from August 15th to November 14th and in the winter it lasts from December 25th until *Shrove-tide* (dates are according to the Julian calendar).

MYSTAGOGUE, a priest in Ancient Greece, who instructed those to be initiated into the Mystae (this title gave the right to take part in the *mysteries*).

MYSTERIES, secret cults in ancient religions, in which only the initiated were allowed to take part. The first mysteries were associated with the cults of divinities in ancient religions of the East: *Osiris* and *Isis*, *Tammuz*, *Attis* and *Cybele*, *Mithras*. In Ancient Greece the best-known mysteries were the Eleusinian, Orphic and Samothracian ceremonies. Many elements from the mysteries were taken over by *Christianity*.

MYSTICISM, in the broad sense (1) acceptance of the supernatural essence of the phenomena of Nature and society, e.g. the explanation for various events in people's lives with reference to predestination or fate; (2) the interpretation of various discoveries in natural science as demonstration of the existence of mysterious forces (e.g. "scientology", which gambles on mystical interpretations of Man's unconscious); (3) religious-cum-philosophical idealist teachings, such as *theosophy* (knowledge of God) or anthroposophy (knowledge of Man); (4) Eastern beliefs and cults in India (*Buddhism*, *Brahmanism* and *Yoga*), in China (*Taoism*), in Japan (*Zen*), in Iran (*Sufism*) and *Judaism* (*Cabbala* and *Hasidism*); (5) vestiges of primitive beliefs in spirits in the form of *spiritualism*, in magic impersonal [illegible] in the form of *occultism*, in magical "healing" (**paramedicine**) etc.; (6) various forms of *magic* in everyday life (*soothsaying*, superstitions, omens etc.); (7) attempts to mystify all forms of life and men's activities from sex or sport to eating. In the narrow sense of the word, mysticism is belief in the direct supersensory communication of Man with God or the *supernatural* through personal religious experience. All mysticism is religious and all religion is mystical. The attitude of the Christian priesthood today to extra-denominational mysticism is contradictory: its spread is advantageous to the Church since it serves to consolidate the hold of religion, but there is the fear that mysticism, calling as it does upon men to seek union with God themselves, may render irrelevant the mediation of the Church in its capacity as the "mystical body of Christ", and that of its ministers. Mysticism can be traced back to primitive magic, *astrology* and *divination* of the Ancient World, to its *mysteries*. One of the features of mysticism today is the attempt to lend it a scientific guise and to persuade people that it can be scientifically substantiated. *Rationalism* is insufficient to surmount mysticism: "All forms and products of consciousness cannot be dissolved by mental criticism ... but only by the practical overthrow of the actual social relations which gave rise to this idealist humbug..." (**Marx, Engels**, "The German Ideology", in Marx, Engels, *Collected Works*, Vol. 5, p. 54).

MYTH, fictitious story, the product of popular imagination, in which phenomena of Nature or culture are

represented in naive personifications. A myth differs from a *fairy-tale* in that it always constitutes an attempt to explain phenomena (the aetiological function of mythology). A myth differs from a *legend* in that it is not based on any historical event. The question as to the connection between myths and *religion* is a most complex one. Some scholars identify myths and religion (*Mythological School*), whereas others see them as the opposites, holding that myths only besmirch religion. Some scholars are of the opinion that mixing religion with myths adulterates the latter, since they originally gave expression to Man's creative imagination, rooted in his labour experience (see *Mythology*).

MYTHOLOGEM, a concept used in the study of religion to express the basic or recurrent idea contained in a myth. The British ethnographer *James Frazer*, for example, discovered the mythologem of the king-sorcerer, who dies and is replaced and who bears magic responsibility for the harvest and the welfare of his tribe. In the course of time this mythologem was to be passed down through many ancient myths and eventually be transformed into the idea of gods who die and come back to life.

MYTHOLOGICAL SCHOOL, a movement in historiography of early *Christianity*, which set out to demonstrate that the Gospel story of *Jesus Christ* was a *myth*. Three distinct periods can be singled out in the development of this school. The first is linked with the names of the French scholars *Charles Dupuis* and *Constantin Volney*, who devised the *astral theory* to explain the origin of myths, according to which myths are personifications of both animate and inanimate phenomena of Nature, and Christ is an allegory of the Sun. The second is linked with the work of the German Young Hegelian *Bruno Bauer* and representatives of the Dutch radical school. While shedding light on the contradictory nature of the *Gospels*, Bauer interprets them as fictitious stories, deliberate inventions of single writers. He also made a tangible contribution to the study of ideological prerequisites for the emergence of Christianity. The third period in the development of this school began in the early 20th century and is linked with the names of *John M. Robertson* and Thomas Whittaker, who elaborated the hypothesis to the effect that there had been a pre-Christian cult of Jesus, and also those of *Andrzej Niemojewski* and *Arthur Drews*. The latter studied Gnosticism as a source of Christian beliefs. These scholars greatly contributed to investigation of the origins of Christianity, but being idealist thinkers they failed to reveal the socio-economic factors underlying the emergence of this religion.

MYTHOLOGICAL THINKING, archaic stage of ideology consisting in a syncretic unity of primitive religious notions, poetic creation and rudimentary empirical knowledge of the world. Characteristic features of this type of thinking are failure to set Man apart from his natural environment; the ascribing of human features and properties to natural phenomena; the lack of a clear dividing line between the concepts "subject" and "object", "material" and "ideal", "spatial" and "temporal" etc.; underdeveloped abstract con-

cepts vs. highly developed perception that is of a definitely elementary-sensual nature; no distinction between Nature and culture, i.e. between phenomena from the world of Nature and things that are Man's handiwork. Mythological thinking played a significant part in the genesis of religious *mythology*, philosophy, folklore and it influenced the development of literature. Mythological thinking co-existed in time with scientific thinking and they represented two separate levels of knowledge and understanding of the world, with mythological thinking being founded on emotional-intuitive principle, and scientific thinking proceeding from the logical principle. Mythological thinking is still encountered nowadays, and, moreover, not only in societies with an archaic social structure (among the tribal peoples of Australia, Oceania, Southeast Asia and Africa), but also (albeit in vestigial form) among what are today the culturally advanced peoples.

MYTHOLOGY, (1) body of *myths*, i.e. stories born of popular fancy, in which phenomena of Nature and social life are embodied in the tangible artistic images. During the early stages of human history mythology combined in an intricate way elements of realistic knowledge of the world with artistic images, moral precepts and prescriptions and religious ideas. The most widespread myths are stories regarding the origin and evolution of the world, the sun, the moon, the stars etc., the origin of animals and Man. Myths are still an essential ingredient of religion. As they evolved the *world religions* adopted various motifs from the ancient myths, while at the same time creating new ones. *Christianity*, for example, made use of ancient myths such as those relating to gods who die and rise again and to redemptive sacrifices, while at the same time elaborating its own "original" ones, concerning such things as the descent of the "Holy Ghost" upon the *Apostles*. As human society developed mythology lost its significance as a universal method for achieving an understanding of the real world. Discovery of the laws of Nature, and Man's growing power over external forces undermined the foundation on which myths grew up. *Karl Marx* was to write: "All mythology subdues, dominates and fashions the forces of nature in the imagination and through the imagination; it therefore disappears when real domination over these forces is established" (Marx, Engels, *Collected Works*, Vol. 28, p. 47); (2) the study of myths aimed at singling out the essence of the latter and examining the diversity of mythological phenomena.

N

NACHYOTCHIK, among the Russian *Old Believers* a man well-versed in theological and ecclesiastical literature, who would be the leader of an Old Believers' community. In public debates these men would argue with missionaries of the *Russian Orthodox Church*; they would also compose works to justify their own beliefs, defending the most important principles of the Old Believers' movement.

NAGARJUNA (c. 2nd century), philosopher, theologian, poet, reformer of *Buddhism* and founder of the Shunyatavada doctrine (Madhyamika school of Buddhism). He maintained that there is nothing in the world apart from effects, predetermined by causes, and that everything else is a mirage or void (Shunya). Consequently, there are no objects or thoughts in the world, only a continuous stream of *Samsara* (continued round of existence). Offshoots of Nagarjuna's teaching were the Vijnanavada, *Tantrism* and *Zen* Buddhism, all of which proceeded from the idea of intuitive knowledge.

NAGASENA (2nd century B.C.), one of the early expounders of *Buddhism*. He put forward the idea to the effect that the individual is a transitory state of consciousness, which means that he appears for a moment and then disappears almost immediately. This kind of identity of object and subject was to influence the development of *Buddhist philosophy*, which found expression in a negation of the existence of objects. The world came to be seen as no more than a combination of *Dharmas*.

NAHUATLISM (from the Mexican "nahuatl" meaning "guardian spirit"), an advanced form of the worship of personal spirit-protectors, represented in the form of animals or birds by the Indians of Central America.

NAIADS, *nymphs* of rivers and springs in the mythology of Ancient Greece. The belief in Naiads can be traced back to primitive worship of water. Naiads were regarded as the protectresses of men, animals and plants, possessed of healing powers and able to tell the future and call forth poetic inspiration.

NAIGEON, Jacques André (1738-1810), French materialist philosopher and atheist, representative of the younger generation of thinkers belonging to the Enlightenment. In his main work "Le militaire philosophe" (Warrior-Philosopher, 1768) he maintains that all religions are false. Like other materialists of the 18th century he did not progress far enough to be able to identify the class roots of religion and he held that religion could be done away with through legislation and improved education.

NALBANDIAN, Mikael (1829-1866), Armenian writer, materialist philosopher and revolutionary democrat.

He saw ignorance and social oppression as the causes underlying the appearance of religion. Nalbandian criticized religious morality, as he held that truly moral relationships between people could not exist in a society founded on social oppression and exploitation.

NAMAZ (Persian and Turkish word meaning "prayer"; Arabic equivalent is Salat), compulsory *prayers* in *Islam* to be recited five times every day, including reading of the *Fatiha* and excerpts from other *suras* of the *Koran*, recitation of the exact version of established formulae for prayers during which the faithful bow down, kneel, prostrate themselves, sit crossed-legged etc. The namaz can be executed in any clean place, where the believer spreads out a small mat or some outer garment, on which to stand, sit or kneel. On Fridays it is recommended in the *Sharia* that the namaz should be performed in a *mosque*.

NAME-DAY. It is the custom among Orthodox and Roman Catholics to celebrate as a personal festival the day on which the saint, whose name they bear, is honoured. Protestants, who reject veneration of the saints, do not celebrate name-days. At the present time name-days are for the most part celebrated in keeping with familiar traditions and have largely lost their religious connotations.

NANAK (1469-1539), the founder of *Sikhism*, who was born in the Punjab (India) into a family of merchants belonging to the *Kshatriya* caste. He visited many religious centres in India and the countries of the Middle East, after which he proclaimed himself to be Guru (or teacher) and expounded the tenets of his teaching, that represented an attempt at a synthesis of *Hinduism* and *Islam*. Nanak condemned polytheism, both Hindu and Muslim ritual and spoke out for *toleration*. He also fiercely criticized the caste system, demanding social equality and active efforts to promote the welfare of society. Later Nanak's teaching came to provide a banner for the people's anti-feudal struggle.

NANTES, EDICT OF, an edict issued by the French king Henri IV in 1598. It signified the end of the religious wars in France between the Roman Catholics and the Protestants (*Huguenots*). The Edict of Nantes granted the Huguenots free exercise of their religion and a number of civic rights that had previously been denied them. It met with resistance on the part of the Roman Catholic clergy and the provincial assemblies, which were controlled by the Church. It was revoked by Louis XIV in 1685.

NASTAVNIK (Russian word meaning "mentor"), religious leader of the communities belonging to the *Bezpopovtsy* group of the Russian *Old Believers*. He is elected by the entire community and is responsible for administering the *sacraments* of *Baptism* and *Confession* and also for conducting services and *occasional religious rites*. For those Bezpopovtsy in favour of marriage Nastavniks also administer the sacrament of *Holy Matrimony*.

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE USA, the largest and most influential of the interdenominational organizations embracing a number of Protes-

tant and Orthodox Churches in the USA. It was set up in 1950 after a shake-up of the Federal Council of the Churches of Christ that had existed since 1904. A leading role in the National Council is played by the United Church of Christ, the United Presbyterian Church in the USA and the United Methodist Church. The Council follows a liberal-theological line and has a marked occumenical orientation.

NATIONAL RELIGIONS. See *Ethnic religions*.

NATIVITY OF CHRIST, CHRISTMAS, one of the main Christian festivals. In the *Orthodox Church* it numbers among the *Twelve Great Feasts*. It is celebrated on December 25th (January 7th). The disparity between the dates on which the celebration of the Nativity of Christ falls in the Western and Eastern Churches stems from the different systems of chronology they use. The foundation for this festival is the Gospel legend concerning the birth of the Son of God by the Virgin Mary. Its earliest sources should, however, be sought in pre-Christian cults. In Ancient Egypt the birthday of the god *Osiris* was celebrated on January 6th and in Ancient Greece the birth of *Dionysus* was celebrated on the same day. On December 25th the birth of *Mithras*, worshipped in Ancient Iran, was celebrated. These festivals coincided approximately with the day of the winter solstice, with which was linked the "turn towards spring". The birth of these gods was associated with the rebirth of Nature in the spring. Initially the Nativity of Christ was celebrated on January 6th, together with the *Baptism of Christ in the Jordan* and the *Epiphany*. It was only in the 4th century that Christmas was moved to December 25th, which stemmed from attempts to supplant the worship of Mithras that had become widespread in the Roman Empire. After becoming established in various countries, the festival of the Nativity of Christ came to incorporate many rites and customs from popular festivals that had been celebrated in the past and which were lent a new interpretation in accordance with Christian dogma. In Russia, for instance, the Nativity of Christ coincided with the Ancient Slav festival *Svyatki* and Christians adopted the most widespread rites associated with that popular festival, although it bore no relation to the legend of Christ. At the present time, as in the past, the Nativity of Christ occupies a central place in Christian ritual. Religious preachers underline that with the birth of Christ there opened up the possibility of *salvation*, eternal life and heavenly bliss for all men, regardless of their social roots and the place they occupied in society. On Christmas Day sermons ring forth from church pulpits, stressing the idea that man is totally dependent on God and that without trust in Him he cannot count on attaining happiness. Ideas of this sort condemn men to passive expectation of favours from Heaven.

NATIVITY OF THE MOTHER OF GOD, a Christian festival which is numbered in the *Orthodox Church* among the *Twelve Great Feasts*. It is celebrated on September 21(8). Its importance stems from the role which the Christian Church assigns to the Mother of God, who gave to mankind its Saviour, Jesus Christ. This festival took root as an earlier

than the second half of the 5th century. It was then that a more or less complete "biography" of the Mother of God was compiled. When substantiating the divine nature of Mary, the Church held that she had been conceived in accordance with God's promise. In 1854 the *Roman Catholic Church* also accepted the doctrine concerning the *immaculate conception* of Mary by her mother Anna. The Orthodox Church, however, does not accept that doctrine. The festival of the Nativity of the Mother of God was always used by the clergy to instil into believers the idea that each one of them must strive to follow the path of the "Righteous Ones", among whom pride of place was accorded to the Mother of God. Special attention was paid in this connection to the particular popularity which the Mother of God enjoyed among women believers, who held that she was their "supplicant" or "protectress" before the throne of God.

NATURAL LAW, the concept according to which law is rooted in Man's own nature. In classical philosophy (the Sophists, Socrates, *Plato*, *Aristotle* and later the Stoics) "natural law" appears as a moral idea: norms of morality are divined by an order that served to organize all that exists within a well-regulated cosmos. The concept of natural law was linked with doubts as to the consistency of the legal norms sanctioned by the gods. In Christian thought (St. *Augustine of Hippo*, St. *Thomas Aquinas*) "natural law" takes legal norms from "divine law" inherent in human nature thanks to the act of divine creation. Later the concept of natural law was elaborated mainly in Roman Catholic theology. In the Protestant this concept was not accepted. The thinkers of the Enlightenment formulated their own teaching regarding "natural law", which they regarded as an ideological tool in the struggle against the feudal order and the official Church

NATURAL RELIGION, teaching about religion as if it were a "characteristic of human nature". It came into being on the basis of *deism*. It was at its height in the 17th and 18th centuries. The founder of this trend was Herbert of Cherbury (see *Cherbury, Baron Herbert of*). He started out from the existence of innate or general concepts, which are defined as the simplest, primary concepts, which are not derivative and are immediately convincing. After examining existing religions from this standpoint, Cherbury formulated "Natural Religion" as a teaching that acknowledged the existence of a supreme being, the need for it to be honoured through the practice of *virtue* and *piety*, the possibility of the *redemption* of sins through repentance, and also immortality and just *retribution or reward* in both life on earth and beyond the grave. Cherbury's followers later came to acknowledge the boundless rights of human reason. Somewhat heterogeneous views of the adherents of "Natural Religion" were conducive to the emergence of different trends within this teaching. In the age of the struggle against feudalism and the domination of the official Church (17th and 18th centuries) "Natural Religion" provided the progressive bourgeoisie with a convenient and smooth form for a break with religion while formally paying lip-service to it. "Natural Religion" was put

into practice in France under Robespierre in his attempt to establish a *Cult of the Supreme Being*: it was propagated by *Rousseau* and *Voltaire*. It made its mark in Germany in the form of reformist *Judaism* (under the influence of Moses Mendelssohn). Supporters of "Natural Religion" included *Locke*, *Matthew Tindal*, *John Toland*, *Lessing*, and Hermann Reimarus. In the 19th and 20th centuries certain positivists and existentialists (with fideist ideas) turned to the concept of Natural Religion. *Feuerbach* lent a different meaning to the concept: he saw it to represent primitive beliefs embodying the forces of Nature.

NATURAL SCIENCE, the range of sciences concerned with Nature, one of the three main spheres of knowledge (the other two being sciences concerned with society and thought), the natural-scientific foundation for the materialist *world outlook*. Natural science is linked with production and through it exerts an influence on the life of society. It influences philosophical materialism and the dialectical-materialist interpretation of Nature, and it plays a part in the creation of a scientific *picture of the world*. The development of natural science shattered the *religious picture of the world* (*Copernicus*, *Galileo* and *Newton*), it provided natural-scientific substantiation for the principle of the indestructibility and non-created nature of matter. *Darwinism* gave rise to a scientific theory of evolution and refuted *teleology* and *creationism*. The advance of physiology (*Ivan Sechenov*, *Ivan Pavlov*) paved the way for scientific substantiation of materialist psychology and the dialectical-materialist theory of reflection. The revolution in natural science at the turn of the century (*Planck*, *Einstein*), which added a new dimension to man's conception of the structure of matter, its connections with movement, time and space and so on, facilitated the advance of the scientific world outlook. Achievements in biology, particularly genetics, are also of important materialist significance, since they shed light on the hereditary mechanisms of self-reproduction and the evolution of the living Nature. Modern astronomy has also significantly enriched our picture of the world. The ideological struggle surrounding the achievements in the realm of natural science has borne out Lenin's premise to the effect that "theories of natural history which conflicted with the old prejudices of theology provoked, and still provoke, the most rabid opposition" (*Collected Works*, Vol. 15, p. 31). Modern *fideism* attempts to neutralize materialist conclusions drawn from natural scientific data and substantiate the possibility that it could march hand in hand with religion. The whole course of development of natural science shows that it is a true ally of philosophical materialism in the struggle against religion and idealism. The objective internal processes of differentiation and integration have turned natural science from a grouping together of separate sciences into an integrated all-embracing system of knowledge regarding Nature, that is diametrically opposed to the religious world outlook.

NATURISTIC (astral-mythological, mythological, solar-meteorological) THEORY, a conception explaining the origin of religion with reference to man's failure to understand natu-

ral phenomena, in particular astral and meteorological ones. *Charles Dupuis* can be considered a forerunner of this theory. By the middle of the 19th century, when scholars had gathered together large amounts of factual material on comparative mythology and philology of the Ancient Indo-Europeans, the comparative study of materials relating to religion and mythology of the various peoples enabled the advocates of this theory and particularly its mythological school to prove, following some of Dupuis' ideas, that ancient religious beliefs, which they identified with mythology, came into being because people, who could not understand the reasons for the movement of the heavenly bodies, for wind, hail, rain etc., deified these phenomena, lending them human or animal form. According to the advocates of naturistic theory, fairy-tales, folk-songs, popular rituals and customs, all echoed ancient astral-mythological beliefs. Although this theory drew on extensive factual material, it was one-sided in that it approached religion as no more than a contemplative or mental activity of man, divorced from any social roots and not in its development from more primitive to more advanced forms, but rather as decline and degradation of what had existed in ancient times. The leading exponent of this theory was *Friedrich Max Müller*. At the beginning of the 20th century ethnographers tried to revive this theory (with, for instance, "lunar" or "solar" mythology), which was later utilized by those who devised the theory of *Urmonotheismus*.

"NAUKA I RELIGIYA" (Science and Religion), a monthly illustrated journal that has been published in the USSR since September [illegible]. While aimed at the general reader, including those practising a religion, it also caters for propagators of atheism. It treats a wide range of questions covering Marxist atheism, Marxist history of religion, the practice of atheist education, history of religious beliefs, free-thinking and atheism, the role of religion and the Church in history and their place in the modern world, philosophical interpretation of topical problems and scientific achievements and so on.

NAZARENE, THE. *Jesus Christ* is sometimes referred to in this way in the *Gospels*, since he allegedly came from the town of *Nazareth* and lived in it.

NAZARETH, town in Lower Galilee, Israel. According to the *Gospels*, it was the place where *Jesus Christ*'s parents lived, and he as well, until the age of 30. In view of the fact that Nazareth is not mentioned either in the list of Galilean towns in the Book of *Joshua*, or the works of *Josephus Flavius*, or in the *Talmud*, some experts consider that at the time when Christ is held to have lived Nazareth had not been in existence. Other scholars assume that Nazareth is not mentioned in the above-listed sources because at that time it had only been a small village.

NAZARITES or NAZIRITES (name derived from the Hebrew "nazar" meaning "to consecrate"), ascetics and preachers in Ancient Judaea. The outward sign of participation in this body was the Nazarites' refusal to cut their hair and drink wine and a vow to avoid defilement by contact

with a dead body. In the last centuries B.C. the movement of the Nazarites merged with that of the *Essenes*. It is possible that it was from the ranks of these groups that the first Christians emerged.

NEBO, the god of wisdom and the patron of the arts and sciences in the *Babylonian religion*. He was one of the twelve main gods of Babylon and was identified with the planet Mercury. The cult of Nebo also spread to Assyria.

NECROLATRY (from the Greek "nekros" meaning "dead person" and "latreia" meaning "worship"), the worship of the dead, which is widespread in almost all religions; for some religions it constitutes their main content, whereby the departed acquire superhuman, divine attributes and the capacity to protect or harm the living is attributed to them. Necrolatry, that is kept alive thanks to Man's fear of death and belief in the soul and life beyond the grave, is the source of many burial and funeral rituals. Manifestations of necrolatry include *ancestor worship*, veneration of *relics* and the saints, superstitions linked with graves, ghosts and apparitions. Necrolatry constitutes an essential element of religious worship.

NECROLOGY, (a) lists or registers of the dead kept by the Church, in particular such lists of high-ranking members of the Church hierarchy, monarchs, charitable benefactors, whose names are read aloud during services; (b) announcements of the deaths of prominent people, usually of a panegyric variety, and more commonly known as obituaries.

NECTAR, in the mythology of Ancient Greece, a drink that was partaken of by the gods together with *ambrosia* which provided their food. According to Homer, nectar was like red wine and was mixed with water before being drunk. Nectar gave the gods immortality and eternal youth, and it protected the bodies of the living from decay.

NÉDONCELLE, Maurice Gustave (b. 1905), French Roman Catholic philosopher, one of the representatives of *personalism*. Characteristic of his work was an extremely abstract, anti-historical interpretation of the concept central to personalism, namely, that of the individual. He regarded the individual's capacity to discover within himself the emotions of the "Other" as his most important attribute. To this concept he lent mystical significance and the highest form of this concept, the "Other", was God himself. According to Nédoncelle, only man's mystical "involvement" with God can make possible his links with other people. On this basis he endeavours to establish universal brotherhood for individuals, a brotherhood which Nédoncelle describes in rather Utopian terms.

NEHEMIAH, Jewish political figure of the 5th century B.C., appointed by the Persian King Artaxerxes I (465-425 B.C.) as governor of Judaea. Under his supervision the Temple in Jerusalem, which had been destroyed in 586, was restored. Nehemiah's writings, that are permeated with religious fanaticism and chauvinism and intolerance for all other peoples apart from his own, appear in the *Bible* under the title the Book of Nehemiah.

NEITH, the goddess of war and domestic arts, especially weaving, in the *religion of Ancient Egypt*. Later she was also honoured as mother of the Gods, in particular the solar gods (was claimed to be mother of *Re*). The Ancient Greeks likened her to *Athena*.

NEKRASOVTSY, a group from among the *Bezpopovtsy* branch of the *Old Believers*. They were descendants of the Don Cossacks led by ataman Ignat Nekras (or Nekrasov), who had fled to Turkey to escape persecution from the Russian government, following the defeat of the popular uprising led by Kondraty Bulavin (1707-1709). After that, some of them settled in the Dobrudja region of Bulgaria and others in Asia Minor. After living as an ethnically isolated community over 250 years the Nekrasovtsy developed into an *ethnic-religious group*, whose members were not assimilated among the people in the countries where they were living. In 1962 they returned to their home country and settled in the Stavropol Region of the Soviet Union. In a context of new economic and socio-cultural relations the spiritual attitudes of the Nekrasovtsy underwent noticeable changes. Researchers have established that the patriarchal patterns of family life and relationships have become more democratic. Many members of the community have also been abandoning religion.

NEMESIS, the goddess of retribution and vengeance in the mythology of Ancient Greece. She was depicted with the attributes of Balance, Control, Punishment and Speed (scales, a bridle, a sword or scourge and a chariot drawn by griffins).

NEO-AUGUSTINIANISM, one of the trends in contemporary [illegible] *Catholic philosophy*, which is carrying forward its Platonic-Augustinian tradition. Neo-Augustinianism is based on principles of *intuitionism*, and rejects rational means of influence in favour of exclusively emotional ones, by appealing to Man's emotional and moral experience. While accepting the traditional means for drawing men to religion used in *Roman Catholicism*, Neo-Augustinianism also attaches crucial importance to the provision of a psychological context such as would facilitate the acceptance of rational arguments. Faith, according to the Neo-Augustinians, is not knowledge but a directly experienced link between Man and God, a feeling stemming from Man's need for the Divine. Neo-Augustinianism is represented by a number of religious-philosophical schools: philosophy of action (*Maurice Blondel* et al.), the philosophy of the Spirit (*Louis Lavelle* et al.), Christian *existentialism* (*Gabriel Marcel* et al.), activism, *personalism* (*Emmanuel Mounier, Jean Lacroix, Maurice Nédoncelle* et al.).

NEO-BUDDHISM, a reformist religious movement aimed at adapting *Buddhism* to the modern world. Various trends within Buddhism, between which fierce struggles rage, reflect the specific nature of the social conditions obtaining at present in the countries where this religion is widespread. The variety in the forms Neo-Buddhism takes also stems from the fact that Buddhism has no clearly defined, well-established organizational structure and no single philosophical conception. In an attempt to provide a social interpretation of Buddhism, reference is made

to various tenets of Buddhist philosophy on causal connections, to elements of dialectics contained in it, the theory of knowledge, psychoanalysis etc. Concepts of historical progress and development are being introduced, while the teaching regarding *Karma* is being played down. Attempts are made to emphasize similarities between communism and Buddhism, by making reference to certain principles underlying the way of life found in Buddhist monastic communities. In modern Neo-Buddhism there is a trend to be observed towards less emphasis on human reason and more on faith.

NEO-CHRISTIANITY. See *New Christianity*.

NEO-CONFUCIANISM, the most important philosophical movement in the history of Chinese thought after classical Confucianism: it appeared during the Sung dynasty (960-1279) and was then developed further during the Ming dynasty (1368-1644). Its emergence and flowering are linked with the names of a number of thinkers including Chou Tun I (1017-1073), Chang Tsai (1020-1077), the brothers Cheng – Cheng Hao (1032-1085) and Cheng I (1033-1107), and Chu Hsi (1130-1200). The most important of the schools of Neo-Confucianism was the Cheng-Chu school, i.e. that of the brothers Cheng and Chu Hsi. In the exposition provided by Chu Hsi the ideas of Neo-Confucianism constituted a dualistic teaching concerning two principles: the ideal, primary principle "Li" and the material, secondary principle "Ch'i". "Li" needs to be attached to a specific "Ch'i", and "Ch'i" is inseparable from "Li", which provides the law of its existence. All that is real and all that is possible is contained in the Great Ultimate that possesses no physical form and actualizes in all things taken in their totality (the Universe) and also viewed separately. The "Li" of a man or thing constitutes its nature, both real and concrete. The most famous of the Neo-Confucians of the Ming period was Wang Yang Ming (1472-1529). He developed a monistic teaching, in which the ideal principle, or "Li" (spirit), was viewed as the first cause of the world, while the material principle, "Ch'i", was presented as merely derived from "Li".

NEO-HINDUISM, a reformist religious movement aimed at removing a number of obsolete social norms and rules in *Hinduism*, in particular those connected with the social relations between the *castes*, above all attitudes towards the so-called Untouchables. A more active approach to involvement in politics and social labour is being advocated, as is the need to introduce new rules and attitudes, by taking care of people's everyday needs. When it comes to the interpretation of men's basic aims in life, attention is being focussed first and foremost on the ideals of the *Dharma* (the observance of family, religious and communal obligations with emphasis being laid on the individual's social rather than religious duties). Less attention has come to be attached to the idea of *Moksha*, or liberation. Advocates of Neo-Hinduism call for a more rational approach to a number of religious concepts and for secularism, which in the context of India would mean primarily the acknowledgement of all *denominations* as equal.

NEO-ORTHODOXY, a term used by theologians from the school founded by *Karl Barth* and Emil Brunner in order to stress their adherence to the principles of the *Reformation* and the continuity that could be traced from *Luther* and *Calvin* through to *dialectical theology*, aimed at countering liberal Protestant theology. Neo-orthodoxy starts out from the insoluble tragic contradictions inherent in human existence. It tends towards social pessimism, that finds expression in the Neo-orthodox presentation of Man and God, of creation and the Creator and of reason and faith as opposites.

NEOPHYTE (from the Greek "neophytos" meaning "recently planted"), originally a new convert to *Christianity*: a newly baptized follower of Christ's teaching, a newly ordained *priest* or a *monk* who had just taken his monastic vows. Later the term assumed a wider meaning and is now used to denote any new convert to any religion, or, even more broadly, a beginner, a tyro.

NEOPLATONISM, the last and most influential idealist movement in the philosophy of the Ancient World (3rd-6th centuries), which took shape on the basis of a reworking of *Plato*'s teaching in a spirit of Hellenistic-Roman eclecticism and religious-philosophical syncretism. The Neoplatonists endeavoured to inject new life into dying paganism by interpreting polytheistic mythology in terms of Greek philosophy. The theology of Neoplatonism includes a teaching regarding the Ultimate One, from which emanate the "Mind of the Universe" and the "Soul of the Universe", which, in their turn, give rise to **Nature**. The Neoplatonists present **matter** as the lowest limit of such **emanation** and they identify matter with **non-being**. The process of emanation is supplemented by a process of the return of all that exists to the **original primordial principle**, the **Ultimate** Being or God, which Man **himself** can become through **contemplation** and practice of virtue aimed at **likeness** to God. When elaborating **their** own doctrines the early Christians took over from Neoplatonism a number of its main ideas. Neoplatonism greatly influenced the philosophy of the Patristic Age and also the whole of mediaeval philosophy

NEO-SCHOLASTICISM, a concept which embraces various trends in religious philosophy (mainly in *Roman Catholicism*, but in *Protestantism* as well) that endeavoured to reinstate mediaeval scholasticism. The appearance of Neo-scholasticism dates from the 16th century. Neo-scholastic thinkers attempted to adapt the teaching of St. *Thomas Aquinas* to new currents in science and philosophy and thus to defend scholasticism against criticism from the progressive thinkers of the *Renaissance* and the Modern Era. In the late 18th and early 19th centuries the so-called Roman Catholic Restoration began in Italy and Germany, which was aimed at restoring the influence of scholastic philosophy. By the middle of the 19th century the spread of Neo-scholasticism was proceeding on an increasingly wide scale and assuming new forms: the main thrust of this development was along neo-Thomist lines.

NEO-SHINTOISM, a movement in Shintoism, which appeared mainly in

post-war Japan and spread to a whole range of organizations that came under the heading of the "new religions" (Shinko Shykyo). This is the largest and the least homogeneous of the groups numbering among the "new religions". Some of the adherents of Neo-Shintoism have close affinities with "shrine" Shinto or are under the influence of *Confucianism*. Another group of the neo-Shinto religions represents the result of mutual influence between Shinto and *Buddhism*, or Shinto and *Christianity*.

NEO-THOMISM, the predominant objective-idealist trend in the philosophy of *Roman Catholicism*. It became widespread in the countries where Roman Catholicism was the dominant religion (Spain, Italy, France and some countries of Latin America). The Neo-Thomists (*Jacques Maritain, Étienne Gilson* et al.) aimed to provide philosophical substantiation for Christian teaching. While remaining faithful to the main ideas of *Thomism* (the philosophy of *theodicy*, Thomist rationalism etc.), the advocates of Neo-Thomism strive to adapt it to modern conditions, by providing a theological interpretation for the findings of contemporary natural sciences and linking up Thomism with certain tenets put forward by the latest of the idealist schools (phenomenology, philosophical anthropology, Freudianism etc.). This characteristic of Neo-Thomism has become particularly pronounced after the Second *Vatican Council* (1962-1965) and it made its influence felt in the socio-political programme put forward by that Council: in the greater readiness to compromise, in the more marked tendency to justify the social role of Roman Catholicism as the "third force" in the struggle between socialism and capitalism. Yet none of this changes the unmistakable trend to be observed in the social doctrine of Roman Catholicism, which is designed to justify capitalist social practices and preserve the latter intact.

NEPHTHYS, a goddess in the *religion of Ancient Egypt*, daughter of the sky goddess *Nut* and the earth god *Keb*, sister of *Osiris* and *Isis*, sister-wife of *Seth*. Together with Isis Nephthys mourns Osiris, killed by Seth, and recites a number of spells so as to bring him back to life. Nephthys was venerated as guardian of the dead.

NEPTUNE, one of the main gods of Ancient Rome. Originally he was the god of flowing water (springs and rivers), regarded as the protector of the fields from drought. After he had been identified with the Greek god *Poseidon* (c. 300 B.C.), he began to be venerated as the god of the seas. In *Christianity* the figures of St. Phocas and St. *Nicholas of Myra in Lycia*, incorporated many characteristics associated with Neptune.

NEREIDS, in the mythology of Ancient Greece, the fifty daughters of the sea god *Nereus*, who allegedly helped sailors during shipwrecks. The most famous of them were Amphitrite, Thetis and Galatea.

NEREUS, a sea god in Greek mythology, endowed with the gift of prophecy and a personification of the calm sea.

NERO, Claudius Caesar (37-68), Roman emperor from the year 54

A.D. According to available sources he was a cruel, conceited and dissolute tyrant. He pursued a policy of widescale repression which set various Roman strata against him. The first mass-scale persecution of Christians was associated with his name, after they had been accused of setting fire to Rome in 64.

NERONOV, Ivan (1591-1670), prominent Russian Church figure, one of the leaders of the *Old Believers' Schism*, mentor and friend of *Avvakum*. On account of his public statements against Patriarch *Nikon*, in 1653 he was exiled to a monastery in Vologda and later to the one at Kandalaksha, from which he escaped to Moscow. While in exile he continued to denounce Nikon. At a Church Council in 1666 he repented and in 1669 he was appointed *archimandrite* at the Danilov Monastery in Pereslavl-Zalessky.

NESMELOV, Viktor (1863-1930), Russian religious philosopher and theologian. He devoted his attention mainly to questions of religious anthropology. In his opinion, the main purpose of philosophy was to study the existence of "free man endowed with reason", who while being a "simple entity in the physical world", also belongs to a spiritual world, himself being made in God's image. Man's awareness of himself and the knowledge of God are granted to him directly via religious experience. This "anthropological" theory appears in Nesmelov's teaching as a dogmatic precondition for the theory of reality, the link between violence, sin and guilt, on the one hand, and Man's freedom, on the other, for his view of morality as "likeness to God" and so on. His main work was "Nauka [illegible]" (The Science of Man, [illegible] 1895-1896).

NESTORIANISM, a movement in *Christianity*, which came into being in the Byzantine Empire in the early 5th century. Its founder was *Nestorius*, the Patriarch of Constantinople, who recognized *Jesus Christ* as a man who had overcome human frailty and become the *Messiah*. From this standpoint he maintained that the Virgin Mary was not *Our Lady, Mother of God* but mother of a human being. Nestorius held that there were two seperate persons in Christ, human and Divine, which had never completely merged as one. Nestorius was condemned as a heretic at the *Oecumenical Council* in Ephesus in 431. Fleeing from persecution, the Nestorians resettled to the east of the Byzantine Empire. Contemporary Western theologians maintain that Nestorianism did not go beyond the limits of orthodox teaching. Today there are Nestorians to be found in Iran, Iraq, Syria and India.

NESTORIUS (d. c. 450), Patriarch of Constantinople in 428-431, before which he had been a monk in Antioch (Syria). He was the founder of *Nestorianism*. Nestorius was deposed by the *Oecumenical Council* in Ephesus in 431, condemned as a heretic and banished to Egypt.

NETOVTSY. See *Spas persuasion*.

NEW CHRISTIANITY, religious revivalist movement in Russian social thought at the beginning of the 20th century, aimed at seeking ways of adapting Christianity to life against a background of the crisis of the auto-

cracy and of the traditional forms of socio-political life associated with it. It emerged as a reaction to the inability of the traditional *Russian Orthodox Church* effectively to stem the advance of revolutionary events in Russia and the spread of the ideas of Marxism among the masses. One of the best known of the representatives of New Christianity was Bishop Sergius (later to become *Patriarch*). The ideas of this movement were also widely propagated by such thinkers as *Nikolai Berdyaev, Dmitri Merezhkovsky, Sergei Bulgakov* and *Semyon Frank*. Starting out from a basis of Russian Orthodoxy, they tried to reform it, so that a dynamic religious ideology might take shape, capable of bringing its influence to bear not only on the liberal bourgeoisie and those sections of the intelligentsia drawn from the bourgeoisie and the nobility, but also on the popular masses. The political ideal of the New Christians was the conception of a "free theocracy" adopted from *Vladimir Solovyev*, and their religious creed was so-called dynamic dogmatism, which did not reject Christian doctrines but merely envisaged a new interpretation of those doctrines that would correspond to the spirit of the times.

"NEW HUMANIST", monthly journal put out by the Rationalist Press Association, that is closely linked with the *World Union of Freethinkers*. This journal advocates unconditional recognition of a predominant role for reason over against *religious faith*, rationalist philosophy and ethics, secular education and secularism in general.

NEW TESTAMENT, part of the *Bible* which is venerated as *Holy Scripture* by Christians. The name New Testament is linked with the teaching concerning the new covenant made by God with men through *Jesus Christ*. The NT consists of 27 Books: four *Gospels*, the *Acts of the Apostles*, 21 Epistles, and the *Revelation of St. John the Divine*. The order in which the Books of the NT appeared does not correspond with the order in which they are arranged in *Canon* and which is accepted in the Christian tradition. The first to appear in late 68-early 69 was the Revelation of St. John, then certain of the Epistles in the nineties of the 1st century and the early 2nd century, the Gospels in the second quarter of the 2nd century and in the middle of the 2nd century the Acts and the remaining Epistles. The overall significance of all these Books of the NT for the Church and the Christian tradition was to tell of the assumption of human form by Jesus Christ the Son of God (*Messiah*), who came down to Earth in order to redeem Man's *original sin*, and of the way in which Christ carried out that mission; to tell of his Resurrection after the crucifixion and his Ascension into heaven, where he was to wait until it was time for him to appear on Earth a second time and complete his *salvation* of the human race, and of the work to propagate Christ's teaching undertaken by his disciples, as a result of which the first Christian communities came into being, and then the Church itself. Certain links in that chain of beliefs find only inconsistent and contradictory expression in the NT, so that to group them in some kind of whole proved a most difficult task for the theologians. Hence the numerous contradictory interpretations of the

meaning of the NT, which appeared in the history of *Christianity* as justification for the standpoints adopted by Christian movements disputing amongst themselves on issues concerning questions of belief and socio-political ones as well. The NT Canon was only established gradually against a background of struggle between various communities of early Christians. Over a long period many works used to circulate as canonical Holy Scriptures, which either were not included in the Canon in the end (such as *"The Shepherd"* by Hermas, the Epistles of St. Clement of Rome and St. Barnabas etc.), or acknowledged as apocryphal (see *Apocrypha*): dozens of apocryphal Gospels – according to St. Thomas, St. James, St. *Peter* etc., the Revelation of St. Peter, and a number of Epistles and Books of the Acts. On the other hand, the canonical nature of the Revelation of St. John, which was included in the Christian Canon later than most Books, was questioned for a long time. It is generally held that the NT Canon was ratified at the Council of Laodicaea (364), in actual fact, however, its composition has been the subject of discussion on a number of occasions at subsequent *local* and *oecumenical councils*. Even the texts of the Canonical Books of the NT have undergone many changes.

NEWTON, Sir Isaac (1643-1727), English physicist and mathematician. Starting out from the laws of classical mechanics and the law of gravitation he himself had formulated, he elaborated, in his major treatise "Philosophie Naturalis Principia Mathematica" (Mathematical Principles of Natural Philosophy, 1687), a theory concerning the movement of celestial bodies and completed calculations for the heliocentric system. He was the first to compile the scientific, mechanistic picture of the world, thus greatly facilitating the advance of science and materialist philosophy. The limitations of mechanistic materialism led Newton to acknowledge the need for a "first impulse" as the cause behind the appearance of the world, but he "forbade" God "any further interference in his solar system" (Engels, *"Dialectics of Nature"*, Moscow, p. 200). Newton provided justification for the autonomous development of science and an unorthodox interpretation of a number of Biblical prophecies.

NICAEA, COUNCILS OF. See *Oecumenical or General Councils.*

NICHOLAS OF CUSA (1401-1464), German philosopher, scholar, theologian and *cardinal* in the *Roman Catholic Church*. In his main work "De Docta Ignorantia" (Concerning Scholarly Ignorance) he developed the ideas of *pantheism* that were associated with heretical *mysticism*. As a scholar he sought exact methods for investigating Nature. In his philosophy he defended the principle of the unity of opposites, the idea that all that exists is interconnected, that the Universe is infinite, that the laws governing the celestial and the terrestrial world are identical and he was a forerunner of *heliocentrism*. Nicholas of Cusa's humanistic interpretation of Man was at the root of his acceptance of the power of human reason and of Man's never-ending advance towards the Truth. Nicholas of Cusa was to influence

the development of the natural philosophy of the *Renaissance*.

NICHOLAS OF MYRA IN LYCIA, St. See *Nicholas the Miracle-Worker, St.*

NICHOLAS THE MIRACLE-WORKER, St., one of the most venerated of Christian saints. According to Church tradition, he was Bishop of the town of Myra in Lycia (Asia Minor) and was persecuted by Emperor Diocletian. He became famous as a miracle-worker and was canonized. Yet, as has since been established, Nicholas was a figure of legend and the story of his life was copied almost word for word from the description of the life of another saint, Nicholas of Pinar. This saint's popularity among the faithful led to him being declared the patron of sailors and traders and of farming, the protector of the poor and needy, the helper of simple folk in their sorrows and misfortunes. He was regarded as the patron saint of Russia. St. Nicholas is also considered the protector of children, bringing them gifts on Christmas (whence "Santa Claus", an American corruption of the Dutch form "Santa Nicolaas").

NICOLAITANS, Christian sects and movements in various periods, which were accused by their opponents of violating the 7th Commandment, i.e. "Thou shalt not commit adultery": (1) an *early Christian sect* in the Middle East, which was alleged to have communal wives; (2) Roman Catholic priests who rejected the vow of *celibacy* after the *Cluny Reform* (10th-11th centuries); (3) a Bohemian sect in the 15th century (an offshoot of the *Adamites*), who rejected the institution of the family (in the name of "heavenly innocence") and property. The teachings and way of life of the Nicolaitans reflected their protest against the *asceticism* and the *hypocrisy* of the Church, yet in the teachings of the Bohemian Nicolaitans there are also some early Utopian-socialist ideas to be found, albeit with religious overtones.

NIEBUHR, Reinhold (1892-1971), American theologian, one of this century's foremost thinkers in *Protestantism*. The crisis that swept the United States in the late twenties led Niebuhr to turn his back on the traditions of liberal theology with its intrinsic faith in progress and he analyzed this crisis from the standpoint of social pessimism characteristic of *dialectical theology*. In his work "Moral Man and Immoral Society" (1932) Niebuhr came out against the optimist ethics of the "*social Gospel*" and stressed Man's "sinfulness", maintaining that hopes of Man perfecting himself were illusory. According to Niebuhr, the task of *Christianity* is to help Man to understand his own ambivalent nature and to reject attempts to influence the course of history, instead becoming more aware of his guilt before God and putting his trust in the redeeming strength of God's love. His other works include "The Nature and Destiny of Man" (1941-1943) and "Faith and History" (1949).

NIEMOJEWSKI, Andrzej (1864-1921), Polish poet, political journalist and representative of the *mythological school*. In his works "God Jesus" and "The Philosophy of the Life of Jesus" he maintains that there is no real evidence for the actual existence of *Jesus Christ*. For

Niemojewski, the *Gospels* are works of fiction, pertaining to the dying tradition of religious-astral poetry and philosophy. He held that ancient oriental religions were one of the sources for the myth of Jesus Christ. Niemojewski's theory contains some rather arbitrary interpretations.

NIETZSCHE, Friedrich Wilhelm (1844-1900), German thinker, who substantially influenced European philosophy and literature of the 20th century. In his works such as "Also Sprach Zarathustra" (Thus Spake Zarathustra, 1883-1885), "Menschliches – Allzu Menschliches" (Human All Too Human, 1878), "Der Antichrist" (The Antichrist, 1888), and "Der Wille zur Macht" (The Will for Power, 1889), Christian ethics are subjected to harsh criticism, as depriving Man of the fullness of life, emphasizing his powerlessness and undermining his instinct for self-preservation. Christianity, from Nietzsche's point of view, is more harmful than any vice. Nietzsche is one of the most savage opponents of the popular masses, of the "herd" in his parlance, which he counters with the ideal of the Superman ("Ubermensch"), who sets himself above Good and Evil and asserts his will for power. Although Nietzsche rejected the idea of a world beyond the grave, he cannot be numbered among atheists: his atheist views are presented as the opposite to religious views, yet can only exist in the light of religious views, since they are a negation of the latter. The world Nietzsche sees as something which lacks purpose, this finding expression in the idea of "eternal recurrence" that in Nietzsche's writings possesses mystical implications. Nietzsche's ideas provided justification for amoralism and the glorification of force.

NIETZSCHEANISM, trend in the culture of Europe at the turn of the century, which took shape under the influence of the ideas of *Friedrich Nietzsche*. It is characterized by a radical break with traditional philosophy and ideas of bourgeois democracy: intrinsic to Nietzscheanism are a reactionary political stance and extreme individualism. The ideas that constitute Nietzscheanism were used by imperialist reactionary circles, in particular the Nazis, to propagate racism and the idea of world domination by the Aryan race.

NIGHT SERVICE (all-night vigil), a service in the *Orthodox Church*, which begins after sunset and finishes more often than not after midnight on the eve of Sunday and the major Christian festivals. This practice can be traced back to the traditions of the first Christians, who were in the habit of celebrating their services at night.

NIHILISM, RELIGIOUS (from the Latin "nihil" meaning "nothing"), total rejection of religion that is not linked with any positive ideals. At the level of ordinary consciousness it finds expression in a lack of spirituality, and a fundamentally practical attitude to life; theoretically it is associated with subjective idealist philosophy of a voluntarist nature. Features of religious nihilism come clearly to the fore in the works, for example, of *Friedrich Nietzsche*, who contrasts the "superman" standing "beyond Good and Evil" with the "herd", thus adopting a blatantly in-

humane stance and turning his back on objectively operating social laws. The refusal to accept any positive content in spiritual culture and their unprincipled cynicism made the critique of religion put forward by the representatives of religious nihilism appear superficial and also explains why they could so easily make the transition to *mysticism*. Religious nihilism nowadays assumes a variety of forms: racists in the USA attack *Christianity*, by putting forward the idea of "quality", i.e. racial purity, in its place, while "Satanists" recommend "commandments of hate" in place of the Christian commandments, etc. Identification of atheism and religious nihilism is a common feature of the writings put out by those who distort Marxism.

NIKAH (Arabic), religious marriage in *Islam*, conducted by a *mullah*, who reads the appropriate prayers and passages from the *Koran*. The marriage ceremony can be performed in a *mosque* or at home. The *Sharia* allows a Moslem to have as many as four official wives. A man can dissolve his marriage by pronouncing the word "Talaq" ("dismissed") three times. A marriage can also be dissolved at the request of a wife, but in the court.

NIKE, in the mythology of Ancient Greece, the personification of victory in battle or in competition. She was depicted in the form of a winged woman, wearing a laurel wreath and with a palm branch in her hand. Nike was one of the attributes of *Athena* as goddess of victory.

NIKITA PUSTOSVYAT (d. 1682), one of the theoreticians of the *Old Believers' Schism* in the *Russian Orthodox Church*. At the Church Council of 1666-1667 he was excommunicated but he repented. In 1682 he joined the movement of the soldier ("strelets") dissenters anxious to restore "the old piety" in Russia. He took part in an open ecclesiastical debate (i.e. a debate concerning religious belief), which took place on July 5, 1682 in the Hall of Facets of the Moscow Kremlin. He was arrested and executed on the instructions of Tsarevna Sofia.

NIKOLSKY, Nikolai (1877-1959), Soviet orientalist and historian of religion. He published a number of works which provided expositions and support for the conclusions drawn by adherents of historical criticism regarding the origins of the *Old Testament*. He also worked on the history of the *Russian Orthodox Church*. His main works are "Istoriya russkoi tserkvi" (The History of the Russian Church, 1931) and "Politeizm i monoteizm v drevneyevreiskoi religii" (Polytheism and Monotheism in Judaism, 1932).

NIKOLSKY, Vladimir (1894-1953), Soviet historian and ethnographer. He concerned himself with the history of the *Old Believers* and the history of primitive society, devoting special attention to the question as to the *origins of religion*. His main works are "Proiskhozhdeniye nashego letoschisleniya" (The Origins of Our Chronology, 1938) and "Proiskhozhdeniye religii" (The Origins of Religion, 1940).

NIKON (Nikita Minov, 1605-1681), *Patriarch* of Moscow and All Rus. He comes from a peasant family, first he was a priest in Moscow, then a *monk, archimandrite* of Moscow's

Novospassky Monastery (1646) and from 1648 *Metropolitan* of Novgorod. He established a close relationship with Tsar Alexei Mikhailovich, with whose support he became Patriarch in 1652. In order to consolidate the position of the *Russian Orthodox Church* and enhance its prestige Nikon introduced reforms in the order of services (revision of the service books and icons in keeping with Byzantine models, amendments to rituals, the introduction of regular church sermons etc.), which sparked off a movement demanding the retention of the old rituals (the Old Ritualists' or *Old Believers'* movement), and this development then led to the *Old Believers' Schism*. The attempt to make the patriarchate superior in power to the autocracy eventually led to conflict between Nikon and the Tsar. Calculating as he did so that the Tsar would not be able to manage without him, Nikon divested himself of patriarchal office in 1658, however this blackmail did not succeed. The Church Council deposed Nikon in 1666 and he was then banished to a monastery in the north of Russia.

NILUS OF THE SORA, St. (real name **Nikolai Maikov**, c. 1433-1508), Russian church leader, ideologist of the *Non-Possessors* movement and founder of the small monastic community ("skit") on the River Sora, near the St. Cyril Monastery by the Lake Beloye in the north of Russia. In his main work, the "Monastic Directory", he advocated *asceticism*, rejection of the concerns of this world, renunciation on the part of the monasteries of landed property and the accumulation of wealth, i.e. of all possessions. In this way St. Nilus had hoped to enhance the moral authority of the Church and to concentrate its activities on strictly religious matters. At the 1503 Church Council in Moscow he supported the proposal made by Tsar Ivan III to deprive the monasteries of their landed possessions. This proposal, however, met with strong opposition from the *Osiflyane* and was rejected.

NIRVANA (Sanskrit word meaning literally "extinction"), concept central to the religious philosophy of *Buddhism* and *Jainism*. The term is used to denote complete disappearance, final release from the bonds of *Samsara*, the highest state of mind, in which all earthly ties have been surmounted and which is free of all desires and passions. Nirvana constitutes a break in the cycle of *reincarnations*, absolute and inviolable peace. Nirvana defies all definitions. With regard to the way in which Nirvana should be precisely understood there has always been controversy between Buddhist theologians and scholars, which still continues. In *Brahmanism* and *Hinduism* Nirvana is interpreted as complete absorption into *Brahman*.

NIZAMI OF GANJA (1141-c. 1209), Azerbaijani poet and thinker. He attacked religious concepts regarding the structure of the Universe and defended the idea of an orb-shaped Earth. Nizami was rather sceptical about the idea of life beyond the grave.

NOAH, righteous man in the *Old Testament*, who was saved in an *Ark* with all his family during the *Flood*, when the rest of mankind was destroyed. Representatives of all the world's species of animals were also

saved (in pairs) together with him. At the end of the 150 days of the Flood all those aboard the Ark were again able to resettle on dry land.

NOMINALISM (from the Latin "nomen" meaning "name"), one of the main theories to emerge in mediaeval scholastic philosophy. Insisting that only individual things really existed, advocates of Nominalism rejected the tenet of the *Realists*, who acknowledged the existence of universals in the Divine Mind. While for the extreme Nominalists only individual things existed and universal concepts were mere "sounds", for the moderate Nominalists these concepts were deemed to emerge in human consciousness in the course of abstraction, and the existence of universals was acknowledged, if not outside the confines of human reason, then at least within that very same mind as it sought after truth. When applied to Christian theology, Nominalism led to a rejection of a single Divine substance constituting the Three Persons of the *Trinity*. The most outstanding Nominalist philosophers in the 11th-14th centuries were Roscellinus, *Pierre Abelard*, Duns Scotus, and William of Occam. The solution of the problem of universal concepts in Nominalism was rather anti-dialectic and could well lead to subjectivism. At the same time Nominalism directed philosophical searching away from theological questions towards the study of the world of natural phenomena.

"NOMOCANON" (Greek), a collection of Byzantine ecclesiastical canons and Imperial laws, concerning the Church and its rules. At the end of the 13th century the "Nomocanon" provided the basis for the Russian "Kormchaya Kniga" (the title of which book was derived from the Old Church Slavonic word meaning "helmsman"), that served as a guide or manual for the *Russian Orthodox Church*, in particular for the *Church Court*.

NONCONFORMISTS. See *Dissenters*.

NON-POSSESSORS, religious-cum-political movement in Russia in the late 15th and early 16th century, whose adherents demanded that the Church renounce "possession" (i.e. the acquisition of land and other property), seen as contradictory to the ideals of the *Gospels* and undermining the authority of the Church. The ideas providing substantiation for this demand were to be found in the works of, among others, St. *Nilus of the Sora*. In his "Monastic Directory" St. Nilus maintained that the acquisition of property was incompatible with monastic vows, with a strict, ascetic way of life and with individual labour as a means of subsistence. His pupil, Vassian Kosoi, advocated the confiscation of landed estates belonging to the monasteries to be subsequently divided up between the lesser feudal lords. The Non-Possessors were opposed by the *Osiflyane* led by St. *Iosif Volotsky*, who convinced Tsar Ivan III that he should not support the Non-Possessors, since they were opposed to the policy of consolidating the power of the Grand Princes. The Church Council of 1503 condemned the Non-Possessors' movement and came out in favour of the Church retaining its landed property. Yet the struggle between the Non-Possessors and the Osiflyane was not yet

over. It was only after the Church Council of 1531 that the Non-Possessors were finally defeated. The Non-Possessors exerted a powerful influence on the emergence of the anti-feudal heretical movements of the 16th century.

NORMS, RELIGIOUS, a type of social norms laid down by religion. They influence men's attitudes and determine their behaviour. Any religion includes a set of religious norms, with the help of which it regulates social relations. These norms consist of rules of behaviour (instructions to carry out certain actions or the prohibition of certain other actions), and the indications as to the means securing all these rules (promise of reward or punishment from supernatural forces, threat of punishment from the Church). A characteristic feature of the *Holy Scriptures* is the scattering through them of the injunctions dealing with religious norms. Thus, the commandment exhorting man to honour his parents found in certain passages of the *Bible* is reinforced, in some places, by the promise of prosperity and long life if the commandment is kept, in other places, by the threat of death for those who fail to keep it, while in certain other passages no approval or disapproval is expressed at all. Rules of behaviour that are established by religious organizations are presented by theologians as the concretization of divine laws.

NOVATIONISTS (named after a 3rd-century presbyter Novatian), one of the early Christian sects, which broke away from the Church during the reign of Emperor Decius. The Novationists insisted that the Church could not grant [illegible] to those Christians, who, under threat of repression from the Roman authorities, had made sacrifices to pagan gods and thus betrayed their faith. The Church condemned their teaching as heretical, however their communities continued to exist up until the 8th century. The movement of the Novationists provided an outlet for the dissatisfaction of the Christians "strongest in their faith" with the compromise, entered into by the Church, with "pagan power". The consequence of the Novationists' teaching was the transition throughout the Christian Church, which took place at the end of the 3rd century, from public *penance* to private *confession*.

NOVGOROD-MOSCOW HERESY, anticlerical and anti-feudal movement in Russia in the mid-15th century. Like the mediaeval *heresies* in Western Europe, it was one of the forms of opposition to feudalism and advocated a revival of early Christian traditions and the abolition of the closed institution of priesthood. The general socio-political implications of the Novgorod and Moscow heresies did not rule out the inclusion of certain specific points in their programmes, while features intrinsic to both were: a critical approach to the Christian doctrine of the *Trinity*; rejection of the holiness of icons, the *Eucharist* and other *sacraments*; rejection of the Church as an institution, and of the Church hierarchy, "set up on a basis of bribes" and leading an unworthy way of life. In this respect the Novgorod-Moscow heresy had affinities with the heresy of the *Strigolniks*. The demand that the Church should renounce its accu-

mulation of wealth provided theoretical substantiation for the secularization of the estates belonging to the Church in Novgorod. This meant that the criticism of the foundations of Christianity was aimed against the feudal state. The Novgorod heresy was supported in the main by "White" priests (i.e. married priests who cannot become Bishops) and members of their families. The social background of the free-thinkers in Moscow was somewhat different: among them were also represented the boyars, merchants, scribes and other social groups. They called into question the authority of the writings of the *Fathers of the Church*, rejected *monasticism* and the teachings concerning the *Day of Judgement*, the resurrection of the dead and Man's immortality. The Church Councils of 1488, 1490 and 1504 condemned the Novgorod-Moscow heresy, an *anathema* was pronounced upon its adherents and many of them were executed.

NOVGORODTSEV, Pavel (1866-1924), Russian bourgeois legal expert and sociologist. After the October 1917 Revolution he emigrated, being a supporter of the old regime. He rejected materialism from a stance of transcendental idealism. Novgorodtsev held that morality depends upon an absolute divine principle, and used this idea to substantiate a concept of *natural law* as traditionally advocated by adherents of social *theology*.

NOVICE ("**Poslushnik**" in the Russian Orthodox monasteries), a probationary member of a monastic community preparing to embark upon monastic life. He is called upon to perform various lowly tasks during church services and in the monastery's economy.

NUNCIO (from the Latin "nuntius" meaning "messenger"), permanent diplomatic representative (ambassador) of the Vatican in states, with which the latter has diplomatic relations. In a number of countries the Nuncio is the doyen of the diplomatic corps. A Nuncio also supervises the activity of the *Roman Catholic Church* in the country where he is resident.

NUSAIRIS, a Shi'ite sect of Islam. In their teachings they had much in common with the Ismailis, but these teachings also contain elements of ancient Eastern astral cults and of Christianity. The Nusairis revere the Caliph Ali as God incarnate, the Sun and the Moon. They believe in the transmigration of souls and celebrate a number of Christian festivals. The Nusairis inhabit Northern Syria and Turkey.

NUT. See *Keb (Geb)*.

NYAYA, one of the schools of Ancient Indian philosophy, the emergence of which is linked with the name of Akshapada Gautama. The main principles of this philosophy were formulated in their definitive version by the 2nd century. In the teaching of this school epistemological questions were investigated and for the first time in India a syllogistic theory was elaborated. The Nyaya School is most closely linked with another philosophical system of Ancient India, namely, Vaisheshika (the main *sutras* of this school were composed by the 1st century). From about the 7th cen-

tury onwards the teaching of the Nyaya School accepted the main ontological principles and the atomism of the Vaisheshika system, which was rooted in strong materialist traditions.

NYAYA SUTRA, the original source for the *Nyaya* philosophical system, whose author is held to be Akshapada Gautama. The final version was compiled between the 2nd and 4th centuries. It consists of five books, each of which contains two sections. According to the Nyaya Sutra, the process of cognition leads to an elimination of false knowledge, which, in its turn, eliminates evil and suffering. The wisdom contained in the *Vedas* is not deemed here to be supernatural. The Nyaya Sutra adopted an indifferent stance to the idea of God, whom it presented neither as the real cause of Man's existence, nor as the cause of the existence of the Universe, which had come into being as a result of the Svabhava-vada, i.e. natural causality. Later interpreters of the Nyaya Sutra tried to emasculate its atheist significance.

NYMPH, Greek word used in mythology to denote a category of female divinities of inferior rank, who personified elements of the natural landscape: seas (Oceanids, Nereids), springs and rivers (Naiades), trees (Dryades), mountains (Oreades), meadows, islands and hills etc. Most nymphs' worship was confined to their own mountains, springs, groves or even individual trees.

O

OBERON, king of the *Elves*, a character in old French legends of the 12th century connected with Charlemagne that were later assembled in a popular prose work.

OBO (Mongolian word meaning "heap"), a heap of stones piled up by believers for purposes of worship on the summits of mountains, at mountain passes, on roads through the steppe, by rivers and springs. Originally they constituted primitive sanctuaries constructed to honour *spirits*, who would be regarded as masters of the locality in question; they were also the places where religious rituals associated with *Shamanism* were enacted for Mongolian and some Turkic tribes. As *Lamaism* spread, these master spirits turned into the divinities of the Lamaist *pantheon*, while the Obo, which did not undergo significant changes, became objects of Lamaist worship.

OBONEI TAKHILGA (Mongolian phrase meaning "honouring of the Obo"), ritual performed round an *Obo* and consisting in magic calls upon God, his subsequent regaling with food and praise, or *incantations* to frighten him away. Food, coins and silk scarfs ("khadaks") are offered to him as *sacrifices*. Sometimes this ritual is accompanied with a solemn slaughtering of livestock.

OBSCURANTISM, opposition to the advance of knowledge and enlightenment in an effort to retain old beliefs, which are considered as eternal and immutable.

OBSERVANTINES, Franciscan monks, who unlike the Conventuals (who advocated less strict rules for the monastic life) strictly observed all rules and rites laid down for their order. They are headed by the Minister General. The division of the *Franciscans* into Observantines and Conventuals took place in 1517. The former were declared the true Order of St. Francis. An offshoot of the Observantines is the Capuchin Order.

OCCASIONAL RELIGIOUS RITES (Russian "treby"), prayers and religious ceremonies conducted by priests at the request of one or more believers. They include rites (order for the recitation of prayers) for the *liturgy*, for the *sacraments*, for burials and also special services for various particular occasions, such as prayers for a return to health or during periods of drought.

OCCASIONALISM, idealist religious movement in 17th-century West-European thought. The adherents of this theory denied that there could be interaction of mind and matter: they held that God always intervenes to bring about a change in matter when a change occurs in the mind, and vice versa, thus acknowledging God's constant influence on

the world as the only source of all causal links.

OCCULTISM (from the Latin "occultus" meaning "hidden"), mystical teaching advocating the study of supernatural impersonal forces, which allegedly exist in Nature and which assume human form under the influence of *incantations* and rituals and can be made subject to Man's will. The sources of occultism can be traced back to primitive beliefs in an impersonal spiritual supernatural force and to *magic*. Occultism divides sciences into exoteric ones that investigate the outward form of natural phenomena, and esoteric sciences that investigate their inner essence, accessible allegedly only to the initiated. The main treatise relating to occultism is the "Emerald Notebook" attributed to *Hermes Trismegistus*. Many people were fascinated by occultism in the Middle Ages and also during the age of the Renaissance. In the middle of the 19th century modern occultism came into being, whose supporters declared it to be a "new natural science". In the 19th and 20th centuries many occultists were exposed as dealing in deceit.

OCTOECHOS (Greek "eight voices"), a liturgical book in the Orthodox Church with music for eight voices. It was compiled in the 9th century and represents a collection of hymns, prayers and *canons*.

"OCTOGESIMA ADVENIENS" (Latin "Advent of the Eighties"), an Apostolic Letter issued by Paul VI in May 1971 to mark the 80th anniversary of the Encyclical *"Rerum novarum"*. In this document the *Pope* spoke out against Marxism-Leninism and warned the faithful against approving of the same.

O'DEA, Thomas (1915-1970), American sociologist, advocate of functionalism in the sociology of religion. In his works O'Dea attempted to single out the real contradictions inherent in religion. He picked out the six main social functions of religion: consolation, support for the social order, social control, the "prophetic function" (i.e. criticism of existing social practices), the function of the social identification of individuals and the function of their religious socialization. His study into the functions of religion contains a number of important propositions.

ODIN, supreme god in Scandinavian mythology, head of the *Aesir*, husband of *Frigg*, father of *Balder*, *Thor* and many other gods. Odin is the creator of the Universe and the first men, he is the god of wind and storms and later the god of war, patron of warriors, trade and sea-faring. He is also associated with magic, poetry, the gaining of wealth, and, possibly, with healing. He lives in the palace of Valhalla (from Old Norse words meaning "slain warriors' hall"), to which the *Valkyries* bring back the souls of heroes who have fallen in battle and where the latter continue to lead their former heroic life. His Germanic counterpart was Wotan or Woden.

ODOYEVSKY, Vladimir (1803-1869), Russian writer, literary critic, and idealist philosopher. In the 1830s, following in *Schelling*'s footsteps, Odoyevsky viewed God as a fusion of the Ideal and the Real. In

1840s and '40s, he began to regard religion as intuitive integral knowledge and developed inclinations towards *mysticism*. In the late 1850s and the '60s he moved away somewhat from religious idealism, advocating knowledge based on experience and authority rooted in fact.

"ODYSSEY", epic poem which, together with "Iliad", is traditionally attributed to Homer, a wandering bard of Ancient Greece (8th-7th centuries B.C.). Modern scholars, however, regard the Homeric poems as the product of a pre-literate oral tradition. "Odyssey" tells of the travels of Odysseus, who had taken part in the Trojan War. It contains many portraits of everyday life and is one of the most significant sources of both our knowledge of the archaic period of the history of Ancient Greece and of Greek mythology.

OECUMENICAL MOVEMENT, movement for the unity of Christian confessions. The oecumenical movement is a result of the process of *secularization* within the life of society. Steps taken by leading bodies within the oecumenical movement represent one of the attempts to overcome the crisis of religion. The oecumenical movement manifests itself at a variety of levels. Above all it is a movement working for the unification of the Christian Churches, which is co-ordinated by the *World Council of Churches*. This movement is supported by most Protestant and Orthodox confessions, the Armenian and other Churches. The activity of international Protestant organizations such as the Lutheran World Federation, the World Methodist Council and the Baptist World Alliance constitute the second level o the movement's work. The work o religious associations within individ ual countries, in their national coun cils of Churches, constitutes th third level of this work (e.g. the Na tional Council of the Churches o Christ in the USA). The fourth leve involves the activity of religious asso ciations within particular regions, whole group of countries (fo example, the All Africa Conferenc of Churches). There also exist inter national religious associations cater ing for specific groups of the popu lation (e.g. the World Student Chris tian Federation). The Worl Council of Churches keeps in con tact and co-operates with these in ternational organizations. The *Vatican* has also actively involved itself in oecumenical work. The Second Vatican Council (1962-1965) adopted a Decree on Oecumenism. Christian oecumenism is also effected by processes of integration and differentiation at work within non-Christian confessions (the activities of the *Universal Buddhist Fellowship* and the *World Moslem Congress*). The work of many oecumenical bodies promotes a lessening of international tension and the fight for peace and the security of the peoples.

OECUMENICAL or GENERAL COUNCILS, assemblies of leading ecclesiastical representatives, to which are sent as delegates representatives of local Christian Churches, in accordance with an established procedure. At these Councils dogmas and practices of worship were elaborated and sanctioned, canonical norms and rules for conducting services were formulated, various theological concepts were

assessed and means of combatting *heresies* were laid down. The Christian Churches began to hold oecumenical councils at the suggestion of the Byzantine Emperors, who often presided over them and lent their resolutions the force of state laws. The First Council of Nicaea (325) adopted the first version of the *Nicene Creed*; condemned *Arianism* as a "godless heresy"; determined the date for the celebration of *Easter*; issued 20 *canons* including those relating to the privileged status of the *Metropolitans* of Alexandria, Rome, Antioch and Jerusalem. The Second Oecumenical Council was that of Constantinople (381). It was convened in order to elaborate the details of the Nicene Creed and so as to combat the heresies of the Arians, the *Eunomians*, Photinians, Sabellians, Marcellians et al. This Council also elaborated a formula for the Holy Trinity, ratified the Nicene Creed and a number of canons, according to one of which the *Patriarch* of Constantinople was accorded the place of honour along with Rome, over and against all other bishops. St. *Gregory of Nazianzus* was appointed Patriarch of Constantinople. The Third Oecumenical Council, that of Ephesus (431), was held in an atmosphere of tense struggle for supremacy among the Churches. The Council condemned *Nestorianism* and acknowledged the Virgin Mary to be the *Mother of God*. In the year 449 a new council was convened in Ephesus, which later came to be referred to as the Robber Council, at which Patriarch Dioscorus of Alexandria forced the Church to accept *Monophysitism*. The Fourth Oecumenical Council of Chalcedon (451) condemned the Monophysitism of the Alexandrian school of theology and the Nestorianism of Antioch; it recognized the leading role of the Patriarch of Constantinople. It also ratified the principle to the effect that Jesus Christ was both true God and true Man and of the same substance as God the Father, that there existed One Person in Two Natures constituting one *hypostasis*. The Monophysites refused to accept this formula and split away to form a separate Church of their own. The Fifth Oecumenical Council (the second to be held in Constantinople in 553) was convened in order to approve the edict of Justinian I, who condemned the so-called Three Chapters and their authors, theologians Theodore of Mopsuestia, Theodoret of Cyrrhus, and Ibas, Bishop of Edessa, who did not regard Christ as God Incarnate, or Mary to be the Mother of God, did not accept the decisions reached at the Council of Chalcedon and supported Nestorianism. The teaching of *Origen* was also condemned as a heresy. The Sixth Oecumenical Council (the third to be held in Constantinople in 680-681) condemned as a heresy *Monothelitism*, restored peace with the *Papacy*, which had been broken in the middle of the 7th century, when Pope Martin I had been arrested and banished at the order of the Emperor of Byzantium. In the year 692 a further Council was convened in Constantinople that was to be termed the Quinisext Council, since its decisions were held to supplement those of both the Fifth and Sixth Councils. The Seventh Oecumenical Council (the second to be held in Nicaea in 787) condemned the Iconoclasts and the former definition regarding the veneration of images and the Cross was reasserted. In 869-870 the Fourth Coun-

was held in Constantinople, at which bitter contradictions between the Christian Churches of East and West came to light. The decisions taken at the Council against the ecclesiastical policies of Patriarch Photius of Constantinople were revoked by the Fifth Council held in Constantinople (879-880). The *Orthodox Church* and the *Roman Catholic Church*, which came into being in the 11th century, take different views of the Fourth Council held in Constantinople. The Roman Catholics recognize it as the Eighth Oecumenical Council, but the Orthodox Church does not. After the split between the Churches, further Councils for all Christians were not held, although the Roman Catholic Church refers to the councils it convenes as "oecumenical". In the 12th century three councils were held which were known as the First, Second, and Third Lateran Councils (held in 1123, 1139 and 1179 respectively) and which concerned themselves with problems within the Church, relations between the Church and the temporal authorities and the struggle against heresies. In the 13th century three further Councils were called, the Fourth Lateran Council (1215), the First Council of Lyons (1245), and the Second Council of Lyons (1274). The Fourth Lateran Council ratified nearly 70 proposals put forward by the Pope, including the decision to persecute the heresies of the *Cathars*, the *Waldenses* and the *Amalricians*. The Fifteenth Oecumenical Council held in Vienne in 1311-1312 is famous on account of the harsh decisions made with regard to the persecution of the Waldenses, the Spirituals, the *Beghards* and other heretics. It also suppressed the Order of Templars. The Sixteenth Oecumenical Council held in Constance in 1414 adopted decrees concerning Church reform, according to which the Oecumenical Councils were turned into permanent institutions controlling the actions of the Papacy, and the order and periodicity of the Oecumenical Councils were established. The Council is also known in the light of the fact that *Jan Huss* and Jerome of Prague were condemned as heretics and burnt at the stake. The Seventeenth Oecumenical Council was deliberating between 1431 and 1449, changing venue in the process. It was known as the Council of Basle although some of the deliberations took place in Ferrara, Florence and elsewhere. The Council encouraged the final rout of the *Hussites* in Bohemia and during it the Union of Florence (1439) was signed by the Orthodox and Roman Catholic Churches, that would later be revoked by the Orthodox Church. The Eighteenth Oecumenical Council was the Fifth Lateran Council which lasted for the period 1512-1517. The Nineteenth Oecumenical Council was the Council of Trent (1545-1563), which took place at a time when the *Reformation* was scoring considerable success and its main aim was to consolidate the positions of Roman Catholicism. The Council reaffirmed the doctrines of *original sin* and *Purgatory* and that of the priority of Papal power over the authority of the Oecumenical Council. In the decrees of the Council an *anathema* was pronounced on the main tenets of *Protestantism*, and the so-called Catechism of the Council of Trent was drawn up, constituting an oath of allegiance to the Church. The Twentieth Oecumenical Council was the First Vatican Council

(1869-1870), which pronounced the doctrine of *Papal Infallibility*. The Twenty-First Oecumenical Council (Second Vatican Council, 1962-1965) issued a decree reforming the *liturgy*, on oecumenicalism, *missionary work*, the Bishops' pastoral office, on the *Curia* and the tasks facing the Church in the contemporary world.

OFFICE FOR THE DEAD, (1) Christian church service held over the body of a deceased person and also on the occasion of the anniversary of a death. Universal offices for the dead are also held in memory of all those who have died a proper Christian death and in the memory of all those who died suddenly, without church rites. The special requiem service in the Orthodox Church is known as Parastas; (2) civic office for the dead, solemn gathering around a coffin (or urn containing ashes), dedicated to the memory of the deceased.

OGARYOV, Nikolai (1813-1877), Russian revolutionary democrat, poet and political journalist; materialist philosopher and atheist. He regarded the revolutionary restructuring of society, the granting to the people of *freedom of conscience*, along with other democratic freedoms, and the dissemination of atheist views among the people in language comprehensible for them as essential steps towards the triumph over religion.

OLD BELIEVERS, a whole range of religious movements which came into being as a result of the schism within the *Russian Orthodox Church* and which refused to accept the Church reforms introduced by Patriarch *Nikon* in the second half of the 17th century. The essence of those reforms was a question first and foremost of ritual; the requirement that the sign of the Cross should be made with three fingers instead of two, that believers should bow down from the waist, rather than prostrate themselves on the ground, that they should change the direction in which they moved round the Church during services (walking in the opposite direction to that of the Sun). Nikon also introduced triple repetition of the word "*alleluia*" during the singing of the liturgy, as well as various corrections in service books and changes in the shape of the Cross (acceptance of the three-bar cross as well as the four-bar one). Failure to agree on these innovations with regard to ritual was merely a pretext for and external expression of protest within the Church. The real reason for this protest was that the innovations in patterns of worship were for the first time introduced not by a *Local Council* but on the strength of the Patriarch's personal decision. This dealt a blow at the principle of *Sobornost (Unity in Freedom)*, at Church autonomy and introduced absolutist rule within the Church, thus subordinating it to a monarchic state. Three main forces were in conflict over these Church reforms: the monarchy supported by the nobility, which was anxious to subordinate the Church to the State, the boyars and feudal Church dignitaries, who sought to preserve intact the foundation for feudal fragmentation and the privileges of their social estate, and the clergy led by Nikon anxious to centralize the Church and to institute the supremacy of the Church

...ver secular power. The so-...cencity of the forces involved in the schism, whose supporters ranged from ancestral boyars and rich merchants on the one hand, to peasants and the urban poor on the other, accounts for the emergence of a large number of groups within the Old Believers' movement. To use the classification put forward by *Vladimir Bonch-Bruevich*, the Old Believers can be divided into two main categories: the *Popovtsy* and the *Bezpopovtsy*, and each of these categories embraces several *persuasions* and *soglasiya (concords)*. Many of the Old Believers' concords had broken up even before the October 1917 Revolution or been absorbed by larger ones.

OLD BELIEVERS' SCHISM, a religious and social movement in Russia, which emerged in the mid-17th century and led to the division within the *Russian Orthodox Church* and to the formation of the *Old Believers'* movement. The causes of this schism were rooted in the exacerbation of the social antagonisms, stemming from the centralization of the Russian state and the consolidation of the autocracy. The Church reforms of Patriarch *Nikon* were aimed at centralizing the Church, at restricting the autonomy of local churches and monasteries, and doing away with the principle of *Sobornost (Unity in Freedom)*. Despite the fact that the reforms did not undermine the foundations of the Orthodox Church and were concerned with unimportant details connected with the conduct of rites, they aroused strong protest from the former members of the Circle of Upholders of Piety (of which Nikon himself had previously been a member), including Protopope *Avvakum*. They protested against the innovations, accusing the Greek Orthodox Church of deviating from "the piety of old". The opposers of the reforms were subjected to cruel persecution. This lent them the halo of defenders of "true Orthodoxy" and secured them the support of various strata in society, who had been impressed by the ideology of the Old Believers. After the Church Council of 1666-1667, which had decided to pronounce an *anathema* upon the opposers of the reforms and subjected them to repression, the Old Believers' movement assumed mass proportions. Cruel persecution compelled the adherents of the "Old Belief" to flee to remote areas in the North, the Volga Valley, Siberia and to set up their own communities in those parts.

OLD CATHOLICS, adherents of a movement that split away from the *Roman Catholic Church* after the First Vatican Council (1869-1870). In 1871 a professor from Münich University, the theologian Johann Döllinger, and other opponents of the decision adopted by the Council which had proclaimed the doctrine of *Papal Infallibility*, were excommunicated. The Congress which they convened that same year came forward with a decision to form an independent Church community which would bear the name Old Catholic. The Old Catholics reject the doctrine of Papal Infallibility and they do not acknowledge the Pope's supreme power; they reject the addition to the *Creed* known as the *Filioque* and the doctrine of the Immaculate Conception of the Virgin Mary. Old Catholics also decided to

abandon obligatory *celibacy* for the clergy. At the present time small communities of Old Catholics are to be found in West Germany, Switzerland, the Netherlands, France, the USA and some other countries. In 1889 the Old Catholics merged with the Church of Utrecht (see *Utrecht, Church of*).

OLD TESTAMENT, the part of the *Bible* that is regarded as *Holy Scripture* both by Jews and Christians. It contains 39 Books that are considered Canonical. The Books of the Old Testament can be divided up into several sections: the *Pentateuch* or Books of *Moses*, historical Books, the Prophets and the "Writings". The historical Books include: *Joshua*, Judges, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, *Ezra* and Nehemiah. Among the *Books of the Prophets*, *Isaiah*, Jeremiah, Ezekiel and Daniel are singled out as the Great or "Elder" Prophets; in addition, the Old Testament contains another 12 Books of the Minor Prophets such as Amos, Hosea, Joel. The section known as the "Writings" is extremely varied both with regard to content and form. It includes narratives of a novella type (Ruth), philosophical and moralistic treatises (Job, *Ecclesiastes*), an erotic love-poem, the *Song of Songs*, the Book of *Psalms* etc. The Orthodox and Roman Catholic editions of the Old Testament also include 11 books that are not canonical, including Tobit, Judith, Ecclesiasticus (or the Wisdom of Jesus, the son of Sirach) and Maccabees. The Roman Catholic Church regards them as Canonical Books of secondary importance; the Orthodox Church does not regard them as canonical but recognizes them as uplifting and [illegible] Protestant Churches view them as no more than apocryphal. The authors of the vast majority of the Books in the Old Testament are definitely not those individuals named by the Church; in most cases the dates given for the appearance of the Books of the Old Testament are also erroneous. The first five Books, for example, are not the work of the legendary figure Moses. The history of the compilation of the Old Testament as a whole embraces the period between the 9th century B.C. and the beginning of the latter half of the 2nd century B.C. The original language of the Old Testament Books was Hebrew, with the exception of a few fragments written in Aramaic. In the last two centuries B.C. the Old Testament was translated into Greek (*Septuagint*). This text together with the Hebrew original is viewed by the Christian Churches as divinely inspired. In the late 4th and early 5th centuries St. Jerome translated the Old Testament into Latin; this translation, known as the Vulgate (from the Latin "vulgare" – to make common and "vulgus" – the common people), was recognized as divinely inspired by the Roman Catholic Church's Council of *Trent* (1545-1563). The codification and canonization of the Books of the Old Testament began in the 5th century B.C. and was completed by the end of the 1st century A.D. by an assembly of rabbis in Jamnia. The Canon of the Old Testament was accepted by Christians in the form in which it had been passed down to them via *Judaism*. Over a number of centuries the text of the Old Testament has been edited by the *Massoretes*. In addition to Canonical Books and non-Canonical Books of the Old

...ment there also exist Apocryphal Books of the Old Testament (see *Apocrypha, the*).

OLD TESTAMENT PROPHETS, *soothsayers* and diviners, who were to be found among the peoples of Canaan and the ancient Israelites. During the act of "prophesy" they were in a trance-like state of *ecstasy*. Some of the Old Testament Prophets led a nomadic life, collecting payment from the population for their services, others were employed in the permanent service of kings or tribal leaders. In the *Old Testament* frequent mention is made of the Prophets Samuel, Gad, Nathan, Elijah and Elisha. Some of these prophets wrote down what they preached and these writings were later incorporated into the Old Testament as the *Books of the Prophets*.

OLYMPUS, a mountain range in northern Greece. According to classical mythology, it was the dwelling-place of the gods headed by *Zeus*, who led a life of bliss there while deciding the fates of mortal men. Scholars link the Olympic period in Greek mythology with society's transition to a patriarchy.

OMAR KHAYYAM (c. 1048-1123), Persian and Tajik poet, philosopher and mathematician. In his philosophical quatrains, permeated with anticlerical free-thinking, Omar Khayyam demonstrates that Nature is eternal and infinite and he sings the praises of life's joys, while mocking the priesthood and religious rites, rejecting the idea of *retribution or reward* beyond the grave, maintaining that Heaven and Hell are to be found on Earth.

OMEGA, concept in the religious and philosophical system elaborated by *Pierre Teilhard de Chardin*, which served to denote God as the ultimate goal for the development of the Universe. God-Omega is not only transcendental, but also immanent in the world, as the centre of the Universe, drawing it along the path of evolution and giving it direction. His influence on the world allegedly does not contradict the laws of Nature and the causality principle.

"ON THE HISTORY OF EARLY CHRISTIANITY", a work by *Frederick Engels*. It was first published in the German magazine "Die Neue Zeit" (New Times), No. 1-2, 1894-1895. It is one of the fundamental works of Marxist atheism and is the result of many years' research by Engels into questions regarding the emergence and essence of *Christianity*. The work provides a materialist explanation for the emergence of Christianity and also a profound analysis of its social essence. Engels pointed out that "Christianity was originally a movement of oppressed people: it first appeared as the religion of slaves and freed men, of poor people deprived of all rights, of peoples subjugated or dispersed by Rome" (Marx, Engels, *On Religion*, Moscow, 1985, p. 275). Engels also stressed that in the early period of its existence, when it was a movement of the oppressed, Christianity sought deliverance from slavery and poverty not in life on earth but in life beyond, after death, in heaven, which made it easier to turn it later into an ideological buttress for social orders based on exploitation. This work of Engels contained a profound analysis of German Biblical criticism. It

played an important part in the enlightenment of the working class, in the elaboration of a scientific programme for the workers' parties of Europe with regard to religion and the Church.

"ON THE SEPARATION OF CHURCH AND STATE, AND SCHOOL AND CHURCH", decree of the Council of People's Commissars of the Russian Federation issued on January 23 (February 5), 1918. The Decree represented a summary of the early legislation of the Soviet Republic that consolidated the gains of socialist democracy and also the broad rights and freedoms of all citizens. Through this Decree the Soviet state broke free of the Church, and implemented in practical terms the equality of all religions. Within the confines of the Republic it was now forbidden to promulgate any local laws or resolutions, which might in any way have restricted or infringed men's *freedom of worship*, or which established any kind of advantages or privileges based on a citizen's religious allegiance. The Soviet government had also stipulated in the Decree truly socialist legal norms, according to which every citizen enjoyed the freedom to confess any religion or not to confess any at all; it had rejected any deprivation of citizens' rights as a result of their profession of any religion whatsoever or their rejection of all religion; it removed from all official papers all mention of citizens' religious affiliations or the absence of the latter; it ensured their freedom to perform religious rituals in so far as these did not violate public order and were not accompanied by any encroachment upon the rights of the citizens of the Soviet Republic. While acknowledging the right of every citizen to profess any religion, at the same time the Decree established that "no one may deviate from execution of his civic obligations on the strength of his religious views" (Article 6). All citizens have not merely equal rights but also equal obligations. All religious organizations were turned into private associations, maintained by donations from the faithful themselves, and not by the state. Compulsory exaction of donations and levies in the interests of the Church and religious associations was banned. The most important point in the Decree was the *separation of School and Church*, which prohibited the Church from interfering in the upbringing of young people, or the coercive involvement of the latter in the practice of religion. The upbringing of children became the exclusive right of the family, the schools and the State. The question regarding the property of the Church and religious associations was also resolved in the interests of the working people and believers themselves. The Decree granted the faithful material guarantees, ensuring the satisfaction of their religious needs. In Article 13 it was stated that buildings and objects designated for use during services would be handed over to the appropriate religious associations for them to use free of charge in accordance with special resolutions of the local or central state authorities. The Decree on the Separation of Church and State, and School and Church is the main legislative document specifying the position of the Church in the USSR. All other laws concerning religious worship are extensions of the principles found in this original

...ssment. They were duly reflected ... Constitution of the USSR (Article 52).

"ONE CHURCH", a journal published in English that comes once in two months, the official publication for the *parishes* of the Moscow *Patriarchate* situated within the USA (until 1970 it was the official publication of the North American *exarchate* of the Moscow Patriarchate, which ceased to exist after the formation of the *Orthodox Church in America*).

OPTINA HERMITAGE, Russian monastery founded in the 14th century by the former leader of a band of robbers by the name of Opta (who, after taking his monastic vows, assumed the name of Macarius). In the second half of the 19th century the revival of the Optina Hermitage began and it was to turn into a centre for *Starchestvo* or spiritual direction. The Startsy (or Elders) were given the opportunity to print their advice and meditations in secular journals, and they also began to issue their own publications. The Optina Hermitage was often visited by artists and writers, including Gogol, *Dostoyevsky, Tolstoy* and *Vladimir Solovyev.*

OPUS DEI (Latin "the work of God"), a semi-secret political-cum-religious organization, which sets itself the task of defending with particular energy the political and economic interests of monopoly capitalism, by fostering the application of Christian dogmas in everyday life and fighting communist ideas. It was founded in Madrid in 1928. Its members are carefully selected and are individuals with real political and economic power. The names of members are a closely kept secret. At the present time it has over 70,000 members and branches in 87 countries. The headquarters of Opus Dei is in Rome and it coordinates its activities with the various departments of the *Vatican.*

OPUS OPERATUM, the opening words of the Latin sentence "Opus operatum, id est passive operatum", which constitutes the essence of the Roman Catholic doctrine established by the *Oecumenical Council* of Trent, according to which the operation of the *sacraments* bringing men nearer to *salvation* can apply to any recipient, however unworthy or passive. Man's faith in the sacrament and his wish to receive it are not essential. It is enough for the priest to pronounce the sacral formula and to perform the ritual actions for man to receive God's "redeeming grace".

ORACLE (from the Latin "oraculum", derived from the verb "orare" meaning "to request"), prophecies from a divine source in Ancient Greece and Rome, or the place where such prophecies were made or the person through whom such prophecies were made known. The most famous of the oracles were those at Delphi and Dodona and the oracle of Heracles at Bura in Achaea. No important decision was made without the oracle being consulted, whose prophecies would be revealed through the medium of *priests.*

ORANTE (from the Latin "orans" meaning "praying"): (a) in Ancient Greek art a female figure in the posture of prayer; (b) one of the iconographic images of the Mother of

God which became widespread in early Christian art. The Mother of God (or a female saint) is depicted in a standing position with hands raised to the level of her face, palms turned outwards. This image also became widespread in the icons and paintings of the Byzantine Empire and mediaeval Russia in the period between the 9th and 13th centuries.

ORATORIANS (from the Latin "oratorium" meaning "place of prayer"), members of the Oratory of St. Philip Neri, a *congregation* of secular priests in a community without vows, that was approved in Rome in 1575. Their chief task was to lead men to God through prayer, preaching and the *sacraments* and they set store by attractive services with good music. They stood out on account of their missionary zeal, their willingness to serve the interests of feudal and ecclesiastical reaction and they engaged in religious education and charitable works. On several occasions they attracted the disapproval of the secular authorities. At present the number of Oratorians is very small (in France where the order was introduced in 1611 with a more centralized organization there are now barely more than a hundred).

ORDERING OF PRIESTS. See *Ordination*.

ORDINARY, (1) in the *Roman Catholic Church*, Ordinary of the Mass (Latin "Ordo Missae"), i.e. the invariable parts of the Mass, as distinct from those parts which vary according to the ecclesiastical calendar (cf. "*Euchologion*"); (2) a superior ecclesiastic exercising "ordinary" jurisdiction (Latin "jurisdictionem ordinariam") over a specified [illegible]. Since ecclesiastical jurisdiction [illegible] in a diocese is in the hands of the *Bishop*, it is almost always he who is the Ordinary (this applies both to the Roman Catholic and the Anglican Churches); (3) in England the title was also used for the clergyman who visited condemned prisoners before their execution.

ORDINATION (laying-on of hands), the rite for the admission to Holy Orders (*deacon, priest, bishop* et al.) in *Christianity*, particularly in the *Orthodox* and *Roman Catholic Churches*, which regard it as a *sacrament*, through which *divine grace* is allegedly miraculously bestowed upon ordinands through the laying-on of hands by a senior priest. In Protestant Churches *presbyters*, deacons and other male ministers, after being elected by their respective congregations, are also ordained through the laying-on of hands. As a result of the fight for equal rights for women in religious life a number of Protestant Churches (for example, the Episcopal Church, the Presbyterian and Lutheran Churches and the National Association of Congregational Christian Churches in America) adopted a resolution accepting not merely admission of women to the diaconate but also their ordination as presbyters and priests.

ORIGEN (c. 185-254), early Christian theologian and philosopher of the Alexandrian school. His most famous work is "De Principiis" (On First Principles), which was devoted to questions of defending *Christianity* and providing philosophical substantiation for Biblical legends. He extended the method of allegorical and symbolical interpretation of

the *Holy Scriptures* to the Books of the New Testament. Origen's teaching was the first attempt to give expression to a Christian world outlook in a systematic form. At the Second Council of Constantinople it was condemned as a *heresy*.

ORIGIN OF LIFE. The examination of this question only became possible after such achievements in biology as *Darwin*'s theory of evolution, the investigation of the chemical compounds involved in biological processes and the identification of the crucial role of proteins in the latter. The foundations for the theory of the natural evolution of life on Earth were laid in the 1920s in the works of Alexander Oparin. Of fundamental importance for the development of that theory was a discovery made in the 1950s to the effect that the basis for living matter is provided by proteins together with deoxyribonucleic and ribonucleic acids (DNA and RNA). Nowadays this theory, drawing on recent achievements in biochemistry, biophysics, molecular biology, cytology and other sciences, leads to the conclusion that life on Earth appeared approximately 4,000 million years ago, as a result of the evolution of the carbonaceous compounds to be found initially on the Earth and the formation of the polymolecular systems which developed from them. Experiments modelling conditions on the surface of the young planet have demonstrated that out of simple organic compounds, water and ammonia there evolved various more complex compounds, including amino acids and nucleotides, from which, in their turn, there developed proteinaceous and nucleic polymers, polypeptides and polynucleotides. In the solutions of organic substances in the water of the seas warmed by the sun, polymolecular colloidal systems (coacervate drops) were formed, separate from their habitat and yet carrying on with that habitat a constant exchange of substance and energy. Within the coacervate drops, interaction took place between polynucleotides and polypeptides: polynucleotides provided matrices for non-fermental synthesis of polypeptides and polyamino acids bonded with certain nucleotides. This interaction had a direct influence on the stability of the formations. Those of them in which the structural and functional interdependence of the polynucleotides and polypeptides was more pronounced than in others, proved more stable and enduring since their interaction with their habitat was of a more balanced nature. There took place primary selection of the formations with the polypeptide and nucleotide elements that were the most adjusted in structural and functional respects. In certain conditions, as yet unspecified by scientists, there appeared formations in which nucleotide elements changed into nucleic acids, which operated as organizers and matrices of the synthesis of proteins, while the polypeptide elements changed into protein-enzymes, which made possible the self-replication of molecules of nucleic acids. These formations gradually turned more regular, drawing on the energy and substance of their external habitat and replicating themselves on the basis of information contained in the chemical structure of nucleic acids; they also possessed the capacity, that developed along individual lines, for reaching a balance with their habitat, thanks to

which primary selection gave way to a qualitatively new phenomenon – natural selection. These formations constituted the first living organisms.

ORIGIN OF MAN. After the publication of works by *Charles Darwin* and *Thomas Huxley* on the subject of the origin of man, the conception of man as related to the more advanced of the apes took firm root in the scientific world. This relationship is substantiated with reference to comparative anatomical, embryological, and physiological investigations, to the study of the higher nervous activity of man and apes, and also to data from the fields of palaeontology and palaeoanthropology. While providing a correct answer to the question regarding man's ancestors, Darwin and Huxley could not, however, identify the motive forces, which led to the evolution of the advanced apes of ancient time into men. The answer to this question was provided by Frederick Engels in his notes "The Part Played by Labour in the Transition from Ape to Man", which make part in his major work, *"Dialectics of Nature"*. According to the labour-based theory of *anthropogenesis*, it was precisely labour activity that was the main driving force behind the evolution of the higher primates into men. In the course of that process social factors gradually took priority over purely biological ones. The place where man first originated has still not yet been precisely defined. In the light of the archaeological and palaeoanthropological data now available the most likely original home for man would appear to be East Africa, where the oldest human remains and traces of human activity have been found. Nevertheless some scholars have not finally rejected South-East Asia and a number of other regions as possible sites for the origin of man. Man's immediate ancestors were australopithecine apes, which inhabited many parts of the globe. They moved on two legs, hunted small animals and had a relatively well-developed brain. In the course of evolution the best developed varieties, which had already begun to make tools, came to the fore. At this stage we encounter Homo habilis, whose remains were found in 1960 by the English archaeologist Louis Leakey in the Olduvai Gorge in Tanzania. The age of that creature was determined as between 1,750 and 1,850,000 years, using the potassium-argon technique. Still more ancient were the primitive stone tools found by Leakey in 1970 in Kenya, which were 2,600,000 years old. Many scholars regard Homo habilis to be the most ancient man, yet certain other researchers consider that this creature was not a real man, but a pre-man, and they maintain that his labour was of a non-systematic, semi-instinctive character. Ancient men of a more advanced type were those of the Java-man type (Pithecanthropus erectus): most of them lived between 500,000 and 1,000,000 years ago, however the most ancient specimen found so far is between 1,500,000 and 1,900,000 years old. Other examples of ancient man are Chadanthropus man (1,000,000 years old) found in Central Africa, Atlanthropus man (600,000 years old) in North Africa, Heidelberg man and Vértesszőlős man (approx. 500,000 years old) in Central Europe, Olduvai Pithecanthropus (approx. 500,000 years old) in East Africa, Sinanthropus man (300,000 years old

or somewhat older) in East Asia and so on. The next stage in the development of man is represented by Neanderthal man, who first appeared between 200,000 and 150,000 years ago and who had evolved conspicuously further than the most ancient examples of early men listed above. As regards the size of his brain, Neanderthal man differed little from modern man, however the structure of his brain was far more primitive. Yet it would appear that the capacity for abstract thought was considerably higher in Neanderthal man than in his ancestors, and this is borne out in particular by evidence to the effect that religious concepts had taken shape by the time that he was living. Some researchers even accept as possible the fact that clan organization, albeit in embryonic form, was to be found among Neanderthal men. The most developed examples of Neanderthal men were the ancestors of man as we know him today – Homo sapiens – the first remnants of whom were found in the Cro-Magnon cave in France (1868) and who are known as Cro-Magnon man. Since the appearance of modern man natural selection has ceased once and for all to operate as a factor shaping evolution and the biological development of man is complete.

ORIGIN OF RELIGION. Incontestable evidence relating to the earliest known religions dates from the Upper Palaeolithic period (20,000-40,000 B.C.). One of the most ancient forms of religion was *magic* – a range of beliefs and rites, with which primitive man attempted, through supernatural means, to influence the world around him, in order to achieve his practical goals. The social foundation of religion comes clearly to the fore in magic. Primitive man resorted to it on those occasions when he was not confident as regards the results of his practical activities, when factors that were unknown to him or outside his control interfered with his life and his destiny. It is thus clear that the causes behind the emergence of religion (the *roots of religion*) should be sought not in the sphere of human consciousness, but rather in the limited nature of primitive man's knowledge, in his powerlessness in the face of Nature and social relations. Underlying every religion is belief in the supernatural. In primitive religion there first emerged belief in the supernatural properties of material objects (*fetishism*) or belief in a supernatural link between real objects (magic, *totemism*). Only at later stages of the development of primitive society did men come to perceive of the supernatural as something essentially independent and non-material, and then belief in spirits and souls (*animism*) appeared, which were seen as the opposite of material things and as existing independently of the latter. Concepts of gods, i.e. of spiritual beings, each of which has its own name and individual characteristics, appear, as a rule, in class-based societies, providing a specific reflection of antagonistic social relations. The religions of primitive society evolved within the framework of individual tribal communities and reflected in their beliefs and rites the conditions in which men lived, and the specific features of their material and spiritual culture. Changes in the nature of a tribe's productive activity and in its social relations were reflected, in an illusory way, in relig-

ious beliefs, e.g. the transition from hunting to animal-breeding and agriculture found its religious reflection in the transition from hunting magic and totemism to the worship of spirits, as the protectors of animals, and plant spirits, and the transition from the matriarchy to the patriarchy led to the female spirits, who had formerly held sway, being replaced by male spirits. In early clan society there had existed complete social equality between members of one and the same tribe. This was also reflected in the patterns of worship of a particular clan or tribe. All members of society used to take part in worship on one and the same basis. Only when clan society began to disintegrate, did "specialization" between different patterns of worship appear: sorcerers or *shamans* began to play the leading role in religious worship. This "specialization" became more pronounced and more firmly established in class-based societies. A separate social stratum of priests and those responsible for conducting religious rituals also began to emerge at that time.

"THE ORIGIN OF SPECIES", the main work of *Charles Darwin*. The full name of the work is "On the Origin of Species by Means of Natural Selection, Or the Preservation of Favoured Races in the Struggle for Life". After studying copious scientific data during a journey around the world, Darwin prepared a manuscript on the theory of natural selection (1842), which he then extended (1844). In 1859 his "Origin of Species" was published, in which it was demonstrated that the diversity of species of plants and animals and the expediency of their structure were not the product of divine creation but the result of the long evolution of the organic world by means of natural selection. Darwin's "Origin of Species" gave rise to a revolution in biology and dealt a crushing blow to religious doctrines. This work won the enthusiastic support of all progressive scientists and was ferociously attacked by clericalists.

ORIGINAL SIN or THE FALL, according to the beliefs of the Jews and Christians, this was the violation by the first human beings (*Adam* and *Eve*) of God's command that they should obey him without question, which led to his stern punishment not only for them but also for all their descendants. This punishment for their disobedience was the banishment of Adam and Eve from the Garden of Eden: Adam was condemned to toil "in the sweat of his face" and Eve to "bring forth children in pain". God cursed the ground and all who lived upon it: sufferings and death thus became the common lot of all mankind. The responsibility for the original sin of Adam and Eve passed down to all subsequent generations who were only able to free themselves from original sin through the *sacrament of baptism*. The religious aim behind the teaching of original sin was to remove responsibility for the evil existing in the world from God who had created the world and transfer it to man instead. The implication of this concept was that the consequences of original sin could allegedly only be surmounted through the mediation of the Church, which strives to bring the faithful totally under its influence.

ORPHEUS, mythological singer and poet from Thrace, son of the *muse* Calliope. He possessed the divine

gift of being able to bewitch those [illegible] him with his beautiful playing and singing and he took part in the expedition of the Argonauts. He married Eurydice and tried to bring her back from *Hades* after her death, but he failed to obey the condition that he must not look back at her until they had reached the world of the living, and Eurydice was lost to him forever. The myth of Orpheus has been widely used in world literature, fine art and music.

ORPHISM, religious-cum-philosophical movement which emerged in the 8th and 7th centuries B.C. in Attica and was named after the legendary figure of *Orpheus*. Orphism drew on the cults of *Demeter* and *Dionysus* and was closely associated with agricultural *magic*, which fact gives grounds for considering it as an ideology of the peasantry. Those who led the cult – prophets and healers – propagated ideas of *redemption*, and defended the ideals of *asceticism*. Orphics (adherents of Orphism) taught that the soul embodied the principle of Good in Man, while his body was the "prison" of the soul and that *retribution or reward* for Man's life on Earth would be meted out to him beyond the grave. The idea of *metempsychosis* is attributed to Orphism. Ideas from Orphism were taken over by *Pythagoreanism*, to some extent by *Plato* and later by *Christianity*. By the 5th century B.C. Orphism had degenerated into no more than a mystic cult.

ORTHODOX AUTOCEPHALOUS CHURCHES (from the Greek "auto" meaning "self" and "kephale" meaning "head"), 15 independent, self-governing Orthodox Churches that have inherited the Byzantine religious tradition. The foundations of that independence, which goes back to the time of the Byzantine Empire, are a continuation of the independence from each other of the Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem, which was the first step towards the foundation of four self-governing Orthodox Churches with corresponding names. The 5th place in the diptych of the Orthodox Autocephalous Churches belongs to the Moscow Patriarchate, which became an Autocephalous Church in 1589. There later followed the *Church of Cyprus*, the *Georgian*, *Serbian*, *Romanian*, and the *Bulgarian Orthodox Churches* which are also headed by *Patriarchs*. The Autocephalous *Church of Hellas* (autocephalous since 1850), the *Albanian* (since 1922), *Polish* (since 1948), *Czechoslovak* (since 1951) Orthodox Churches, and the *Orthodox Church in America* (since 1970) are headed by *Archbishops* and *Metropolitans*. Intrinsic to the Autocephalous Orthodox Churches is common dogma, which incorporates doctrinal principles that had been elaborated even before the breach in the *Christian Church* and outlined in the *Nicean Creed* and other documents of the first seven *Oecumenical Councils* (4th-8th centuries) and also in the teaching of the *Fathers of the Church*. They share basic patterns of church life (the nature of church services and the order in which they are conducted, the outward appearance of priests etc.) and also the basic elements of worship (location of the altar against the eastern wall of a church, interior church decoration, general pattern of services, unaccompanied singing, non-use of in-

strumental music etc.). Services in Orthodox Autocephalous Churches are conducted in the language of the relevant country; so-called dead languages are also used (e.g. Old Church Slavonic in the *Russian Orthodox Church*). As regards their political orientation, social doctrines and assessment of phenomena in public life, they vary, since these aspects of the Churches are shaped by the social environment in which a given Church operates. The Orthodox Autocephalous Churches (apart from that in Albania) are members of the *World Council of Churches*.

ORTHODOX AUTONOMOUS CHURCHES, three relatively autonomous Orthodox Churches, which to some extent depend on the *Orthodox Autocephalous Churches*: those of Sinai, Finland and Japan. This dependence manifests itself in, among other things, the fact that the election of the head of such a Church is approved by the leaders of the Autocephalous Church under whose jurisdiction it comes. The Orthodox Autonomous Church of Sinai consists of the Monastery of St. Catherine of Alexandria standing on Mount Sinai and 14 branches located in Egypt, Greece, Cyprus, the Lebanon and Turkey. The *Archbishop* of Mount Sinai is consecrated by the *Patriarch* of Jerusalem. The Finnish Orthodox Autonomous Church, which was accorded this status in 1921, comes under the jurisdiction of the Patriarch of Constantinople. It has two eparchies, 32 churches, 54 *chapels*, three monasteries and a seminary. **The Autonomous Orthodox Church of Japan** was accorded autonomous status in 1970 by the Moscow Patriarchate. It has three eparchies, a theological academy and [illegible] schools. All **Orthodox** Autonomous Churches are **affiliated** to the *World Council of Churches*.

ORTHODOX CHURCH, one of the three main movements of Christianity (together with *Roman Catholicism* and *Protestantism*), which emerged as the eastern branch of the Christian Church after the division of the Roman Empire (395) and which evolved further after the split in the Church in 1054. It spread mainly through Eastern Europe and the Middle East since it was initially the state religion of the Byzantine Empire, with some special features of that Empire's historical development leaving their mark on the doctrine and organization of the Orthodox Church. The *Holy Scriptures* (*Bible*) and the *Apostolic Tradition* form the basis of Orthodox dogma, which was elaborated in the *Creed* adopted at the *Oecumenical Councils* held in Nicaea (325) and in Constantinople (381). It starts out from the acknowledgement of One God in Three Persons who is Creator and Ruler of the Universe, recognition of life beyond the grave, of *retribution or reward* after death, and of the redemptive mission of *Jesus Christ*, which made possible the *salvation* of mankind on whom lay the stain of *original sin*. The Church is accorded the role of mediator between God and men. The central place in Orthodox worship is that of the seven *sacraments*. Considerable importance is attributed to religious festivals and *fasts*. In the Orthodox Church a number of doctrines, accepted in Roman Catholicism, are rejected, i.e. the procession of the Holy Spirit from God the Son as well as God the Father (so-called

double procession or the *Filioque*), [illegible] teachings concerning *Purgatory* and the immaculate conception of Virgin Mary by her mother St. Anne; certain sacraments are also administered slightly differently. The Orthodox Church does not have a single spiritual centre or one Head of the Church, unlike the Roman Catholic Church. As the Orthodox Church developed, 15 *autocephalous* Churches evolved: the *Constantinople Church*, *Alexandrian*, *Antiochian*, *of Jerusalem*, *Russian*, *Georgian*, *Serbian*, *Romanian*, and *Bulgarian Churches*, the *Church of Cyprus*, the *Church of Hellas*, *Albanian*, *Polish*, and *Czechoslovak Churches*, and the *Orthodox Church in America*. They follow different political currents in the light of the immediate social conditions in which they carry out their work and they adopt different attitudes to topical issues in the modern world. The modernization of doctrine and patterns of worship proceeds at different speeds in the various Churches, just as the review of traditional concepts in keeping with the "spirit of the times". Despite the differences in ritual in the various Churches and in their assessments of topical problems in the modern world, the Orthodox Churches maintain close contacts between themselves, and attend conferences for all Orthodox Churches which have been held since 1961. They are also involved in the oecumenical movement.

ORTHODOX CHURCH IN AMERICA, the youngest of the Orthodox Churches, whose *autocephaly* was granted by the Russian Orthodox Church in 1970. Its rise can be traced back to the 18th century, when the *Holy Synod of the Russian Orthodox Church* appointed its first mission to Alaska in 1793. At the beginning of the 19th century, the Russian Orthodox episcopal chair was established in America. When Alaska was sold by the Tsarist government to the United States, Russian missionaries gained permission to institute the Aleutian and Alaskan diocese in 1870. In 1905, the centre of the Aleutian and North-American diocese was moved to San Francisco and, later, to New York. In accordance with a decision taken by its First Council (1907), the diocese was accorded the title of the Russian Orthodox Greek-Catholic Church in North America under the jurisdiction of the Church in Russia. In 1933, an exarchate of the Moscow Patriarchate was set up in North and South America. In 1970, the Russian Orthodox Church in the Soviet Union, in keeping with the wishes of the Russian Orthodox Greek-Catholic Church in America, granted the latter autocephaly. At the present time the Russian Orthodox Greek-Catholic Church in America – the fifteenth in the diptych among the autocephalous Orthodox Churches – is headed by a Metropolitan, whose residence is in New York. It has nine dioceses, embracing nearly 350 parishes in the United States, Canada, Argentina, Brazil, Peru and Venezuela. Within the American continent there are six Russian Orthodox monasteries, a theological academy and a seminary. The common language for the faithful is English. The Church is a member of the World Council of Churches and also of the National Council of the Churches of Christ in the United States of America. It maintains contacts with the Russian Orthodox Church in the Soviet Union.

ORTHODOX CHURCH OF CYPRUS, one of the ancient autocephalous Orthodox Churches. It is headed by an Archbishop. Despite the relatively small number of believers (approx. 420,000) it has a large number of monasteries and convents. The Orthodox Church of Cyprus is a member of the *World Council of Churches*.

ORTHODOX FEASTS, days devoted to the solemn commemoration in church of the most important, from the point of view of the *Orthodox Church*, religious events or religious figures. The roots of Orthodox feasts or festivals can be traced back to pre-Christian cults and rites, lent a new interpretation along Christian lines and supplemented with specifically Orthodox elements. The total number of Orthodox feasts is significantly more than the number of days in the year and therefore several events, worthy of celebration, fall on each day. Orthodox feasts can, with regard to the object of glorification, be divided into those connected with the Lord, the Mother of God and the Saints; with regard to their importance they fall into the category of Great, "mean" and "lesser" feasts, and with regard to their timing they fall into two categories: immovable feasts which always fall on one and the same date and movable feasts, whose dates vary, depending upon the date of Easter. The list of Great Feasts begins with *Easter* (the Feast of Feasts) and there then follow the *Twelve Great Feasts*. Other major feasts include the Circumcision of Christ, the Protecting Veil of the Mother of God, the Nativity of St. John the Baptist, the Beheading of St. John the Baptist, and SS Peter and Paul. Orthodox feasts honouring the Saints are great in number. St Nicholas the Miracle-Worker is singled out for special veneration (two feasts honour his name, one in the winter and one in the summer), likewise the Prophet Elijah and St. George. There is also a Feast of All Saints Whose Light Shone Forth in Russian Lands. Many feasts are dedicated to miraculous icons. Particular importance is accorded to Patron Saints' days. The form for the celebration of all these Orthodox festivals is virtually identical: a solemn service is held during which the event to be commemorated or the person to be honoured is extolled and through this celebration praise is given to God and other heavenly powers.

ORTHODOX LITURGICAL BOOKS, books which are read in *places of worship* during *services* or which contain instructions for conducting services, for the administration of the *sacraments* and performance of other religious *rites*. The first category of these books includes the Gospels and the *Acts of the Apostles*, collections of general Epistles, the Epistles of St. *Paul* and the *Book of Psalms*. The second category includes the *Service Book*, with the order of services, the *Book of Hours* (*Horologion*), a manual for conducting all services, apart from the *liturgy*, and the *Euchologion*, the prayer book containing the list of sacraments in order of importance (apart from the *Eucharist* and the *ordination of priests*), the *Octoechos*, a collection of canticles, the Monthly *Menaion* – a collection of prayers, psalms and canticles in honour of the saints for each day of the year, and the General Menaion, a similar

collection but containing canticles dedicated to all the saints, the Lenten Triodion, containing the liturgy for the period from Septuagesima to Easter, including Lent, and the Pentecostarion, containing the liturgy from Easter to All Saints' Week. The correct sequence of the rituals performed during the service, the canticles and prayers is laid out in the Typicon. The existence of such a large quantity of liturgical books bears witness to the intricately elaborate order of services in Orthodox Churches.

ORTHODOX PHILOSOPHY, a religious-cum-philosophical movement that came into being as substantiation for Orthodox doctrine and worship. Sources for its ideas were *Neoplatonism*, Patristics, Nicaean orthodoxy, and the mysticism of *Dionysius the Pseudo-Areopagite*. In an attempt to demonstrate that Christian ideas are true and of lasting value, prominent representatives of Orthodox philosophy (St. *John of Damascus*, Patriarch *Photius*) formulated the whole range of Christian concepts in accordance with the demands of Aristotelian logic. St. John of Damascus formulated the fundamental principles of Christian scholasticism, substantiating the concept of science as the handmaiden of theology. In his writings rationalism and mysticism are intertwined, as are devotion to the Nicene tradition and reinterpretation of Biblical concepts. In the centuries that followed Orthodox philosophy assumed an increasingly mystical, irrational character. In the writings of the Hesychasts (from the Greek "hesychia" meaning "peace", "silence", "aloofness"), such as St. *Gregory Palamas*, meditation in prayer, ascetic exploits and mystical illumination were presented as the only means of understanding Divine Truth. Only thanks to mystical experience does it become possible, in their opinion, to achieve knowledge of the absolutely unknowable God through the manifestation of His Grace. From this viewpoint the Hesychasts proceeded to wage a bitter struggle against all those who supported the liberation of knowledge from the Church's tutelage, actively speaking out against opposition movements and substantiating the unshakeable nature of the foundations of feudal society. Byzantine philosophy exerted a major influence on other Orthodox Churches, including the Russian one. Works by the Fathers of the Church, the Hesychasts and writings on logic and dialectics were translated into Old Church Slavonic. Particular popularity was enjoyed in the 14th-16th centuries by the works of the Cappadocian Father (see *Patristics*) and the Hesychasts. Religious and philosophical ideas of that period, however, varied considerably. On the one hand, there was the trend towards mystical meditation as represented by St. *Sergius of Radonezh*, St. *Nilus of the Sora*, and, on the other, that towards rational scholasticism as represented by St. *Iosif Volotsky* and *Zinovy Otensky*. Although the mystical and scholastic trends did not assume any extreme forms in Orthodox philosophy, nevertheless at specific periods in time each of these trends became dominant. In the early 19th century there emerged so-called academic philosophy. Its general principles were elaborated by Fyodor Golubinsky, Viktor Kudryavtsev-Platonov, Vassily Karpov, Sylvestr Gogotsky, Pamphil Yurkevich et al. In this work particular at-

tention was devoted to research in the sphere of Patristic literature (Metropolitan *Filaret*, Vassily Bolotov), *soteriology* (from the Greek "soter" meaning "saviour" – Pavel Svetlov, Archbishop Sergius) and *sophiology* (Nikolai Glubokovsky, *Pavel Florensky*), Orthodox anthropology (Viktor Nesmelov, *Maxim Tareyev*), *ecclesiology* (Yevgeny Akvilonov). The non-ecclesiastical line in Orthodox philosophy was elaborated by representatives of the Church Renewal, Slavophiles, and the Metaphysics of Universal Unity and New Religious Consciousness movements.

ORTHODOX WORSHIP, the range of ritual actions laid down in Orthodox dogma and officially specified by the *Orthodox Church*, which are aimed at creating among the faithful the illusion that they are in constant communion with God and other supernatural forces. This is a means of constantly involving adherents of the Orthodox Church in church activities, which are aimed at arousing religious thoughts and feelings in the parishioners of Orthodox churches. Practices of Orthodox worship took shape in the Byzantine Empire and they incorporate many elements of pre-Christian ritual, even primitive *magic*. Orthodox worship is distinguished by the complexity and large number of its ritual actions. Its focus is the church, which is decorated with numerous *icons*, representations of the Cross and other attributes of worship. In the church regular services are held, which are divided into three groups, according to their importance: weekday, Sunday and feast-day services. Other distinctions are made between services on the basis of the time at which they are held – morning and day or evening. The main service is the *liturgy*, during which parishioners partake of the *Eucharist*. An important component of church services are *prayers*, which are often sung. The main acts of worship performed in church are called *sacraments*. The content of these has been laid down in Orthodox doctrine. An important place in Orthodox worship is assigned to the veneration of the Saints and even that of their remains (*relics*). A distinctive feature of Orthodox worship is the veneration of icons, to which the Church attributes supernatural properties – the ability to work miracles. A very wide range of ritual objects are used in the course of services and while *sacramentals* are being performed: the Cross, *thurible*, *candles*, icon-lamp, *tabernacle*, *communion cloth*, dikirion and so on. The range of vestments, which the Orthodox clergy wear during services and which have been handed down since Byzantine times, is also very wide: *chasuble*, phelonion, *epitrachelion* or stole, alb, orarion or deacon's stole, sakkos, omophorion or bishop's long scarf and so on. The list of prescriptions laying down how the faithful should conduct themselves in Church and outside is endless: the number and nature of obeisances, the content and order of prayers etc. The modernization of the Orthodox Church has affected patterns of worship as well: the length of services has been reduced; certain prayers have been omitted; demands for the observance of *fasts* have been lightened; *burial services* everywhere may now be held without the presence of the coffin in the church; general or group *confession* is widely practised and so on.

ORTHODOXY (from the Greek word meaning "correct opinion"), (1) the name of the *Orthodox Church*; (2) adherence to traditions, to the fundamentals of any teaching or world outlook, which rules out completely any even insignificant deviation. Orthodoxy in religion is taken to mean right belief, undeviating obedience to the traditional teaching of the Church. The concept of orthodoxy came into being in the *Christian Church* in the 2nd century. When the first *heresies* appeared, this term came to be used to imply right belief as contrasted with heresy.

OSIFLYANE or IOSIFLYANE, the followers of St. *Iosif Volotsky*, a religious-cum-political movement in the Russian state of the late 15th century and early 16th century. In contrast to the *Non-Possessors*, the Osiflyane defended the Church's and monasteries' ownership of land. They succeeded in bringing the Grand Prince and his court round to their point of view, although the latter had been anxious to secularize Church lands and had at the outset supported the Non-Possessors. Eventually concessions were made to the Osiflyane, so that the government might have the Church as an ally in its struggle to set up a centralized state. The Osiflyane elaborated a teaching on the subject of the divine origin of royal power, subjected anti-feudal heretical movements to harsh persecution and at the Church Councils in the mid-16th century managed to have *Matvei Bashkin* and *Theodosius Kosoi (the Squint-Eyed)* condemned and punished; they also actively promoted the institution of the Oprichnina (the special administrative élite established by Ivan IV).

OSIRIS, god of Ancient Egypt, the husband of *Isis*, and father of *Horus*. Initially Osiris was the god of fertility and Nature, which dies and is born again each year. According to legend, Osiris was killed by his wicked brother *Seth* and brought back to life by Isis. He was resurrected as the divine judge of the dead in the Underworld and became the symbol of immortality. The figure of Osiris exerted a significant influence on the formation of the cult of Christ.

"L'OSSERVATORE ROMANO" (Rome Observer), a daily newspaper which is the official mouthpiece of the *Vatican*. Its publication started in 1861. It reports on religious life in Italy and in other countries; it also publishes speeches made by the *Pope* and articles of general political interest. On Sundays it comes out with a supplement, and there are also special Spanish, French, English, German, Portuguese and Polish weekly editions.

OTHER WORLD, according to religious conceptions, the spiritual, supernatural world beyond the senses – a "world beyond the world" – which is contrasted with our own, the real, natural, perceptible world. The other world is considered to be the place where God and the spirits dwell, where *Heaven and Hell* are to be found. This world is held to be a derivative of the other world.

OTTO, Rudolf (1869-1937), German philosopher and Protestant theologian, one of the founders of the *phenomenology of religion*. Otto recognized the real existence of the object of religious veneration ("Das Heilige" – the Idea of the Holy),

which he described as a mystery inaccessible for human reason. Religion, according to Otto, was Man's encounter with "Das Heilige", leading for that kind of experience, for which he coined the term "numinous". The Numinous is held to include both a feeling of awe and self-abasement stemming from contact with the "divine mystery" and a feeling of rapture, reverence and veneration. All religions are only modifications of the general essence common to religious beliefs. His main work was "Das Heilige" (1917).

OUR LADY, MOTHER OF GOD, in *Christianity* the Virgin Mary, mother of Jesus Christ, who gave birth to him as a result of *immaculate conception* as fulfilment of the "divine plan" for the *salvation* of mankind. The cult of Our Lady developed under the influence of pagan cults focussed on goddesses of fertility, on mothers of divine infants such as *Isis* in Ancient Egypt, *Ishtar* worshipped by the Babylonians and *Astarte* worshipped by the Phoenicians. It was closely linked with ideas of a divinity who dies and is resurrected. In the Christian Church controversy raged for a long time between theologians as to whether the Virgin Mary should be considered the Mother of God. The Virgin Mary was declared by Christian theologians to be "spotless" and "ever-virgin" (despite mention in the *New Testament* of Christ's brothers). At the *Oecumenical Council* of 431 the Virgin Mary was officially recognized as the Mother of God. In the Roman Catholic Church, where the cult of the Mother of God (Madonna) is most popular of all, doctrines were pronounced [illegible] that are not to be found in the Orthodox Church: in 1854, it was declared that Anna's conception of Mary was also immaculate and in 1950, the doctrine of the *Assumption* was formulated, according to which the Mother of God was physically taken up into Heaven after her death. In 1964 Pope Paul VI declared that the Mother of God was also the Mother of the Church. The cult of the Virgin Mary spread widely among the faithful, since it turned out to be more easily comprehensible to the broad masses than the more abstract *Trinity*. The Mother of God was always lauded by the Church as men's "intercedер" before God, who was particularly well acquainted with human needs, especially with those of women. In Russia, in addition, the Mother of God was held to be the patroness of peasants, which to a considerable extent promoted her popularity among the faithful.

OVERTON, Richard (d. c. 1663), English philosopher and political writer. He opposed the religious teaching concerning the *immortality* of the *soul*, holding that the soul dies together with the body and only on the *Day of Judgement* would its resurrection be possible. Overton also maintained that animals differ from human beings only with regard to the degree and range of their mental and emotional capacities, and if the immortality of Man's soul were to be acknowledged, then it would be logical to acknowledge the immortal soul of animals as well. In addition Overton was of the opinion that belief in the immortality of the soul distracted Man's attention from earthly

pursuits through illusions of life after death.

OVID (Publius Ovidius Naso, 43 B.C.-c. 17 A.D.), Roman poet, author of lyrical elegies, long poems and also epic works "Metamorphoses" and "Fasti". Ovid's works are one of the sources of our knowledge of Greek and Roman mythology and religion.

OXFORD MOVEMENT or TRACTARIANISM, a movement in the Church of England which gained extensive popularity in the 1830s and '40s, and which was aimed at securing a renewal of Church life at a time of mounting social contradictions (Chartism, popular anticlerical actions etc.). Its leaders were J. Keble, J.H. Newman and E.B. Pusey. Religious pamphlets issued under its aegis in 1833-1841, came to be known as the "Tracts for the Times" (hence "Tractarianism"). The movement began with protests against intervention of the State in Church affairs. Later it won a wide following and its influence was to make itself felt not only in the Church life of England, but also in the whole of the Western Christian tradition.

P

"PACEM IN TERRIS". See *Social encyclicals of the Papacy.*

PACIFISM, RELIGIOUS, religious variety of a bourgeois-liberal political trend, based on passive propagation of peace and condemnation of wars. Religious pacifism has its roots in an idealist interpretation of the origin and essence of wars. Religious pacifism explains the outbreak of wars with reference to a lack of true piousness in Man and his sinfulness. It calls upon the faithful to resist war passively (anti-war propaganda, refusal to serve in the army etc.). Denying as they do any distinction between just and unjust wars, pacifists condemn any popular revolutionary action. Nevertheless, against a background of a growing threat of a new world war, Communists take a positive view of involvement in the anti-war movement of those who adopt a stance of religious pacifism.

PACIFIST RELIGIOUS MOVEMENTS, participation of international religious organizations, *denominations* and religious leaders in the fight to uphold and consolidate peace. Peace initiatives are actively supported by international organizations such as the *Christian Peace Conference*, Pax Christi International, War Resisters' International, the International Fellowship of Reconciliation (Pacifists) and the Berlin Conference of Catholic Christians in European Countries. Most of the Churches in the USSR and the other socialist countries are involved in this pacifist movement. In response to an initiative by the Russian Orthodox Church, international conferences were held in 1977 and 1981 under the slogan "Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations". The 1981 Conference was attended by 590 representatives of various denominations from 90 countries. In the appeals addressed to the leaders and adherents of all religions, to all governments and to the United Nations, it was suggested that governments should pursue a policy of detente, put an end to the arms race and ban the production, testing and use of nuclear weapons.

PAGANISM, a term introduced into common usage by theologians of monotheistic religions to denote religious beliefs, rites and festivals that had developed over many centuries in the course of the history of mankind before *monotheism* appeared on the scene. The term has no scientific content as such. *Magic, animism, animatism, fetishism, totemism, polytheism* and other forms of religion, to which the term is applied, provided essential "ingredients" for all the advanced religions that appeared later, such as *Judaism, Buddhism, Christianity* and *Islam.*

PAGODA (from the Tamil "pagavadi" via the Portuguese "pagode"), name generally accepted in Euro-

...an languages for a Buddhist *stupa* ... China, Indonesia, Nepal and Japan. A pagoda is a multi-storey edifice, a depository of Buddhist sacred objects built within the courtyards of monasteries next to temples.

PAINE, Thomas (1737-1809), a political writer of the Anglo-American Enlightenment. He took part in the French and American bourgeois revolutions of the 18th century and he was a representative of bourgeois *free-thinking*. While upholding the people's inalienable right to overthrow tyrannical social institutions (absolutism in France, the British colonial system, slavery in America) Paine subjected the Church and all *world religions* to harsh criticism, representing them as nothing other than ideological and political forms of support for tyranny. He also exposed the lack of substance behind Biblical myths, regarding them as the fruit of ignorance, delusions and outright deception. On several occasions Paine went so far as to reach clearly atheist conclusions, although his criticism of religion was not consistent. His main anti-religious work was "The Age of Reason" (1794-1795).

PALM SUNDAY, popular name for the Christian festival, *the Entry of Our Lord into Jerusalem* that is celebrated the Sunday before *Easter*.

PAN, in Ancient Greek mythology, the god of flocks, pastures and shepherds. He was the son of *Hermes*. He was depicted as a hairy man with goat's ears, horns, a tail and hooves. Pan came to be a favourite figure with pastoral poets. His Roman counterpart is *Faunus*.

PANAGIA (Greek word meaning "all holy"), an epithet applied in the Christian Church to the Mother of God. In the *Orthodox Church:* (1) a small oval *icon* of the Mother of God worn on a chain round the neck by *Bishops*, as a sign of rank; (2) *communion bread* blessed in Her honour.

PANCHEN LAMA, title bestowed upon the "living god", of the earthly incarnation of the *Buddha Amitabha*. The Panchen Lama is the second most important member of the Lamaist hierarchy in Tibet after the *Dalai Lama*. The title was instituted in the 16th century: the Panchen Lama is regarded as the supreme authority in religious questions, insofar as he is the *avatara* not only of a *bodhisattva*, but of a Buddha.

PANENTHEISM (from Greek words "pan" meaning "all", "en" meaning "in" and "theos" meaning "god"), religious-cum-philosophical teaching, according to which the world dwells within God and God manifests himself in the world, though this world is not the whole of his being. Panentheism endeavoured to bring together *theism* and *pantheism* and it is an unusual attempt at substantiating mystical dialectics, that had come to the fore in the writings of *Dionysius the Areopagite*, *Johannes Erigena*, *Nicholas of Cusa* et al. Panentheism comes to the surface in the teaching of many representatives of Russian religious philosophy, in particular in the works of Lev Karsavin and *Semyon Frank*. The term was initiated by the German idealist philosopher Karl Krause (1828).

PANISLAMISM, religious and political movement in *Islam* which

emerged at the end of the 19th century. Its founder was Jamal al-Din al-Afghani (1839-1897), who put forward the idea of the "unity" of all Moslems throughout the world and stressed the need for them to come together in a single Moslem state led by the *Caliph*. From the very birth of the movement it has been fraught with many contradictions. To use Lenin's words, Panislamism reflected attempts to "combine the liberation movement against European and American imperialism with an attempt to strengthen the positions of the khans, landowners, mullahs, etc." (*Collected Works*, Vol. 31, p. 149). After the victory of the 1917 October Revolution in Russia, Panislamism was used by the forces of reaction and imperialism in the struggle against popular power with the aim of wresting the Eastern republics from the Soviet Union.

PANTHEISM, philosophical teaching which closely associates or fuses together as a single whole God and Nature. The term was introduced by John Toland in 1705. In various philosophical systems pantheism gives expression to both naturalistic (materialist) and idealist tendencies. Pantheism in the form of the ideas constituting *hylozoism* was to be found in classical philosophy. Mediaeval naturalistic pantheism was opposed to religious conceptions of God as the eternal supernatural principle, to the idea of the creation of the world out of nothing. Mystical pantheism taught that God was impersonal, and could be directly understood by man through revelation of the divine in each individual and without the help of the Church. Mystical pantheism (*Johannes Eckhart, Thomas Münzer*, the *Anabaptists*) provided substantiation for programmes of plebeian and democratic religious movements. During the *Renaissance* the materialist trend in pantheism became more pronounced, reaching its highpoint in the 16th and 17th centuries (*Tommaso Campanella, Giordano Bruno* and *Spinoza*). In Bruno's writings Nature was defined as "God in things", who was unthinkable outside Nature and was not its Creator, merely its inner active force; Spinoza presented God and Nature as parts of a single substance, which is its own cause. Materialist pantheism is opposed to the *deism, dualism* and *creationism* intrinsic to *theism*. Religious pantheism (in particular, *personalism* at the turn of the century) viewed all that exists as contained within God and created by him. In the 20th century the ideas of materialist pantheism were intrinsic to the works of bourgeois scholars (such as *Ernst Haeckel, Max Planck* and *Albert Einstein*), who adopted a stance of *materialism rooted in natural sciences*.

PANTHEON (from the Greek "pantheion" meaning literally "all Gods"), (1) initially this meant "temple to all gods" in ancient religions, of which the most famous was the one built in Rome in the 2nd century with the aim of creating a single religious ideology; (2) in the history of religion the term is used to denote all the gods collectively from a particular religion; (3) a monument containing tombs of famous men built specially to commemorate them.

PAPACY, the leadership of the *Roman Catholic Church*, one of the oldest religious centres which has

been in existence for 1,500 years. The Papacy began to emerge during the decline of the Roman Empire on the basis of the Roman episcopate. When the capital of the Empire was transferred to Constantinople (330) and the last Roman emperor had fallen (476), secular power in Rome passed into the hands of the Bishop, which gave him grounds for claiming the leading role in the Church and assuming the title of *Pope*. In 756 the Frankish king Pepin III (or Pepin the Short) donated lands to the Pope which came to be known as the *Papal States* and this provided the foundation for the Papacy's secular power: these were later given official status through the *Donation of Constantine* and the *False Decretals of Isidore* (9th century). The Papacy was not in a position to surmount the contradictions as a result of which the Church was later rent by schisms (first and foremost, the *Great Schism* which began in 1054 and the Protestant Reformation in the 16th century) and heretical opposition movements, which it tried to keep under with recourse to the *Inquisition* and later through peacemeal reforms (e.g. *Cluny Reform* of the 10th and 11th centuries), the convocation of Church Councils and the organization of *Crusades*. It also made use of the work of *monastic orders* and lay organizations etc. The main strength of the Papacy came from the support it received from the ruling exploiter classes. After the emergence of the bourgeoisie, the power of the Papacy went into decline. During the 18th century its authority in Europe was undermined by the Enlightenment, the French Revolution, and Napoleon, who not only deprived the Pope of all real power but also held him as a virtual prisoner in Paris. Pope's power in America also declined, with the Church losing a considerable part of its former influence over the faithful following the emergence of independent states. After the collapse of Napoleon's empire Pius IX attempted to consolidate his power in Rome, counting on the forces of ultra-right reaction. In 1870 Italian troops liberated Rome and this marked the end of the Papacy's secular power. After World War I the Papacy allied itself with fascism and concluded the *Lateran Treaty* (1929) which paved the way for the establishment of the Vatican City as a sovereign state. After World War II Pius XII supported the Atlantic course of the USA, and even excommunicated members of the Communist movement and its sympathizers. John XXIII changed this course, that had been so disastrous for the Church, to one of reconciliation and dialogue, which was accorded the support of the Second Vatican Council (1962-1965) and was continued by Paul VI (1963-1978), and by John Paul II. Today Roman Catholics number 700 million and their Church has two million priests and monks.

PAPAL ACADEMY OF SCIENCES (for which the Latin name is Pontificia academia scientiarum). Its origins can be traced back to the Accademia dei Lincei that was founded in Rome in 1603. It was reorganized on several occasions, but has existed in its present form since 1936. It has full members (numbering 70) and also honorary and supernumerary members appointed by the Pope after being proposed by the general conference of the Academy from among scholars of any country rep-

resenting the natural and technical sciences. The Academy publishes a Bulletin.

PAPAL INFALLIBILITY. This Roman Catholic doctrine was affirmed by the First Vatican Council in 1870, according to which the *Pope*, when he makes statements on questions of faith and morality from the pulpit ("ex cathedra"), i.e. as the pastor of all Christians, is possessed of infallibility. The Council endeavoured through this doctrine to consolidate the position of the *Papacy*, which had been undermined by the revolutionary movement in Europe. Papal infallibility was and remains a target for criticism both from enemies of *Roman Catholicism*, free-thinkers and atheists, and also from certain prominent figures and theologians within the Roman Catholic Church itself. Nevertheless the Second Vatican Council (1962-1965) reaffirmed this doctrine.

PAPAL STATES or STATES OF THE CHURCH, the *Pope*'s secular possessions. They came into existence in 756 when the Frankish king Pepin III (or Pepin the Short) donated to Pope Stephen II the Duchy of Rome, the exarchate of Ravenna and Pentapolis. They ceased to exist in 1870 when Italian troops entered Rome and declared it the capital of Italy. Papal secular power extended to provinces of Central Italy including Romagna, the March of Ancona and Bologna. The borders of the Papal States changed on more than one occasion. In the 19th century they constituted a mediaeval enclave in the middle of Italy, where there was a ban on the building of railways, virtually no schools or hospitals and where the inhabitants were subjected to harsh persecution from the *Inquisition* and the Papal police. The abolition of the Papal States put an end to the power of the Roman *pontiffs*.

PARABLE, RELIGIOUS, a short oral or written tale of allegorical or edifying content, in which the meaning of events or the way they unfold is presented as dependent on the supernatural. The images and situations rooted in everyday life and observations, and the allegorical nature of these tales all account for their popularity. Parables provided a convenient means for disseminating social and moral religious ideas among the faithful. As a variety of folklore, parables were widespread throughout the Ancient East: they were often denunciatory in tone, but after religious literature began to appear they almost completely lost that side of their former function and were used by priests to propagate humility and meekness. There are many parables in the *Old Testament* (for example, those of Solomon); numerous parables of the *Gospels* were to be heard from the lips of Christ. The Gospels also contain a large number of popular parables, proverbs and examples of worldly wisdom.

PARACELSUS, Philippus Aureolus (real name **Theophrastus Bombastus von Hohenheim**, 1493-1541), Swiss physician and natural scientist, who held that experimental knowledge was the foundation of scientific cognition. He criticized the *Roman Catholic Church* and some tenets found in the *Bible*. Fundamentally, his philosophical system has some Neoplatonic overtones. His lectures dealt a severe blow at mediaeval

scholasticism and dogmatic methods of thought. This led to attacks against him from the clergy, and to his persecution by the Church. Paracelsus, however, was not always consistent in his ideas and there was much that was contradictory about the stance he adopted. While criticizing *mysticism*, he nevertheless became fascinated by alchemy.

PARAMITAS (Sanskrit "perfection" or "passing to the far side"), in *Mahayana Buddhism* mental qualities to which the faithful vow to aspire. The most important of these are Dana (generosity); Virya (resolve to follow the path of virtue); Dhyana (yogic concentration of the mind, meditation) and Prajna (supreme wisdom, intuitive knowledge of the world of *Dharmas*).

PARANJA, a wide cloak-like garment worn by Moslem women in Central Asia and elsewhere (with false sleeves tied at the back) to cover them from head to toe. The paranja was usually worn together with the chachvan, a net face-veil made of horse-hair. Such was the typical attire of Tajik and Uzbek women; in most other parts of the Moslem world women wore a veil of the *abaya* type which covered the face but left the eyes exposed. The wearing of the paranja and veils was laid down among the rules contained in the *Sharia*.

PARAPSYCHOLOGY (the Greek word "para" means "alongside" or "beyond"), a trend in scientific research aimed at establishing the existence and nature of sensitivity that cannot be explained with reference to the known sense organs and the ways in which that sensitivity manifests itself (so-called extrasensory perception); it also aims at identifying the ways in which a living being can bring influence to bear on phenomena around him without direct muscular exertion. (This research is often made use of by certain religious thinkers to demonstrate the independent existence of spiritual phenomena that do not stem from evidence provided by the sense organs.)

PARASCEVA (name derived from the Greek word for Friday), according to Christian tradition, the female martyr who suffered in the years of persecution to which the Christians were subjected in the reign of the Roman emperor Diocletian, in the years 304 and 305. According to Christian *hagiography*, she was beheaded for her refusal to renounce *Christianity*. The worship of Parasceva gained a broad popular following among Russian Orthodox believers (particularly in the north of the country), merging with the pre-Christian popular beliefs to the effect that Friday was a holy day. Representations of Parasceva are widespread not merely in icons, but also in popular sculpture, for instance, in the wooden sculpture of the Perm region.

PARCAE, the goddesses of fate in Roman mythology, corresponding to the Greek *Moirai*.

PARISH, the smallest ecclesiastical-administrative unit in the Christian Church which has a church with its own clergy and community of believers. In the *Russian Orthodox Church* parishes are headed by a church council elected at a general meeting of the faithful. Being the ex-

ecutive body of the community, the council carries out a number of administrative and economic functions: it hires the clergy to satisfy the religious needs of the parishioners, sees to the maintenance of the church building and equipment and makes sure that church revenues are spent properly on the needs of the parish. The clergy whose sphere of influence is restricted to the conducting of services, is not however allowed to interfere in the activity of the church council.

PARMENIDES (c. 540-c. 470 B.C.), philosopher of Ancient Greece. He elaborated a number of astronomical and physical hypotheses, which reflected his materialist views of Nature. The world, according to Parmenides, was immobile and a solid orb. Parmenides gave voice to distrust of evidence derived via the senses and held speculative knowledge in high esteem, which pointed to the presence of elements of *rationalism* in his teachings.

PARSEEISM. See *Zoroastrianism*.

PARSONS, Talcott (1902-1979), American bourgeois sociologist, one of the founders of the structural-functional school in sociology. Parsons saw social structures as no more than interaction of people within the framework of specific institutions, which establish standards of behaviour for individuals. Religion Parsons saw as the central aspect of culture, making possible the integration of society. In his works on the sociology of religion Parsons viewed the progressive *secularization* of society as the result of structural differentiation, which leads to increasing isolation of religious institutions. His works [illegible] of Social Action" (1937), [illegible] Sociological Theory (1949), [illegible] Social System" (1951), "Society: Evolutionary and Comparative Perspectives" (1967). The theoretical ideas elaborated by Parsons influenced American sociologists such as *Thomas O'Dea* and *Milton Yinger*.

PARTICIPATION, in Christian philosophy a concept used to bring out the nature of the interaction of God and Man. In religious ontology the concept of participation is used to express one of the main ideas of Christian *Platonism*, to the effect that material objects and phenomena discernible to the senses do not exist as such but are manifestations of the divine essence. In religious *anthropology* participation emerges as an expression of profoundly personal, intimate relations between God and Man. In the theory of knowledge participation provides the foundation for direct comprehension of truths of *revelation*.

PARVIS, originally a court or enclosed space before the *porch* of a Christian church. Repentant sinners would have stood in it in the early Christian era. In the middle of it there was a pool in which the faithful washed their hands and faces. Beggars and the poor would also stand in it hoping for alms. The word is often used of the portico of a church porch.

PASCAL, Blaise (1623-1662), French religious philosopher, writer and scholar. Pascal was one of the founders of the science of the Modern Era, whose work made a crucial contribution to investigations that later culminated in such things as

the theory of probability, differential [illegible] and hydrostatics. After de- [illegible] his logical method of investigation, Pascal came, however, to the conclusion that reason had its limitations and that it was impossible to understand the world with the help of nothing but rational methods. He considered that reality could be grasped through the "heart" and instinct, maintaining that faith was superior to reason. Pascal's philosophical interests embraced religious and ethical questions, in particular, the dual nature of Man (the good and the evil within him), whose solution he believed lay in *Christianity*. Pascal came into close contact with the Jansenists and led the life of a recluse in the Convent of *Port-Royal*. While there he spoke out against the *Jesuits*. Pascal paved the way for the emergence of irrational trends in philosophy and anticipated religious *existentialism*. His main philosophical work was "Pensées" (Thoughts).

PASCHAL TABLES, tables compiled by the Christian Church for many years in advance to calculate the dates for the celebration of *Easter* in keeping with the decree of the *Oecumenical Council* of Nicaea (325), according to which it should be celebrated on the first Sunday after full moon, coinciding with or following the spring equinox, but should on no account coincide with Judaic Passover. The observance of these circumstances is the crucial factor in the compilation of the Paschal Tables. A number of Churches compile Paschal Tables in accordance with the Julian Calendar (the Russian, Bulgarian, Serbian and Jerusalem Orthodox Churches and certain others), while the Roman Catholic Church bases its calculations on the Gregorian Calendar. Hence the difference in the dates for the celebration of Easter in various Christian Churches.

PASHKOVTSY, sect of *Evangelical Christians* in Russia, which was led by a retired colonel Vassily Pashkov in the last quarter of the 19th century (they had originally been known as *Redstockists*). The Pashkovtsy embarked upon active missionary work in St. Petersburg, Moscow, Nizhni Novgorod, Tula and a number of other central provinces. In 1876 the Pashkovtsy organized a Society for the Promotion of Spiritual and Moral Reading Matter which concerned itself with the translation and publication of religious literature. In order to spread Evangelism amongst the workers a journal entitled "Russian Worker" was published in 1875-1876. The Pashkovtsy also established contacts with the *Stundists* in the Ukraine, and the *Baptists* in the Caucasus. In 1884 Pashkov made an unsuccessful attempt to amalgamate his group with the Baptists, Stundists and Molokanes (see *Spiritual Christians*) and the *Mennonites*.

PASSION WEEK. In *Christianity*, this is the last week of Lent, leading up to Easter: services during this week are devoted to "commemoration of the sufferings of the Saviour". (In the Western Church this week is known now as Holy Week, while Passion Week is the name given to the penultimate week of Lent, between Passion Sunday and Palm Sunday.) Presenting the fasts in the period leading up to Easter as a time of confession of sins the clergy strives to arouse in the faithful a mood of suffering, so that they might

be filled with a sense of repentance and an awareness of their sinfulness.

PASTORALIA, one of the areas of *theology* in the *Orthodox* and *Roman Catholic Churches*, in which are formulated the main demands made upon priests in their capacity as spiritual mentors both in church and outside it. Priests should have knowledge of the *Holy Scriptures* and the *Apostolic Tradition* and they should be able to mould believers' religious interpretation of the world and perfect the methods and techniques for conducting services and preaching sermons. Pastoralia promotes the formulation of the main rules for appointing priests to their offices, ordaining them (*ordination*) and supervising their activities.

PATRIARCH (from the Greek "patriarches" meaning "father" or "ancestor"), the highest rank in the *Orthodox Church* and the title for the head of the Orthodox Church in a number of countries. In the *Roman Catholic Church*, this title is also applied to the heads of certain dioceses.

PATRIARCHATE, (1) the office, jurisdiction or residence of a *Patriarch;* (2) the system of Church administration headed by a Patriarch.

PATRIARCHY, the church province under the jurisdiction of a *Patriarch*.

PATRISTICS (from the Latin "patres" meaning "fathers", i.e. the "Fathers of the Church"), term denoting all the theological, philosophical and political-cum-sociological doctrines of Christian writers between the 2nd and 8th centuries. In the 2nd and 3rd centuries Patristics fulfilled a predominantly [illegible] function. *Tertullian* depicted [illegible] as the most perfect religion, defending it against attacks from the [illegible] orities and the supporters of the *polytheism* of the classical world. St *Clement of Alexandria* and *Origen* made the first attempt to elaborate a Christian theological [illegible] propagated the idea of the [illegible] faith and knowledge, and an alliance of theology and philosophy. They also regarded Christianity as the highpoint in the development of classical philosophy, although at the same time they actively opposed the materialism inherent in much of classical philosophy. While recognizing the enormous merits of St. Clement and Origen in elaborating Christian theology, the Church rejected as heretical Origen's teaching concerning the infinite nature of the created worlds, the pre-existence of souls and the priority of the first divine *hypostasis* over the second. After the *Oecumenical Council* of Nicaea (325), which laid down the fundamental Christian doctrines, the main preoccupation of Patristics was systematization of Christian dogmas, the struggle against numerous heretical teachings (such as *Arianism, Montanism, Docetism, Monophysitism*). The highpoint of Patristics was that attained in the work of the Cappadocian Fathers (St. *Basil the Great*, St. *Gregory of Nazianzus* and St. *Gregory of Nyssa*) in the East and St. *Augustine of Hippo* in the West. Their works were acknowledged to be the most important component of the *Apostolic Tradition* and in the course of many centuries they were accorded the status of infallibility. The late period of Patristics is linked with the work of St. *John of Damascus*, who had systematized Christian

dogma, and paved the way to the development of *scholasticism*. At the present time both Roman Catholic and Orthodox theologians make wide use of various ideas from both Eastern and Western Patristic writings, regarding these as an indisputable authority.

PATRIZZI, Francesco (1529-1597), Italian natural philosopher and pantheist. Starting out from the principle that God and the world are one, Patrizzi rejected Divine creation as something out of nothing. He saw the Universe as something infinite; proceeding from this, he rejected *geocentrism*. He recognized four elements: Space, Light, Heat and Fluidity. The active element was Light (divine and visible). The life of the world was for him an endless flow of things, permeated with a soul that brought it life. Contrary to the teachings of *Christianity* Patrizzi took personal happiness as the criterion for morality. His main work was entitled "Nova de Universis philosophia" (New Philosophy of the Universe, 1591).

PATROLOGY, in *Roman Catholicism* and *Orthodoxy* it is one of the theological disciplines concerned with the study of and commentary upon the teachings of the Fathers of the Church, with the accounts of their lives and works. Both Orthodox and Roman Catholic theologians consider that the works of the Fathers of the Church are infallible and constitute part of the *Apostolic Tradition*. The Protestant Churches reject the view of these works as an expression of divine revelation. In recent years, however, theologians have been reviewing certain questions central to orthodox Patrology. The infallibility of Patristic writers is no longer seen by them as extending to each one of the Fathers of the Church individually or to each particular saying of theirs taken on its own. Moreover, they are not regarded any more as authorities in the assessment of socio-political and scientific questions.

PATRON SAINTS' DAYS, feasts in the Christian Church dedicated to various figures or events from Sacred History, in whose honour a particular *church* or *side-chapel* has been built. In mediaeval Russia patron saints' days took root during the period when *Christianity* was spreading through the land. When the country consisted of a number of petty princedoms, some of the latter would have "arm" themselves with their "own" special saints, who would protect them. Churches were erected in their honour and the feasts connected with these particular saints were celebrated annually, on days which assumed special significance within the locality concerned. Nowadays as well, the Church regards the worship of local "patrons" as an effective means of bringing ideological influence to bear on the faithful: their "own" particular saints are felt by the faithful to be particularly close to them and great hopes are placed in them that they might "intercede" with God on their behalf.

PAUL OF SAMOSATA, 3rd-century heretic, anti-Trinitarian Bishop of Antioch. He taught that the Word and the Holy Spirit (or Wisdom) were within God, forming a single hypostasis, just as reason and spirit are to be found in man; he denied the divine essence of *Jesus Christ*.

The Synod of Antioch in 268 deposed him from his see and his teaching was condemned as *heresy*. One of the followers of Paul of Samosata was *Lucian of Samosata* (220-311), whose teaching provided one of the theoretical sources for *Arianism* and *Nestorianism*.

PAUL, St., one of the *Apostles* of Christianity. According to Christian legend he was born in the town of Tarsus in Asia Minor into a Jewish family possessed of Roman citizenship. For this reason he had allegedly been given two names: the Jewish name Saul and the Roman name Paul (in the writings of the *New Testament* both are used). Initially he was an ardent opponent of the Christians but after *Christ* had once appeared to him, he became as ardent a Christian, known as the "Apostle of the Gentiles". The story of St. Paul is told in the *Acts of the Apostles* but no information is provided there regarding his death. The Church maintains that he was executed during the Neronian persecution of the Christians, following the fire at Rome in the year 64. The New Testament contains 14 Epistles, which are attributed to St. Paul. However scholars, the majority of whom accept Paul's life and work as historical fact, hold that only some of the Epistles could have been written by St. Paul himself. These are usually held to be both Epistles to the Corinthians, the Epistle to the Romans, the Epistle to the Galatians and possibly the Epistle to the Philippians, the First Epistle to the Thessalonians and the Epistle to Philemon. St. Paul advocated a complete break with *Judaism*, the dissemination of Christianity to all peoples, reconciliation with existing social orders. The main idea running through all his exhortations is that of spiritual *salvation*.

PAULICIANS (from the Greek "Paulikianoi", a name presumably derived from that of the *Apostle Paul*), heretical movement in *Christianity*, which came into [illegible] 7th century in Armenia. The social base of the Paulicians' movement was comprised of the peasantry, craftsmen and the urban poor. The Paulicians came out against feudal exploitation, material and political inequality. For their ideas the Paulicians drew on *Manichaeism* and the teachings of the *Mazdakites*. The Paulicians' dogma was of a dualistic nature: they saw the world as divided into hostile kingdoms – the spiritual kingdom or Kingdom of God (or Good) and the material kingdom or Kingdom of Satan (or Evil). The Paulicians rejected the Christian Church, worship of the Mother of God, the prophets, saints and icons. The adherents of this movement rejected *Baptism*, the *Eucharist* and *fasts*. The Paulicians brought influence to bear on the development of the Thondraki heresy in Armenia, that of the Hurramites in Azerbaijan, and the *Bogomils* in Bulgaria and the Byzantine Empire.

PAULINISM, a concept used in writings on religious literature to describe those social and moral principles and exhortations on the question of doctrine, which constitute a departure from the rebellious mood of early Christianity and are attributed to the *Apostle Paul*. In his "Epistle to the Romans" the following recommendations are made: "Bless those who persecute you, bless and do not curse" (Rom.

12:14), "Overcome evil with good" [illegible] 12:21), "Let every soul be [illegible] unto the governing authorities" (Rom. 13:1). The ethical standards upheld in the epistles of St. Paul are designed to defend the status quo and can be summed up as a demand for obedience to the "powers that be" and for acceptance of the fact that "there is no authority except from God; and the authorities that exist are appointed by God" (Rom. 13:1). Meekness and humility are held up as moral objectives: "Repay no one evil for evil" (Rom. 12:17); men are urged to be "rejoicing in hope; patient in tribulation" (Rom. 12:12) and to "associate with the humble" (Rom. 12:16). The *Second Coming* of Christ was postponed indefinitely. Typical of Paulinism, as distinct from *Petrinism*, is the tendency to make a clean break with *Judaism*.

PAVLOV, Ivan (1849-1936), Russian physiologist and winner of the Nobel Prize, founder of experimental research into higher nervous activity of both animals and man. Pavlov's teaching regarding conditioned reflexes provided the basis for a scientific approach to the investigation of the higher functions of the brain in animals and man.

PAX ROMANA (Latin "Roman peace"). This name links together two organizations which further the influence of the *Roman Catholic Church* among the intelligentsia: the International Catholic Movement for Intellectual and Cultural Affairs and the International Movement of Catholic Students. Both organizations come under the supervision of the Pax Romana committee.

"THE PEASANT WAR IN GERMANY", a work by *Frederick Engels* (1850), which provides a vivid example of materialist analysis of historical phenomena. In it Engels for the first time identified the socio-economic causes underlying the *Reformation* and the Peasant War and the class essence of the political and religious struggle being waged at that time, which Germany's bourgeois idealist historians used to present as furious quarrels between theologians. Engels made it clear that the Peasant War was a war between different classes and, although it was "clothed in religious shibboleths, and though the interests, requirements, and demands of the various classes were concealed behind a religious screen, this changed nothing at all and is easily explained by the conditions of the times" (Marx, Engels, *Collected Works*, Vol. 10, p. 412). The Peasant War in Germany was generally anti-feudal and this was why it was also aimed against the *Roman Catholic Church* which constituted "the all-embracing synthesis ... of the existing feudal order" (Ibid). At the same time, each of the three main camps taking part in the struggle was pursuing its own class-based aims. The conservative Roman Catholic camp was endeavouring to preserve existing social practices and upholding the religion that justified these practices. The moderate burghers' camp opposed the Church representing the feudal order and asserted its own interests. The peasant/plebeian revolutionary camp demanded social equality and equal property rights. The anti-feudal forces opposing Roman Catholicism initially fought together against the oppressors, but later the burgher faction, alarmed by the scale of the

peasant/plebeian movement, began to advocate what they called progress within the framework of the law, and declared the rebellion as incompatible with the Christian faith and contradicting the ideas expounded in the *Gospels*. While earlier the leader of the burghers' opposition, *Luther*, had called upon his followers to take up arms to put an end to the domination of the traditional Church and the feudal order, quoting the *Bible* in support of his exhortations, now the Princes' power, "resigned obedience, even serfdom, were sanctioned [by him] with the aid of the Bible" (p. 419). The ideas of the leader of the plebeian camp, *Thomas Münzer*, were alien to Luther: Münzer had seen the Kingdom of Heaven to be none other than "a society with no class differences, no private property and no state authority independent of, and alien to, the members of society" (p. 422). The irreconcilable contradictions between the burghers' camp and that of the peasants and urban poor led eventually to the defeat of the latter group in the Peasant War. The religious expression of class interests, to be found in the history of all peoples at a particular stage of their development, bore witness to the immature nature of this movement of the peasant and plebeian masses and the limitations of their outlook at that time.

PELAGIANISM, movement in the *Christian Church* which came into being in the 4th and 5th centuries and was named after its founder *Pelagius*. Pelagianism was directed first and foremost against the gloomiest aspects of the teachings of St. *Augustine of Hippo*, against glorification of *asceticism*. From the point of view adopted by Pelagius, "[h]ow to overcome *original sin* did not present [man's] positive qualities. *Baptism* only admitted the believer to the Christian community, but it is not redemptive. Pelagius linked the achievement of *salvation* more with Man's own moral strength, with his "freedom to choose", than with divine grace. A moral life was thus a hard task but an attainable one. Pelagianism had leanings towards classical philosophy, it was met with hostility from orthodox Christian thinkers and was declared heretical. Its adherents were subjected to persecution.

PELAGIUS (from the Greek "pelagos" meaning "sea"), Christian name of the British monk Morgan, who lived in the late 4th and early 5th century and was the founder of *Pelagianism*. He held that human will is capable of good without the help of divine *grace*. Pelagius taught in Rome for some time, then was accused of heresy, and excommunicated. He died c. 420.

PENANCE, the condemnation and abhorrence of a believer's own sins. This involves, first, sorrow for the sin that has been committed, secondly, confession of guilt, and, thirdly, the purpose of amendment.

PENATES, originally gods of the storeroom (from the Latin "penus" meaning "storeroom"); spirits and deities who protected the welfare of family and society in the religion of the Ancient Romans. The household penates protecting the family, defended the home, promoted the family's material prosperity and the continuity of the family name. The public deities defended the foundations of society and helped the

people flourish. The most important of these deities was held to be *Vesta*.

PENTATEUCH or THE BOOKS OF MOSES, the name used by Christians and Jews for the first five Books of the *Old Testament: Genesis, Exodus, Leviticus*, Numbers and *Deuteronomy*. It has been established in *Biblical criticism* that the modern text of the Pentateuch was compiled over a period of 500 years, over the same period as the sixth Book of the Old Testament, namely, Joshua. In view of this scholars engaged in Biblical criticism tend nowadays to use the term Hexateuch. In the 10th and 9th centuries B.C. in Judaea a text was compiled that is now referred to in scholarly literature as the *Yahwistic source*. Its distinctive feature is the way in which God is referred to in it by the name of *Yahweh*, and it gives expression to the ideological and political interests of the southern Jewish state – Judaea. Almost simultaneously, or perhaps a few decades later, in the Northern Kingdom of Israel, there appeared a document that came to be known as the *Elohistic source:* its author speaks of God in the plural and the document itself reflects the interests and ideology of the Kingdom of Israel. In 621 B.C. a third text appeared, which later came to be known as Deuteronomy and it was also incorporated into the Pentateuch. During the period of *Babylonian Captivity*, or immediately after it, Judaic priests compiled what came to be known as the Priestly Source or Priestly Codex. In scholarly criticism of the Bible these four documents are designated by the following letters J(Jahvist), E(Elohist), D(Deuteronomium) and P(Priester codex). Around 444 B.C. *Ezra* promulgated the above sources put together as one by him, in the form of the Pentateuch or the Books of Moses.

PENTECOST. See *Whitsun*.

PENTECOSTALS, a Protestant movement which came into being at the beginning of the 20th century in the USA. The basis of its teaching was the legend concerning "the descent of the Holy Spirit" upon the Apostles on the 50th day after Christ's resurrection, as a result of which they received the "gift of prophecy" and began "to speak in tongues". In the teaching of the Pentecostals considerable importance is attached to the imminence of the *Second Coming*, the end of the world and the millennium of Christ's reign on Earth. Pentecostals observe the rites of *Baptism* and the *Breaking of the Bread* and they place great emphasis on mystical communion with God. A special role is ascribed to the Holy Spirit in this process: Pentecostals hold that a man who is pleasing to God can become the tool of the "spirit who descends upon him". This "descent" takes place in conditions of extreme religious exaltation, sometimes bordering upon insanity during prayer meetings, and it manifests itself in *glossolalia*. Typical of Pentecostal gatherings is the mystical atmosphere of their prayer sessions, belief in "apparitions" and "visions", worship of prophets and prophetesses. In the Soviet Union, some of the Pentecostal groups joined the Evangelical Christians and Baptists in 1945.

PERSEPHONE, in the mythology of Ancient Greece, the goddess of the Underworld, vegetation and fertility,

the daughter of *Demeter* and *Zeus* and wife of *Hades*. Part of the year she spent with her mother on Earth, but the rest of the time she was in the Underworld. The return of Persephone to Earth each year represented a variant of the widespread ancient myth about the deity who dies and rises again, symbolizing the annual withering away and rebirth of vegetation. Her Roman counterpart was Proserpina.

PERSONALISM, idealist religious movement, which became widespread at the turn of the century in the USA (Borden Parker Bowne, Ralph Tyler Flewelling, Edgar Sheffield Brightman), in France (*Emmanuel Mounier, Maurice Nédoncelle*), in Germany (William Stern) and some other countries. Personalism studies the personality (not the real individual but some spiritual essence, regarded as a basic element of existence), which possesses will and self-awareness, achieved, in the final analysis, due to the individual's involvement with God. Characteristic of personalism as a whole are the fetishization and mystification of Man's creative powers. Religion and science are regarded as equally important demands of the human spirit. Religion is presented as intrinsic to human reason in the same degree as moral and aesthetic values. When drawing attention to the crisis of bourgeois civilization, the Personalists, however, do not come out in favour of the revolutionary transformation of capitalist society, advocating revolution within men's minds. Many ideas and slogans of Roman Catholic Personalists, that were formerly condemned by the *Vatican*, later appeared in the social encyclica[illegible] XXIII Paul VI and John Paul II

PERSONIFICATION or EMBODIMENT, element in religious beliefs involving the endowment of objects and phenomena of the natural world with the properties of living beings, often indeed human ones: the capacity to think, feel, speak, anthropomorphic appearance etc. Personification is closely linked with various other elements of the religious perception of the world: *animism, magic*, and *fetishism*. Side by side with these, it is to be found both in early religions (hunting, erotic, *astral* and *agrarian cults, totemism, Shamanism* etc.) and in more advanced religious-cum-mythological systems of beliefs (the *religions of Ancient Greece* and *Rome*; the Vedic pre-Aryan cults of India and others that grew up out of these – *Brahmanism* and *Hinduism*; the *religions of Ancient Egypt, of the Ancient Germanic Peoples, Ancient Slavs, of Ancient China, Shintoism* etc.). The personification of the heavens, the planets, constellations, and the elements provided one of the largest sources of gods and divine beings (for example, the sun-god Surya and the dawn-goddess Ushas in India, the thunder-gods *Jupiter, Thor* and *Perun* in Roman, Germanic, Scandinavian, and Slavonic mythologies). No less numerous were the personifications of Mother Earth and of the spirits that were lords of the forests, mountains, lakes and rivers: for example, goddesses of fertility, protectors of women, families, children and the reproduction of all living creatures on the Earth (the Phrygian goddess *Cybele*, the Egyptian goddess *Isis*, the Roman goddess *Juno*, also *fauns, satyrs, naiads*, dryads in

the religions of the Ancient World, ... *water sprites, wood-goblins* and ... worshipped by the Slavs). The gods in the Greek and Roman *pantheon* may be regarded as personifications of social phenomena in early class-based society: *Apollo* the warrior-god, protector of the military arts, travellers, sea-farers, shepherds and also poetry; *Hermes* the patron of animal-breeders and merchants; *Athena*, the patroness of learning and wisdom etc. The gods of the *world religions* essentially represent "concentrated forms" of personification: in *Buddhism* this is *Amitabha-Buddha* of Immeasurable Light, *Manjusri-Bodhisattva* of Wisdom; in Christianity, this is God the Father, the personification of all the creative and punitive forces of Nature, the Virgin *Mary* – personification of self-sacrifice and suffering, *Jesus Christ*, the personification of *redemption*. Personification is also a widely used artistic device in folklore (myths, legends, fairy-tales, heroic epics).

PERSUASION, a variety of any religious teaching. Persuasions were particularly widespread in the *Old Believers'* movement in Russia (see *Pomorsky Persuasion, Spas Persuasion, Philip Persuasion*). Many of these persuasions in the Old Believers' movement split later into still smaller groups known as *soglasiya* (*concords*).

PERUN, the main god in the *pantheon* of the Ancient Slavs, god of rain, lightning and thunder. He corresponded to the Greek god *Zeus* and to the Roman god *Jupiter*. The worship of Perun lasted until *Christianity* was introduced into Ancient Rus. Some characteristics of Perun were later transferred, in the Russian Orthodox tradition, to the Prophet Elijah and St. George (see *Saints, worship of the*).

PETER DAMIAN, St. (**Pietro Damiani**) (1007-1072), representative of early *scholasticism*, he became prior of a Benedictine hermitage in Ravenna (North Italy), then he was made Cardinal Bishop of Ostia. With regard to the issue as to whether faith or reason should take pride of place he adopted an anti-rationalist stand and formulated his thesis to the effect that philosophy was the "handmaiden" of theology. he supported the idea that God was almighty and that his will knew no bounds and was inaccessible to human mind. He was a supporter of the theocratic programme for subordinating secular power to the spiritual power of the *Pope*.

PETER LOMBARD (early 12th century-1160), Roman Catholic theologian who used methods drawn from scholastic philosophy to systematize theological knowledge. His main work is "Sententiarum libri quatuor" (Four Books of Sentences, 1150-1152), in which texts from the *Bible* and the writings of the *Fathers of the Church* and 12th-century theologians were interpreted from an Augustinian position. Peter Lombard's exposition of controversial theological questions and heretical opinions (for example, those of *Arius* and *Abelard*) without their actual refutation initially aroused the disapproval of Church leaders, but in 1215 his work was approved by the *Lateran Council* and up until the beginning of the 16th century it was regarded as the fundamental work

of reference in the fight against *heresies*.

PETER, St., one of the Twelve *Apostles*, who are mentioned in the *Gospels*. According to Christian legend, the fishermen Simon, who later came to be known as Peter (derived from the Greek word meaning "stone"), and his brother Andrew were the first to have been called by *Jesus* to join the ranks of his disciples. During Jesus' interrogation and torture St. Peter denied his Lord three times, but later repented for this. The Roman Catholic Church regards St. Peter as the first *Bishop* of the Christians of Rome. There is no historically reliable information on his life. Insofar as Judaeo-Christians venerated St. Peter, and St. *Paul* called him the Apostle for the Judaeans, the term Petrinism was coined in academic literature to denote the trend discernible in early *Christianity*, which called for the retention of certain Jewish rites and opposed severance of links with *Judaism* (see *Judaeo-Christians*).

PETRARCH, **Francesco** (1304-1374), great Italian poet and father of the humanism that characterized the age of the *Renaissance*. He opposed mediaeval *scholasticism* (e.g. his controversy with the Averroists), and laid the foundation for humanistic culture, which in his view should be founded on a revival of the classical past. While accepting faith in God, Petrarch rejected the idea of contempt for the world and the view of Man as a worthless non-entity. In his dialogue "De Contemptu mundi" or "Secretum" he justified the joys of earthly life and Man's aspiration to earthly fame. This turning away from theocentrism to *anthroporen-*

tism, which [illegible] to facilitate the [illegible] anthropology and [illegible] ethics.

PETRASHEVSKY CIRCLE, a political circle which [illegible] together members of the pro[illegible] nobility and Russian intellect[illegible] origin in St. Petersbur[illegible] It was led by Mikhail [illegible] Petrashevsky and its lea[illegible] bers were revolutionary democrats, materialists, followers of *Vissarion Belinsky* and *Alexander Herzen*. The members of this circle considered that religion reconciled people to social injustice and served to suppress revolutionary activity. They exposed the *Russian Orthodox Church* as a champion of serfdom and autocratic despotism; they also criticized the *Bible* and supported and developed the atheist ideas of the 18th-century thinkers of the French Enlightenment and of *Feuerbach*, calling for *freedom of conscience* and the *separation of Church and State*. They maintained that the propagation of atheism was an essential element of the people's revolutionary education and this led the members of the Petrashevsky Circle to compile leaflets and brochures containing criticism of religion. The best articles put out by the Petrashevsky Circle were brought out in a collection entitled "Pocket Dictionary of Foreign Words That Have Been Absorbed into the Russian Language" (1846).

PETRINISM. See *Peter, St.*

PETRITSI, Ioane (11-12th centuries), Georgian philosopher and representative of *Neoplatonism*. He was the father of the Georgian phil-

osophical renaissance. His interpretation of the world was of a pantheistic character and because of [illegible] was subjected to persecution [illegible] Byzantine and Georgian Church circles. Petritsi's views exerted a powerful influence on the development of Georgian philosophy.

PHAËTHON, in the mythology of Ancient Greece, the son of *Helios*: he proved incapable of driving his father's sun-chariot properly, coming too near to Earth and almost destroying it with the sun's heat. In order to save the world from destruction, Zeus killed him with a thunderbolt.

PHALLIC CULTS (from the Greek "phallos" meaning the "male sexual organ"), faith in the special power of the male sexual organ as a symbol of the fertility of Nature. The fetishization and deification of the phallus was reflected in the creation of legends concerning its productive capacity, as embodied in such gods as *Adonis* in Greece and *Shiva* in India, or in animals and plants; in people's faith in that strength; in ritual and magic acts; in special prayers addressed to the phallus; in the wearing of adornments depicting a phallus; in ritual dances with imitations of the sex act; in songs; in the sacrificing of virginity to the phallus; in self-castration et al. The combination of these actions in various religions differed. Phallic cults came into being in clan societies and later became widespread in Ancient Greece, Ancient Rome and in some countries of Asia. Nowadays phallic cults are still to be found in *Hinduism*, *Tantrism*, *Shintoism* and among certain tribes of Africa. In Christianity some traces of them are still to be found: in Russia, for example, in the rituals of the *Skoptsy* and the *Khristovery*.

PHARISEES (from the Hebrew "parush" meaning "separate" or "distinct"), members of a religious-political sect of the Jews in ancient times, that existed side by side with the *Sadducees* from the 2nd century B.C. to the 2nd century A.D. and which embraced representatives of the middle strata. The Pharisees insisted on strict observance of the prescriptions of religious law and they propagated teaching concerning life beyond the grave; they adopted a hostile stance towards Hellenistic culture and they were distinguished by their extreme piety.

PHELONION. See *Chasuble or Phelonion*.

PHENOMENOLOGY OF RELIGION, a branch of *religious scholarship* that came into being at the beginning of the 20th century in Western Europe. Most of its representatives tried to adopt the phenomenological method devised by Edmund Husserl (1859-1938) for analysis of religious consciousness. Their works were characterized by a lack of historicism, a clear distinction drawn between religious consciousness and its human repositories – actual historical individuals – and the reduction of religious consciousness to a range of certain "pure" structures and essences. The best known representatives of the phenomenology of religion were *Max Scheler* and *Rudolf Otto*. The Dutch school (founded by *Gerardus van der Leeuw*) occupied a special place in the phenomenology of reli-

gion. The Dutch Phenomenologists did not draw exclusively on the philosophy of Husserl, trying to make wider use of the material relating to the history of religion. However, their attempt to systematize the phenomena of religion was also anti-historic in character. They only singled out formal similarities between religious structures. In recent decades there have been marked tendencies in Dutch phenomenology of religion towards a rejection of earlier formalism and anti-historical approach and moves to foster closer links with sociology and *cultural anthropology*.

PHILIP PERSUASION, a trend in the *Bezpopovtsy* group of the *Old Believers* which broke away from the *Pomorsky Persuasion* in 1737 in protest at the latter's inclusion in their services of a prayer for the Tsar. The new trend was led by the monk Philip (his secular name was Photius) who founded on the River Umba a settlement for those who shared his views. A typical feature of the Philip Persuasion was its extreme fanaticism: it declared modern society to be the "Kingdom of the Antichrist" and suicide to be a reliable way of departing from this world into the "Kingdom of Heaven". In 1743 Philip and 70 of his followers burnt themselves to death, so as not to fall into the hands of the soldiers, who had surrounded their *skit*. Inward-looking attitudes and strict requirements for admission to the community were other hallmarks of the Philip Persuasion.

PHILO OF ALEXANDRIA (c. 2 B.C.-c. 50 A.D.), Jewish Hellenistic theologian and mystic philosopher, who devised the method for allegorical interpretation of the *Bible* with the help of [illegible] from Greek philosophy. His philosophical and theological teachings constitute an attempt to combine [illegible] the Greek Stoics, Platonists and Pythagoreans with the mythological images from the *Old Testament*. *Yahweh*, the god of the Jews, is interpreted as the supra-[illegible]ental being. God creates the world and rules it through his mediator — *Logos*. Man is interpreted as the image and likeness of Logos, but at the same time as a sinful creature. The restoration of man's spiritual purity is achieved through ascesis, self-knowledge, stoical apathy and mystical ecstasy. Philo's ideas were to exert a powerful influence on the formation of Christian doctrine.

PHILOSOPHY OF RELIGION, philosophical explanation of religion and its assessment, which are shaped by the overall philosophical conception of the particular thinkers concerned. There are two main trends to be observed in philosophy of religion: either directly or in a roundabout way, the idealists substantiate the need for religion, acknowledging the latter as stemming from a supernatural source; materialists, on the contrary, endeavour to explain religion with reference to natural earthly causes and single out its incompatibility with either Reason or Science. *Karl Marx* and *Frederick Engels* carried further these materialist traditions in their explanation of religion, while at the same time examining those traditions in more detail and building on them, starting out from a position of dialectical and historical materialism. Marxist philosophy of religion resolves three basic problems: first, it provides a

general theoretical solution to the problem of the nature of religion and its essence; second, it comes forward with an epistemological analysis of religion as a distorted reflection of the world and it examines the specific features of this reflection; third, it singles out the epistemological roots of religion, the conditions of its rise and evolution. From the Marxist point of view, religion is a historical phenomenon born of specific social systems. Western philosophy of religion borders closely on theology, making it clear that the main questions in need of an answer are, first, the one regarding the existence of God and, second, that of the immortality of the soul.

PHILOSOPHY OF UNIVERSAL UNITY, or metaphysics of Universal Unity, one of the movements in religious philosophy. It appeared at the turn of the century in Russia. The ideas were drawn from the philosophy of the Ancient World, in particular the teachings of *Neoplatonism*. The concept of Universal Unity is to be found in the writings of *Jakob Boehme* (17th century) and *Schelling*. In Russia this theory is represented by *Vladimir Solovyev* and also by his followers, such as the *Trubetskoy* brothers, Lev Karsavin and *Semyon Frank*. Universal Unity, as interpreted in this philosophical movement, signifies some kind of all-embracing unity of the Universe, the interconnection between its various aspects and at the same time its dependence on the absolute spiritual principle. In the interpretation elaborated by the Russian religious philosophers Universal Unity is the unity between God and the world, and between God and Man that finds expression in *God-Made-Man, God Incarnate*.

PHOEBUS (The Bright One). See *Apollo*.

PHOENICIAN RELIGION, polytheistic beliefs widespread throughout Phoenicia during the 2nd and 1st millennia B.C. There was no single generally accepted *pantheon* in Phoenicia. The Phoenicians venerated the forces of nature, heavenly bodies and the fertility of the earth. Their main god was *Baal* (later *Adonis*), the life-giving force of the Earth; the main female goddess, associated with love, was referred to as Baalath. *Moloch* was the god of the burning rays of the sun and *Astarte* was the goddess of the moon and fertility. The Phoenician religion incorporated certain elements of *fetishism* (veneration of pointed, cone-shaped stones, trees or mountains), sacrifice (of both people and animals), strict *asceticism*, self-inflicted torture and *circumcision*. Originally the beliefs of the Phoenicians reflected the nomadic way of life of their ancestors, but later agricultural cults came to assume pride of place and in these can be traced the motif of gods who die and return to life, which later was to find its way into *Judaism* and *Christianity*.

PHOTIUS (c. 810-c. 895), Church and political leader in the Byzantine Empire; an author and Patriarch of Constantinople (858-67 and 877-886). He opposed the *Paulicians* and adherents of other heretical movements and promoted the spread of the Orthodox Church among the Slavonic peoples (while Photius was Patriarch the *Bulgarian Orthodox*

Church came into being within the Patriarchate of Constantinople), which led to conflict with the *Papacy*. Photius endeavoured to ensure a balance between the power of the Patriarch and that of the Emperor. In 886 he was deposed and died in exile.

PHYLACTERIES (pl., from the Greek "phylakterion" meaning "guard") or **TEPHILLIN** (Late Hebrew word meaning "prayer straps"), an amulet used by Jews consisting of two small leather cases with straps, which contain four quotations from the *Torah* written on parchment. During morning prayers these are attached to the forehead and the left arm, symbolizing the fact that the thoughts and heart of the praying believer are turned towards God. Jews believe that phylacteries protect them from "evil spirits".

PICTURE OF THE WORLD, a systematized, integral conception of Nature, its fundamental laws and properties. The natural sciences present a picture of the world, which can be put to the test in practice, is objective in character and constitutes the exact opposite of the religious world outlook. The picture of the world takes shape on the basis of some specific pictures of Nature (physical, chemical, biological etc.) and proceeds from conceptions peculiar to the branch of science which is dominant at a particular stage in the development of the natural sciences. The first scientific picture of the world, which exploded the mediaeval religious world picture, was based on a mechanistic understanding of Nature (*Galilei, Newton, Lomonosov*). In late 19th century its place had been taken by an electrodynamic picture of the world (Faraday, Maxwell), enriched by advances in chemistry and biology (*Mendeleyev, Darwin*), and in the 20th century the core of the picture of the world consisted in a quantum-relativist conception of Nature (*Planck, Einstein*), enriched by revolutionary discoveries that had been made in astronomy, biology and other sciences. The natural sciences today relying on dialectical materialist philosophy are constantly advancing and enriching the picture of the world, lending it an ever more profound scientifically atheist content.

PIETISM (from the Latin "pietas" meaning "piety" or "dutifulness"), mystical movement of the 17th-18th centuries which opposed orthodox *Lutheranism*, placing *religious feelings* higher than *religious doctrines*. Pietists actively encouraged belief in miracles, fanaticism and *mysticism*. Broadly speaking, Pietism is a religious-mystical mood or pattern of behaviour; exaggeration or affectation of *piety*.

PIETY, piousness, devotion to God, "true reverence for God". In the full version of Christian Catechisms piety is defined as, first, knowledge of God and, secondly, reverence towards God. In the Koran piety is defined as obedience.

PILGRIMAGE, journeys made by believers to "holy places" in the hope of obtaining supernatural help or as an act of religious devotion. Christian pilgrimages began with journeys to Palestine. Apart from Palestine, Roman Catholics visit Rome, Loreto (Italy), Santiago de Compostela (Spain), *Lourdes* in

France, *Fatima* in Portugal; Orthodox pilgrims visit Mount Athos (Greece) and Bari (Italy); Moslems carry out a pilgrimage or *hajj* to *Mecca*, and to Medina (Saudi Arabia), to Karbala (Iraq); Buddhists and Shintoists go to Nara (Japan) and Lamaists to Lhasa (China).

PIMEN (Izvekov, **Sergei**, b. 1910), His Holiness Patriarch of Moscow and All Russia. He became a monk in 1927 and served in churches in Moscow, Odessa, and Rostov-on-Don. He also headed the Monastery of the Caves in Pskov and then the Holy Trinity and St. Sergius *Lavra* in Zagorsk. Pimen was made a bishop in 1957 and from 1960 to 1961 he was an archbishop. In 1971, he was elected Patriarch at a Local Council of the *Russian Orthodox Church*.

"PIOUS DECEIT" or EQUIVOCATION. This concept can be traced back to the moral-cum-theological doctrine of the *Fathers of the Church*, regarding the admissibility of deliberate deceit for the sake of the "greater glory of God" and saving souls. The most blatant and cynical form of "pious deceit" was that practised by the *Jesuits* with their principle "the end justifies the means". The Church teaches that the lofty aim makes up for the sin of lying in the name of victory over the more serious sin of non-belief. "Pious deceit" was used actively to defend the most immoral methods such as the fabrication of miracles and *relics*, the forging of historical documents, the violation of secrecy for *confessions*. The theory and practice of "pious deceit", one of the most blatant manifestations of religious hypocrisy, provided over the centuries a subject for apologist efforts by theologians, and merciless criticism from free-thinkers and atheists.

PIOUSNESS. See *Piety*.

PIR (Persian word meaning "elder"), elder for the Sufis (see *Sufism*), who leads his pupils and followers (*murids*) along a path of spiritual enlightenment.

PISAREV, Dmitri (1840-1868), Russian revolutionary democrat, political journalist and literary critic, a convinced materialist and atheist, follower of *Nikolai Chernyshevsky*. Although Pisarev did not shake himself free of idealism in his interpretation of society, in his explanation of the reasons for the emergence of religion he came close to a materialist understanding of the latter. In his article "The Idealism of Plato" (1861) he wrote that "romanticism" (in order to avoid difficulties with the censorship authorities he referred to *Christianity* in this way), is the fruit of men's imagination in a world of hardship and suffering. According to Pisarev, imagination played an important part in the sway of "unbridled idealism". A large part of Pisarev's writings is devoted to propagation of the achievements of natural science, in particular Darwin's theory, materialism and atheism.

PLACE OF WORSHIP, phrase used to denote buildings in which religious worship is carried out. In each religion a special word exists for this: in *Christianity* we find the words cathedral, church or chapel; in *Islam* mosque; in *Judaism* synagogue; in *Buddhism* there is no single term

and the word used varies from country to country (tera in Japan, *vihara* in Sri Lanka, khure in Mongolia, *datsan* in Buryatia etc.). Words denoting buildings used as places of worship where men can come together to commune with God are polysemantic in any religion. In Christianity and Buddhism a church or temple is seen as a model for the Universe and the way the buildings face the cardinal points is very important. Each detail of religious buildings, their ornamentation is strictly laid down in accordance with the canon law of the religion in question. Despite the strict nature of canon law the places of worship of any country betray national characteristics: masterpieces of religious architecture form part of the treasure-house of world culture.

PLANCK, Max (1858-1947), German theoretical physicist, founder of the quantum theory. A spontaneous materialist, he defended the principles of *determinism*, the unity of the world and he opposed idealist interpretations in physics. However, he did not appreciate the laws underlying the development of society or the changeable, in terms of history, nature of morals; he reduced religion to a matter of emotions and morality, regarding this limited form of religion as compatible with science in the narrow sense of the term, i.e. the natural sciences. He rejected belief in a personal God, immortality of the soul and miracles and inclined towards a materialist variety of *pantheism*.

PLATO (c. 427-c. 347 B.C.), idealist philosopher of Ancient Greece. He elaborated a teaching of Ideas or Forms as general concepts that exist independently of men's minds in a Supreme Soul beyond this world and that provide models (Paradigms) of things which constitute their copies. Plato's idealism is closely allied to religion, both in its form, often reminiscent of myths, and also in its content. Plato's highest Form, the Form of the Good, the Form of Unity, is often presented by him as identical with God. The latter being a creator (*Demiurge*), creates the world, the *soul*, as well as the cosmos, thus lending shape to amorphous matter ("non-being"). The involvement of the human soul in the world of Ideas that can be demonstrated with reference to the existence of general concepts (Ideas/Forms) provides Plato with a basis for his substantiation of the *immortality* of the *soul*. A further conclusion leading on from that is Plato's teaching concerning virtue as an activity lent direction by the idea of Good. In the dialogue "Laws" Plato voices harsh criticism of the materialism and atheism of the Ancient World, viewing them as a threat to the existence of the State and a crime deserving punishment, even death (Book X). Plato's philosophy exerted an enormous influence on the subsequent development of idealist and religious philosophy.

PLATONISM, (1) the teaching of *Plato*; (2) trend in classical philosophy associated with the development and modification of Plato's teaching. The history of Platonism is linked with the activity of a school of philosophy, founded by Plato himself, that was known as the Academy. The Older Academy (4th-3rd centuries B.C.) brought together Platonism and *Pythagoreanism*; the Middle Academy (3rd-2nd centuries B.C.) joined Platonism and Scepti-

cism, returning to the methods devised by Socrates. The revival of Platonism in the 2nd-1st centuries B.C. (the New Academy) was linked with attempts to create a universal philosophy, embracing both Platonism and the ideas of *Stoicism*, Pythagoreanism and Aristotelianism. Platonism, turning as it does to the supernatural world of Ideas, is closely associated with the religious world outlook, and it exerted a substantial influence on the religious movements of the first centuries A.D.—the theology of *Philo of Alexandria*, Gnosticism and early *Patristics*. In the 3rd-6th centuries Platonism developed into what came to be known as *Neoplatonism;* (3) the term is also often used to denote the incorporation of elements of Platonism into one or another philosophical system.

PLEKHANOV, Georgi (1856-1918), one of the first Russian Marxists, a prominent thinker and propagator of Marxist philosophy and atheism. He focussed on questions of atheism both in works of a general philosophical character ("Essays on the History of Materialism", "The Development of the Monist View of History") and in specialized works dealing with religion and the Church, in particular in his review of Otto Pfleiderer's "Die Religion, ihr Wesen und ihre Geschichte" (in Russian translation, "On Religion and Religions"), written in 1910, and in the article "On the So-Called Religious Seekings in Russia" (1909). The latter work, examining the *God-seekers'* and *God-Builders'* movements, was particularly significant. In it Plekhanov discusses the question of the structure of religion and its constituent elements. Detailed material on the history of atheism and religion is also to be found in Plekhanov's major work, "Istoriya russkoi obshchestvennoi mysli" (The History of Russian Social Thought, 1909-1916). Many of Plekhanov's works are devoted to the history of *free-thinking* in the West and Russia in the 18th and 19th centuries. Plekhanov's works provide a Marxist explanation of the development of religion and a profound scientific analysis of its history and its socio-historical roots.

PLURALISM, RELIGIOUS, the multi-denominational nature of social groups, that consist of subjects of one and the same state. In feudal society there existed relatively homogeneous religious affiliations within any given social or ethnic group. State systems centring round a particular state religion emerged, in which citizenship of a particular state was seen as identical with adherence to a particular religion. Protest by the popular masses, social or ethnic groups against social oppression came also to be directed against the state religion which upheld the foundations of the existing social order, and there emerged *heresies, sects* and various other religious movements. A particularly powerful factor contributing to this process was provided by the development of capitalist relations. Under socialism every citizen is guaranteed the right to profess any religion or to be an atheist.

PLUTO, in Ancient Greek mythology, the god of the Underworld and the realm of the dead (otherwise known as *Hades*). The name Pluto referred to the wealth ("ploutos") of the Underworld god, also wor-

shipped as the spirit of the earth's fertility.

POBEDONOSTSEV, Konstantin (1827-1907), the Chief Prosecutor of the *Holy Synod of the Russian Orthodox Church* from 1880 to 1905, an obscurantist and a reactionary. With his name are linked, among other things, the policy of braking the development of secular schools and introducing in their place Church-run parish schools and using the Church in the fight against the revolutionary movement; wide-scale repression of adherents of *sects* that had broken away from the official Church; the persecution of progressive figures from the world of culture (including *Leo Tolstoy*); a stiffening of Church censorship.

POLISH BRETHREN or FRATRI POLONORI, a Protestant sect which in the 1570s broke away from the Polish Calvinists and was distinguished by its religious radicalism. The Polish Brethren rejected the doctrine of the *Trinity* and the divine nature of Christ, thus reviving the heresy of *Arianism* (and for this reason they were known also as the Polish Aryans). At the outset the plebeian trend within the movement combined religious radicalism with demands for the abolition of corvée and serfdom and for universal brotherhood. Later, under the influence of *Fausto Sozzini*, a moderate trend emerged, and Sozzini's followers gradually came to dominate the communities of the Polish Brethren.

POLISH ORTHODOX CHURCH came into being in the early 1920s and it became autocephalous in 1948. It consists of four *eparchies* (Warsaw and Bielsk; Bialystok and Gdansk; Lodz and Poznan; Wroclaw and Szczecin) and 233 parishes. It has at its disposal 300 churches, two monasteries and a convent. Priests and theologians for this Church are trained in a seminary in Warsaw and at the Orthodox theology faculty of the Academy of Christian Theology. The churches have about 200 catechetical schools, where children are given religious instruction.

POLITICAL THEOLOGY, a theological conception which became widespread in *Roman Catholicism* and *Protestantism* in the 1960s and 1970s. The main idea behind it consists in the fact that Christianity, although it is not an essentially political phenomenon, nevertheless cannot remain indifferent to politics, since it has a critical function to exercise in relation to secular life. Political theology came forward with a critical interpretation of Christianity as a doctrine of individual salvation, maintaining that no one can be saved in isolation, and that Christian principles should be extended to the whole of society. It claims that it represents precisely this general interest, rather than the interests of one or other group or class in contemporary society. Advocates of political theology concern themselves with a reappraisal, a "political" interpretation of the fundamental Christian concepts – Truth, Sin, Love etc. Political theology is conducive of the *secularization* of political life, of the trend towards the privatization of religion and its being confined to the sphere of the individual's inner life. It is used both by left Christian movements in order to criticize capitalism, and by supporters of *clericalism* to justify their ef-

forts to "re-clericalize" contemporary society.

POLYTHEISM, the veneration of several gods as opposed to *monotheism* or worship of one god. This phenomenon emerges at the time when primitive-communal society disintegrates. The hierarchy of the gods reflected to a certain degree the division of labour, and the relations on earth between rulers and subjects. A classical example of polytheism is provided by the *religion of Ancient Greece* and the *religion of Ancient Rome*. Elements of polytheism are to be found in all "monotheistic" religions (*Judaism*, *Christianity*, *Islam* and others).

POMORSKY PERSUASION (Danilovites), a moderate trend in the *Bezpopovtsy* sect of the *Old Believers* founded by Danila Vikulin and the Denisov brothers who set up a community on the River Vyg in Pomorye, by the White Sea (1695). In 1706, not far away on the River Leksa, a women's community was also set up. Prosperous strata of the population provided the social basis for the Pomorsky Persuasion, which made the moderate character of its demands inevitable and also its close ties with the official secular and ecclesiastical authorities. In 1738, members of this group accepted the idea of prayers for the Tsar (which led to a split in their ranks and the formation of the *Philip Persuasion*). The question of marriage was an important issue for the members of the Pomorsky Persuasion. Initially marriage was rejected, but at the end of the 18th century there appeared a community of Novopomortsy, an offshoot of the Pomorsky Persuasion, whose followers defended marriage. At the turn of the century the Pomorsky Persuasion emerged as the most influential of the Bezpopovtsy groups. Its communes are administered by the Chief Council of the Old Believers.

POMPONAZZI, Pietro (1462-1525), Italian humanist thinker of the Renaissance period. He developed further the traditions of Averroist freethinking (see *Ibn Rushd*) and paved the way for the advance of the natural sciences. He rejected the immortality of the soul, *retribution or reward* beyond the grave and *salvation* as Man's ultimate aims. Pomponazzi affirmed an ideal of earthly happiness as the foundation for new anti-ascetic ethics and anthropology. In his interpretation of the *picture of the world* he started out from materialist *pantheism*, from the idea of general causality within Nature. He criticized the Church's teachings regarding Divine Providence and miracles. Basing himself on the theory of *twofold truth*, Pomponazzi defended the autonomy of human reason. His main work was entitled "De immortalitate animi" (On the Immortality of the Soul, 1516).

PONTIFF (from the Latin "pontifex" literally meaning "bridge-maker"), in Ancient Rome the name given to members of the chief body of priests, Pontifical College, which was responsible for the general inspection of religious rites. The pontiffs compiled religious prescriptions, legal norms, and made sure the religious calendar was observed properly. They also kept chronological records known as Annales Maximi, or the Great Annals, and compiled lists of Consuls. Later the title of Pontifex Maximus (Supreme Pon-

tiff) was assumed by the Emperor; it is now used as one of the titles of honour for the *Popes*.

PONTIFICATE, (1) the position or office of a *pontiff*; (2) the time during which the *Pope* is in office (one of the regular titles of honour for the Pope is "Pontifex Maximus" – Supreme Pontiff).

PONTIUS PILATE, Roman governor (or procurator) of Judaea (26-36) during the reign of Tiberius, who allegedly confirmed the death sentence for *Jesus Christ*.

POPE (from the Greek "pappas" meaning "father"), head of the *Roman Catholic Church* and the city state of the *Vatican*. He is elected by the *College of Cardinals* and is usually one of their number: the ballot is secret and election requires a majority of at least 2/3 + 1. The Vatican register lists 264 popes.

POPOVTSY (from the Russian "pop" meaning "priest"), one of the main sects of the *Old Believers* embracing a number of *persuasions* and concords (see *Soglasiye*), which acknowledged the institution of the priesthood, the administration of the *sacraments* and *occasional religious rites*, and also the existence of the traditional hierarchy of the Orthodox Church. Unlike the *Bezpopovtsy*, the Popovtsy viewed the official Church, reformed by Patriarch *Nikon*, and its clergy only as a *heresy* and not as the Church "born of the Antichrist". Large concentrations of Old Believers were to be found in Kerzhenets, Starodubye, Vetka, Irghiz and the *Rogozhskoye Cemetery* in Moscow. Differences between the Popovtsy and the official Orthodox Church were mainly of a ritual nature, rather than concerned with fundamental dogma. In the early 18th century there came into being the Dyakovo concord on the River Kerzhenets, drawing its main support from the ranks of the prosperous Old Believers, which meant that its leaders strived to comply with the secular and Church authorities. This led to a split and the formation of a new concord, that of the Peremazantsy, which used as its centre the Rogozhskoye Cemetery in Moscow. In the 1820s in Starodubye the Luzhkovo concord was set up, which only recognized a secret priesthood as genuine, that was independent of Church and civic authorities. In 1846 the *Belaya Krinitsa Hierarchy* came into being. This hierarchy was recognized by the Rogozhskoye community in Moscow, to which the spiritual centre of the hierarchy was transferred. It came to occupy a leading position within the Popovtsy group and to be known as the Old Believers' Archbishopric of Moscow and All Rus. The Beglopopovtsy (the initial concord of the Popovtsy, which accepted the services of the "beglye" [runaway] priests who had abandoned the official Church and joined the ranks of the Old Believers) did not acknowledge the leadership of that hierarchy and formed their own in 1923 headed by an Archbishop; its spiritual centre was in the town of Novozybkov in the Bryansk region. Other variations of the Popovtsy group were the *Yedinoverstvy* and the *Belovodye Hierarchy*.

"POPULORUM PROGRESSIO".
See *Social encyclicals of the Papacy*.

PORCH, the western part of a Christian place of worship, separated from the central part by a wall. Not only "true believers" could go into the porch of an Orthodox church, but also adherents of different creeds and heretics. On *Easter* Day laymen bring into the porches of Orthodox churches Easter cakes, Easter eggs and paskha (sweet cream-cheese dish eaten at Easter) to be blessed.

PORT-ROYAL, convent founded in Versailles in 1204. In 1625 another convent was set up as a separate branch of the above in Paris (known as Port-Royal-de-Paris). The convent which went on functioning in the old building came to be known as Port-Royal-des-Champs. It became a centre of enlightenment and literature with which leading writers, scholars and philosophers were associated: *Pascal*, Racine, *Descartes* and *Antoine Arnauld*. At the convent special textbooks were compiled, which were progressive for their times: a general grammar compiled according to rational principles, known as "Grammaire de Port-Royal", a textbook of logic, "Art de penser" (Art of Thinking), commonly known as "Port-Royal Logic". Both convents, being centres of *Jansenism*, opposed the *Papacy* and the *Jesuits*. Louis XIV took the side of the Jesuits and the convent at Port-Royal-des-Champs was destroyed in 1712. The convent in Paris existed till 1790 and the name of Port-Royal is inseparably linked with the history of French literature and philosophical thought of the 17th and 18th centuries.

POSEIDON, god of the sea in the mythology of Ancient Greece. He was considered to be a brother of *Zeus* and was depicted holding a trident, with which he used to call forth storms at sea.

POSITIVISM, idealist trend in philosophy which emerged in the 1830s, stemming from recognition of "positive" (physical) sciences as the only real knowledge. The philosophy of Positivism claims to be the most general form of knowledge (*Auguste Comte, Herbert Spencer*) and at the turn of the century it declared itself to be the theory of knowledge for the exact sciences (Ernst Mach, empirio-criticism). Originally it was directed against *theology* and *metaphysics*, which within the context of industrial society had to make way for empirical science, but later its anti-materialist essence came to the fore. All in all advocates of Positivism were sceptical in their attitude to religious doctrines, yet their view of religion as a whole was a conciliatory one and they formulated various methods for presenting it as compatible with science: these ranged from the acknowledgement of the "unknowable" as the "cause" of phenomena that can be known to "analysis of the language of religion" aimed at the systematization and logical-semantic "justification" of theology. The scepticism inherent in the world outlook of contemporary Positivists leads to a levelling of status between religious concepts and atheism, as systems that are allegedly equally impossible to verify and in the final analysis equally emotional in content. Lenin pointed out that the objective social role of Positivism is "rendering faithful service to the fideists in their struggle against materialism in general and historical materialism in particular"

(*Collected Works*, Vol. 14, p. 358). At the same time the philosophical inconsistency of Positivism has meant that many of its representatives have found themselves in the camp of free-thinkers (e.g. *Bertrand Russell*), which fact has led religious writers to criticize it.

PRAGMATISM (from the Greek "pragma" meaning "action" or "affair"), subjective-idealist trend in philosophy which takes subjectively interpreted usefulness as the criterion for the truthfulness of a particular concept or judgement. Its founder was the American philosopher Charles Peirce (1839-1914). It won wide popularity in the USA, however, thanks to the works of *William James*. For James, what was true was all thinking that proved of advantage to Man. In this way James sought to demonstrate the truthfulness of the individual's religious experience. Lenin wrote that pragmatism "acclaims experience ... recognizes practice as the only criterion ... and ... successfully deduces from all this a God for practical purposes, ... without any metaphysics, and without transcending the bounds of experience" (*Collected Works*, Vol. 14, p. 342). For James, God was the fruit of the individual's consciousness, the result of spontaneously occurring individual experiences. This approach is unacceptable to theologians and the Church, because it implies that religion is the product of human consciousness rather than the result of divine revelation. Modern Western *philosophy of religion* tries to combine James' subjectivism and psychologism with recognition of the objective existence of a transcendental principle. James' ideas were carried one stage further by John Dewey, who called his conception of pragmatism "instrumentalism". He rejected the traditional concept of religion, putting forward to counter it the "naturalistic" interpretation of what is "religious", and regarding religion as an inalienable part of "experience", indicative of men's dependence on forces outside their control. Dewey went on to stress that this aspect of experience would always be part of men's lives, giving rise to the need for "piety", which he interpreted as an essential element in human life.

PRAKRTI (Sanskrit word meaning literally "producing" or "creating"), in the philosophy of Ancient India primordial matter identical with the creative power of Nature; later it came to mean Nature itself as the opposite of the creative spiritual principle, the spiritual core of Man – Purusha. In *Hinduism* and *Brahmanism* Prakrti emerges as a force which impedes the salvation of the *Atman* – the eternal individual soul, which aspires to fuse with the universal soul, *Brahman*.

PRANA (Sanskrit word meaning "breath"), a term in Indian philosophy denoting the life force, the basis of life activity, and the essence of Man. In a number of instances it is identified with the *Atman* or soul. It also has a cosmic significance, sometimes being closely allied to the concept of the *Universal Soul*, with which the Prana of the individual aspires to fuse.

PRATT, James Bissett (1875-1944), American idealist philosopher. The world for him was a collection of souls (or egos), that fuse together in a *Universal Soul*, or in a cosmic ego.

The Universe, according to him, is permeated with creative potential. Pratt regarded religion as Man's irresistible urge to grasp the highest reality and determine his attitude towards it. The conclusion finally arrived at by Pratt after his investigation of the history, sociology and psychology of religion was that religion was eternal and irremovable.

PRATUM SPIRITUALE (Meadow of the Spirit), work by a Greek monk John Moschus (c. 550-619) who collected a large number of tales from the lives of Christian zealots and also their sayings and moral admonitions. It provided the basis for some other hagiographical works, such as *Lives of the Fathers*.

PRAYER, a communication by a priest or by a believer independently to a god, or to supernatural forces with a request that blessings might be sent down from on high and evil averted. Prayer is an indispensable part of religious worship, and essential part of rituals, services or Church festivals. Its origins can be traced back to the naive belief of our distant ancestors in the magic power of words, with the help of which it is allegedly possible to bring influence to bear upon supernatural forces. Prayer evolved from incantations of primitive magic. Prayer is used by the Church as an effective means for bringing emotional and psychological influence to bear on believers.

PRAYER OF REMEMBRANCE. During this prayer the priest mentions the names noted in the *list of remembrance* and also those contained in a special church list. In the *Russian Orthodox Church* the dead are remembered in this way on the 3rd, 9th and 40th day after their demise, and then again on the anniversary of their death. In addition there are days for the general remembrance of the dead, such as Parental Saturday or the Saturday before Trinity. According to Church teaching the prayers for the dead are heeded by God, who can ease the lot of their souls.

PRAYER WHEEL (Mongolian "Khurde"), apparatus used by Lamaist Buddhists in Tibet and elsewhere, which is a complete cylinder in shape, made of wood or metal, and which revolves on an axis. These cylinders vary in size from a few centimetres to several metres in length. They contain the texts of prayers. One turn of the wheel is seen as the equivalent of a recitation of all the prayers within the wheel. These wheels were often associated with the Buddhist teaching concerning the cycle of Man's perceptible existence.

PRE-ANIMISM, a theory dealing with the origin of religion. It emerged at the beginning of the 20th century and was aimed against animistic theory. The Pre-Animists maintained that *animism* had been preceded by *animatism*, the belief in some single impersonal spiritual force, that dominates and rules the world. Starting out from this point of view, the Pre-Animists attempted to explain the origin of *magic*, animism and *totemism*. Advocates of pre-animism (such as *Émile Durkheim* and *Lucien Lévy-Bruhl*) attempted to demonstrate that the conception of a single "spiritual" force was an ancient affective category of the supernatural, thus coming to adopt the point of view put forward by

Father *Wilhelm Schmidt* regarding primordial monotheism (see *Urmonotheismus*). Academician *Georgi Frantsov* of the Soviet Union wrote in his criticism of pre-animism: "It is not a single force that stands at the beginning of any conception of the supernatural, but rather individual, concrete things which were transformed from sensible to super-sensible ones by the imagination of the savage" ("U istokov religii i svobodomysliya" [At the Sources of Religion and Free-Thinking], 1959, p. 215).

PREDESTINATION, the predetermination of the course of Man's life and of his behaviour, of his salvation or damnation for all eternity by the will of God – one of the main doctrines in *Judaism*, *Christianity* and *Islam*. Predestination is the object of controversy between various religious movements, which attempt to surmount the contradiction between the conceptions of absolute predestination and Man's *free will*, i.e. his moral responsibility for his actions. In Christianity, the controversy over predestination was particularly fierce during the Patristic Age and the *Reformation*. To counter the teaching of *Pelagianism* concerning Man's capacity to seek salvation through his own efforts, which was found heretical, St. *Augustine of Hippo* maintained that the obtaining of grace and salvation depended totally on the will of God. Calvinist thinkers elaborated the teaching of gratuitous predestination of some to salvation and others to damnation. Islam, which still veers towards *fatalism*, combines predestination with a degree of free will that is, however, bound by clearly defined limits. The *Orthodox* and *Roman Catholic Churches* offer substantiation for the compatibility of free will and divine predestination, which anticipates the ways in which Man will make use of the free will granted him by God. Modern theology attempts to play down the fatalistic overtones in the conception of predestination by lending religious futurology and *eschatology* a more up-to-date flavour.

PREDICTION, SCIENTIFIC, definition of the forthcoming course of events in Nature or in society or of the results of practical activity being undertaken on the basis of scientific knowledge. Scientific prediction became possible in the 15th and 16th centuries when science was taking shape in the modern sense of the word and it represents the most advanced form of prediction. Before the era of scientific prediction, in ancient times and in the Middle Ages, prediction was rather based on everyday experience and empirical knowledge. Yet on that basis it had only been possible to predict phenomena similar to those which had already taken place and which for the most part were linked with straightforward economic and domestic activities. Scientific prediction can forecast not only phenomena of a type already known to man, but also qualitatively new ones. Detailed, reliable and precise scientific predictions were made possible through the advance of astronomy, mechanics, mathematics and various other sciences (e.g. the prediction of the existence of planets in the Solar System that were named Neptune and Pluto after they had been discovered; predictions regarding the existence and properties of many chemical elements made on the basis of *Dmitri Mendeleyev*'s peri-

odic table and duly discovered later on; predictions regarding the existence of a number of types of elementary particles – positrons, mesons etc.). The method of social analysis elaborated by *Marx* and *Engels* has made scientific prediction possible in the sphere of social life.

PRELATE (from the Latin "praelatus" meaning "preferred" or "placed above"), a title in the Roman Catholic and Anglican Churches conferred upon high-ranking members of the clergy.

PREOBRAZHENSKOYE CEMETERY, the centre for the *Old Believers'* community of *Bezpopovtsy* in Moscow, whose members are followers of the *Fedoseyev persuasion*. It was laid out in 1771 during an epidemic of the plague by the merchant Kovylin, who founded a monastery and a convent. This centre is the headquarters for all the communities of the Fedoseyev persuasion.

PREOBRAZHENSKY, Pyotr (1894-1941), Soviet historian, who carried out research into early *Christianity* and the influence of classical religions on the formation of Christian dogma, morality and ritual. His main works were included in the collection of his writings entitled "V mire antichnykh idei i obrazov" (In the World of Ideas and Images from the Classical Past, 1967).

PRESBYTER (from the Greek "presbyteros" meaning "elder"), leader in the early Christian communes; after the formation of the *Christian Church*, the word came to signify a *priest*. In the *Protestant Church*, the presbyter is the leader of the community elected from among the *laity* as is the *pastor* himself.

PRESBYTERIANS, an offshoot of *Calvinism* which came into being during the period of the *Reformation* in Scotland and England. The Presbyterians opposed the absolutism of the King and the *Anglican Church*, which supported him; they played an important part in the English Revolution in the 17th century. John Knox (1505-1572) founded the Presbyterian Church in Scotland. He put forward the demand that the Church be run on republican lines and called for a return to the principles of early Christianity. The main principles of Presbyterian dogma are expounded in the Westminster Confession (1648) and are expressed in the spirit of orthodox Calvinism: they are imbued with the same belief in men's universal sinfulness and absolute *predestination*. Patterns of worship have been reduced to the simplest possible form. The services consist of a sermon, general prayers and the singing of psalms. Presbyterian communities are administered by a consistory, which consists of presbyters and the pastor, who are elected by the lay members. Several communities join together in an association headed by a presbytery consisting of the presbyters and pastors representing each of the communities concerned. These associations belong to regional or national synods. The supreme body of the Presbyterian Church is its General Assembly, which is made up of presbyters and pastors delegated by the various presbyteries. In 1875, the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System was set up. In 1970, it merged with the International Congregational Council to form the

World Alliance of Reformed Churches (Congregational/Presbyterian). At the present time there are Presbyterians in Scotland (where it is the established Church), England, Ireland, the USA, Canada, Australia and some other countries. In 1972 the Presbyterian Church of England united with the greater part of the Congregational Church of England and Wales to form the United Reformed Church.

PRESCRIPTIONS, RELIGIOUS, demands made by any religious faith or Church on behalf of God or the prophets or in their name. Religious prescriptions can focus not merely on patterns of worship but also on diverse other spheres of life: domestic life, labour activities, and relationships between the sexes or in the family etc. Examples of such prescriptions can be taken from the numerous rules laid down in the *Old Testament*. The range covered by religious prescriptions is tending to grow narrower today, and they mainly concentrate now on moral rules and regulations concerning practices of worship, since the development of social relations, science, culture have revealed the inconsistency and even harmfulness of some religious prescriptions. Although the Christian Churches officially recognize the *Decalogue*, at the same time they pass over in silence *commandments* such as observing the Sabbath day, not boiling a young goat in its mother's milk, and so on. Despite the coincidental and exaggerated nature of many religious prescriptions, in general their origin can be explained with reference to the fact that at some time in the past they answered practical needs. Religious approval for norms, rules and prescriptions still has a paralyzing effect on ideas and quests for optimal solutions, thus holding back progress in those spheres of public and private life which used to be controlled by religion.

PRESENTATION OF OUR LORD IN THE TEMPLE, also known as Candlemas or the Feast of the Purification, one of the *Twelve Great Feasts*. It is celebrated on February 2(15). Its origins can be traced back to the meeting described in the Gospel according to St. Luke between an old man "just and devout" by the name of Simeon and the child Jesus, whose parents, in accordance with locally revered custom, had brought him to the temple in Jerusalem. It had allegedly been revealed to Simeon that a helpless child would be the "consolation of Israel". This festival was introduced by the Christian Church so as to oust the festival of purification and repentance that had been celebrated throughout the Roman Empire, but it was slow to take root. It only began to be celebrated throughout the Christian world in the 6th century. Purification rituals that were deeply rooted in the people's consciousness, but which did not have direct relevance to the content of the Christian festival, were incorporated into its rituals. In Russia, the Presentation of Our Lord in the Temple was associated in the people's minds first and foremost with events in the agricultural year. It marked the end of the winter and the beginning of springtime work in the fields.

PRESENTATION OF THE MOTHER OF GOD IN THE TEMPLE, one of the *Twelve Great Feasts* celebrated in the *Russian Or-*

thodox Church on November 21st (December 4th). It marks the solemn entry of three-year-old Mary (the future Mother of Christ) into the temple in Jerusalem, where she was sent by her parents to be educated. The Church always taught that Mary's parents were an example to all the faithful, who ought to impart the Christian faith to their children from earliest childhood, bring them to church and acquaint them with Church rituals and traditions. This accounts for the special attention paid by the clergy to this feast-day in our times, when questions regarding the replenishment of the ranks of the religious community are of primary importance to the Church.

PRICHT, the Russian word for the clergy of a *parish*. In a Russian Orthodox parish these would include the senior priest ("nastoyatel"), the priest (sometimes even two or three), a *deacon*, a *sexton*, a psalm-reader and some other junior church officials.

PRIEST, member of the *priesthood*. Also the official ecclesiastical term in the Christian Church which in English came to replace the terms "presbyter" and the Latin word "sacerdos". In the Christian Churches in general and in the *Orthodox Church* in particular, priests are entitled to conduct services independently and to minister all the *sacraments* (with the exception of *Ordination* and, in the case of the Western Churches in which it is used, *Confirmation*).

PRIESTHOOD, a social group performing mediatory functions between ordinary men and women and supernatural forces and also conducting religious rites, such as the offering of *sacrifices*, recitation of *prayers* and various forms of magical manipulations. In primitive society the priesthood did not exist as a separate social group: acts of worship were celebrated by tribal elders or heads of families. Later these functions came to be carried out by specific individuals – diviners, witch-doctors, sorcerers, priests and priestesses, shamans. When primitive communities became a thing of the past and more clearly defined division of labour and social differentiation was the order of the day, then the priesthood emerged as an independent social group, an established part of the ruling class. When buildings for purposes of worship began to be erected, then the priesthood became institutionalized and obtained an economic base for its existence: corporations of priests were set up in conjunction with the new centres of worship and they began to play an important part in the economic and political life of their country. The priests in the temples of Ancient Egypt and the countries of the Middle East owned large numbers of slaves and grew rich thanks to the offerings of the faithful. To a large extent the priesthood was able to monopolize cultural and intellectual life: priests kept chronicles, committed to paper works of folklore and recorded astronomical and other observable phenomena. In the Judaea of ancient times after the temple had been built in Jerusalem, the priests began to keep records which provided the basis for several Books of the *Old Testament*. In the countries of the Ancient World the priesthood often assumed what were clearly

political functions and in some cases theocracies emerged.

PRIESTLEY, Joseph (1733-1804), English natural scientist and materialist philosopher. In his main philosophical work "Disquisitions on Matter and Spirit" (1777) he defended the idea to the effect that consciousness was material by nature and dependent upon the nervous system and the brain. He opposed religious conceptions of the non-material and immortal soul. Being an advocate of *deism*, Priestley made certain concessions to religious ideology. His other works dealing with religious matters include the "History of the Corruptions of Christianity" (1782) and the "History of Early Opinions Concerning Jesus Christ" (1786).

PRIESTLY SOURCE. See *Pentateuch*.

PRIMARY CAUSE or FIRST CAUSE, a concept in religious and idealist philosophy, which expresses the creative and above all cosmological function of God. It is introduced on the basis of the cosmological *evidence for the existence of God*: the causally-conditioned nature of all finite processes is extended to include the world as a whole. In European philosophy the concept of the primary cause was formulated by *Aristotle*, who understood it as an impersonal "prime mover". Under the impact of Christian *theism* this concept changes in the wake of more consistent presentation of the analogy between the creation of the world by God and Man's practical activity. God the Creator, as the "motive cause", creates the world on the basis of the whole range of ideas in the divine mind, channelled towards the "final cause" (goal), and brings his influence to bear on the world in his capacity as *Providence*. Elaborated on the basis of a fusing of Aristotelianism and *Platonism*, the teaching concerning the primary cause constitutes at the present time an important element of *Thomism*. In the context of 17-18th-century *deism* the role of the primary cause is reduced to the creation of the world and the transmission to the latter of the initial impetus, after which the world developed according to its own laws. The inconsistency of the teaching regarding the primary cause is clearly obvious in the light of the principle of the self-propulsion of matter, which has been comprehensively substantiated by contemporary materialist philosophers.

PRIMATE (Latin "pre-eminent"), in the *Roman Catholic* and *Anglican Churches* the title given to the head of the Church (e.g. the Archbishop of Canterbury is the Primate of the Anglican Church in Great Britain, known as the "Primate of All England"). The title is usually that of the chief bishop of a state or people.

PRIMITIVE ATHEISM, unco-ordinated atheist conceptions that emerge in the course of man's cognition of the world and in the course of his socio-historical experience, which taken together constitute a rejection of the supernatural and interpret religion as a human institution. Often primitive atheism is linked with a critical and mocking attitude to religious institutions and to priests. It is vividly reflected in anti-religious and anticlerical folklore. The basis for primitive atheism is the spontaneous materialist per-

ception of the world, which takes it as it finds it. Primitive atheism is constantly reproducing itself as a result of man's material and non-material activity, but it is neither profound nor stable.

PRIMITIVE THEISM, a compromise variant of the theory of Primitive Monotheism (see *Urmonotheismus*). After the failure of the latter, Primitive Theism emerged as its revised form, put forward by the Vienna School of ethnology. Proceeding from the legacy of its founder, Father *Wilhelm Schmidt*, the adherents of the Vienna School made an attempt to salvage the idea of Primitive Monotheism, admittedly in the form of faith in a supreme being, god or gods, represented in various forms and substances. Primitive Theism was directed against evolutionism and *atheism*.

PRIOR (Latin "former", "previous", "superior"), (1) the monk in charge of a small Roman Catholic monastery or the one who ranked second to the *abbot* and deputized for him; (2) the superior of a house or group of houses of any of various religious communities.

PROCESS THEOLOGY, a variety of modern Protestant philosophical theology to be found on a wide scale chiefly in the United States and Britain. It is based on the neorealism of *Alfred Whitehead* and Charles Hartshorne, who proceeded from the assumption that to be real is to be "in process", i.e. to continually respond to the environment and to have a temporal dimension; that reality consists of a plurality of interrelated self-creating entities; and that God is the chief exemplification and not an exception to the ultimate metaphysical principles. Advocates of this theory also hold that insofar as mythological assertions about God have lost their meaning, it is essential to establish God within the context of the modern secular consciousness, i.e. on a basis of speculative philosophy. The ontological essence of God is interpreted as a cosmic process of creativity, of movement forward: God is constantly embodying himself in his unending creation of the world. Fundamental Christian concepts are reviewed on this basis. Process theology was elaborated with particular intensity in the 1960s and 1970s as a secular variation on Christianity, and more orthodox theologians see in it a danger that God might be reduced to a mere philosophical abstraction.

PROCESSION, solemn ritual in the *Orthodox Church* when banners, icons and other holy objects are carried along in an orderly, ceremonial way. A procession moves round the church during the *Easter* service and another procession takes place during the celebrations for *Epiphany* when water is blessed. Processions also take place to honour local sacred objects and shrines. Sometimes they are held to mark an occasion of exceptional importance.

PROGRESS, a special type of development, which involves not only change, but also improvement, a transition from a lower to a higher stage. Progress is not a universal form of development, in particular, it is not to be found in many processes of development in non-organic Nature. The concept of progress cannot either be applied to the

Universe as a whole (i.e. to the whole of the objectively existing material world). Recognition of one-directional progressive development of the Universe leads to the religious-idealist conclusion concerning the beginning and end of the world (see Engels, "Anti-Duhring", Moscow, 1975, p. 31; Engels, "Dialectics of Nature", Moscow, 1972, p. 39). Progress is relative in character and it is intrinsic to individual forms of movement of matter, particularly to the biological and social variety. The criteria of progress are specific in each of these forms. Social progress implies development of society forward and upwards from lower stages of development to higher ones. Social progress should not be interpreted as a goal of historical development that is laid down in advance. The progress of society is determined by the objective laws of its development and in particular by the law of the correspondence between the relations of production and the nature of the productive forces involved. Lenin considered that the development of productive forces was the most important criterion of social progress. A more progressive system of production relations, providing greater scope for the development of production and promoting fuller and more profound knowledge of the world surrounding men and their utilization of that knowledge in their practical activity, corresponds to a higher level of development in productive forces. From this point of view primitive-communal, slave-owning, feudal, capitalist and communist formations constitute the main stages of social progress. The progress of society does not rule out periods of regression, movement backwards in certain spheres of life. Some Western historians and sociologists (Arnold Toynbee, *Pitirim Sorokin*) counter the idea of social progress with the idea of cyclical development, a spiral of civilization. Others paint pictures of the demise of civilization as the inevitable result of scientific and technical progress. These ideas are used by contemporary theologians, who with reference to them try to substantiate eschatological conclusions with regard to the end of the world.

PROKHANOV, Ivan (1869-1935), religious and political figure, leader of the All-Russian Union of Evangelical Christians (1908-1928). In March 1917 he founded the Christian Democratic Party known as "Resurrection"; his attitude to the October Revolution was hostile. Later, under pressure from rank-and-file believers, he adopted a more loyal stance in relation to the government. In 1928, however, he emigrated from the USSR.

PROKOPOVICH, Feofan (1681-1736), Russian statesman and Church leader, writer and associate of Peter the Great; he became a bishop in 1718, Vice-President of the *Holy Synod of the Russian Orthodox Church* in 1721, and between 1724 and his death he was Archbishop of Novgorod. In the "Spiritual Regulation" which he drew up (regulations for the operation of the Holy Synod), in his political treatise "The Truth Concerning the Monarch's Will" and other writings, Prokopovich justified the abolition of the *Patriarchate* and the inauguration of the Holy Synod, gave his support to Peter's reforms and elaborated ideas of enlightened absolutism. He was one of the most learned

men of his day and was involved in the setting up of the Russian Academy of Sciences.

PROMETHEUS (Greek word meaning "forethought"), in the mythology of Ancient Greece, a Titan and men's defender in face of the arbitrary rule of the gods and the patron of the human race. In order to benefit mankind, Prometheus seized fire from *Olympus*, and carried it secretly down to earth. For this he was sentenced to eternal torment. The figure of Prometheus became a symbol for the mighty unswerving champion of men's interests.

PROMISED LAND, the name given in the *Bible* to the land of the Canaan, "flowing with milk and honey" (Exod. 3:8), that was promised by God to *Abraham*.

PROOFS OF THE EXISTENCE OF GOD. See *Evidence for the existence of God*.

PROPHECY, RELIGIOUS, the prediction of the future found in many religious teachings and which is based allegedly on the fact that prophets glean their information from supernatural sources. Religious prophecy occupies an important place in the *Bible*. Faith in religious prophecy is to be found in many religions. It plays a particularly large part in *Islam*, since *Mohammed*, the founder of this religion, is its main and most outstanding prophet.

PROSELYTE (from the Greek "proselytos" meaning "recently arrived"), a person who has adopted a new faith; an ardent recent convert (specifically a convert to *Judaism*).

PROSELYTISM, (1) the urge to convert to one's own faith adherents of another; (2) ardent devotion to a recently embraced faith.

PROSERPINA. See *Persephone*.

PROTAGORAS (c. 480-410 B.C.), philosopher of Ancient Greece, founder of the Sophist school. He regarded man as the measure of all things, of whether or not things exist. Starting out from this, he maintained that it was impossible to know whether or not gods exist, or what do they look like and that a great deal stands between us and the definite answer to that question. Protagoras regarded society as the result of the gifts of Fire and Art made to men by *Prometheus*, after he had stolen them from the gods, and of the gifts of Shame and Truth made to men by *Zeus*. He was banished from Athens, and his book about the gods was burnt.

PROTECTING VEIL OF THE MOTHER OF GOD, THE, one of the major festivals of the *Orthodox Church*. Although it is not one of the *Twelve Great Feasts*, it is still known as a Great Feast. It is celebrated on October 1 (14). It derives from the legend to the effect that in the year 910 the Mother of God appeared to the God's Fool Andrew and his disciple Epiphany in Constantinople and spread over them as they prayed a white veil ("omophorion") and sent aloft a prayer for the world to be saved from disasters and suffering. In view of the fact that the Mother of God was regarded as the patron of peasants, many components of the ancient Slavonic festivities were retained in the ritual of this festival: a procession carrying a

sheaf of corn, a special bazar to mark the festival and so on.

PROTESTANT PHILOSOPHY. The *Reformation* reaffirmed religious faith as man's personal link with God. *Martin Luther* advocated truly religious knowledge of God as a counterweight to secular Reason, including scholastic speculation. In this way Reason was taken outside the bounds of religious faith and bereft even of the role which the Scholastics had attributed to it, when they had described philosophy as the "handmaiden" of theology. It was on that basis that the "anti-philosophical" Protestant tradition grew up, represented in the 20th century by the *neo-orthodoxy* of *Karl Barth*. Yet *Protestantism* itself could not avoid philosophical interpretation of a number of important theological concepts to substantiate its dogma. This led to the appearance of Protestant neo-Scholasticism, the foundations of which had been laid by Luther's right-hand man *Philipp Melanchthon*. It existed up until the 18th century when it was ousted by the Leibnitz-Wolff school. *Kant*'s teaching on religion and his criticism of scholastic metaphysics and the existing Church, his acceptance of God as the postulate of practical reason and guarantor of morality, were utilized by Protestant theologians and proffered as Protestant philosophy of religion. The views of *Friedrich Schleiermacher* (1768-1834) also played an important role in the development of Protestantism: he had formulated fundamentals of "liberal theology" which maintained that the source of faith lay in "religious experience", latent in man himself, in other words, in a particular state of the individual as the subject of faith. Karl Barth's *dialectical theology*, which appeared in the 1920s, dismissed liberal Protestantism as "laicization" of faith: it used the method for the resolution of philosophical problems that had been elaborated in the existentialist teaching of *Kierkegaard*, whose apologetics of the Christian faith was based on the idea of the world's "paradoxicality", "absurdness", and man's "desertion" within it. Despite the obvious link between dialectical theology and existentialist philosophy, Barth's supporters continued to maintain that God cannot be the object of philosophical cognition, and that he does not need emotions or Reason to become the object of man's religious faith. The negative approach by Barthian neo-orthodoxy to philosophy gave voice to the way in which it has "retreated" to the advocation of blind faith. This is why the other major figure in modern Protestant theology, *Paul Tillich*, set himself the task of reconstituting the lost synthesis of Christianity and modern consciousness, including, among other things, philosophy. He suggests that Christian dogma should be reinterpreted with the help of existentialist philosophy. The programme and methods used for the demythologization of Christianity proposed by the Protestant theologian *Rudolf Bultmann* were expounded on the basis of the existentialist philosophy of *Heidegger*. A highly typical feature of contemporary Protestant thought is its philosophical eclecticism.

PROTESTANTISM, one of the three main movements within *Christianity*, alongside *Roman Catholicism* and the *Orthodox Church*. It embraces a large number of separate and independent Churches and

sects linked by the fact that they originated in connection with the *Reformation* – the broad anti-Catholic movement in 16th-century Europe. In 1526 the Diet of Speyer, on instructions from the Lutheran princes of Germany, adopted a resolution to the effect that every German prince had the right to choose for himself and his subjects the religion he thought fit. However, the Second Diet of Speyer in 1529 reversed this decision, and in response to this a "protest" was made by five princes and a number of cities, hence the origin of the term "Protestant". The bourgeoisie, which opposed the Roman Catholic Church that approved of feudalism, aimed not at abolishing it, but at "amending" it, i.e. reforming and adapting it to suit its own class interests. Protestants share the concepts of the existence of God, his triune nature, the *immortality* of the *soul*, *Heaven and Hell* (while rejecting the Roman Catholic idea of *Purgatory*), divine *revelation* and so on, that are common to all Christians. At the same time they put forward three new principles: *salvation* through personal faith, the universal priesthood of all believers and the exclusive authority of the *Bible* as the only source of revealed truth. According to Protestant teaching, *original sin* had perverted the nature of man, robbed him of his capacity for Good and therefore he could only achieve salvation owing to personal faith in Christ's redemptive sacrifice, rather than through good works, *sacraments* and asceticism. Every Christian having been "chosen" and baptized, receives initiation into supernatural communion with God and the right to preach and conduct services without mediators (i.e. a Church or the clergy). This means that in Protestantism the dogmatic distinction between the priest and the layman is done away with and likewise the Church hierarchy. Ministers or pastors in Protestant Churches do not have the right, for example, to hear confessions or to give absolution from sins and they are answerable to their congregation. In the Protestant Churches there is no obligation to *celibacy* of the clergy. Various changes were also introduced in patterns of worship. Protestantism did away with many of the sacraments, leaving intact only *Baptism* and *Holy Communion*, and it also rejected the conception of *Grace*. Prayers for the dead were also rejected, as were veneration of the saints and many festivals honouring the saints, worship of relics and icons. Protestant prayer houses contain no rich decoration, altars, icons, statues and have no bells. While enhancing the role of the laity in their Church, Protestants reject monasteries and monasticism. Protestant services are extremely simple and consist of little more than a sermon, prayers, and singing of the psalms, all in the vernacular. The Bible was proclaimed by them to be the only source of dogma, while the *Apostolic Tradition* was rejected. The Bible was translated into the languages of the peoples which had adopted Protestantism, and the study and interpretation of the Bible ceased to be considered a "sin", as was the case in the Roman Catholic Church, but is rather regarded as a primary obligation of every believer. The principle of universal priesthood laid the foundations for the democratic organization of the Protestant communities (equality of laymen and

ministers, appointment by election, accountability and so on). The first forms of Protestantism were *Lutheranism, Zwinglianism* and *Calvinism*, Unitarianism (see *Unitarians*) and Socinianism (see *Socianians*), Anabaptism (see *Anabaptists*), the Mennonite Church (see *Mennonites*), and the *Anglican Church*. Later a number of movements grew up that came to be known as Late Protestantism: *Baptists, Methodists, Quakers, Adventists, Jehovah's Witnesses, Mormons* or "Church of Jesus Christ of Latter-Day Saints", the *Salvation Army, Christian Science, Pentecostals* etc. Most of these movements took shape under the banner of the "religious revival", a return to the ideals of early Christianity and the Reformation. At the present time Protestantism is widespread in the Scandinavian countries, the USA, West Germany, Great Britain, the Netherlands, Canada, and Switzerland. The world centre for Protestantism is the United States, where there have been established the headquarters of the Baptists, Adventists, Jehovah's Witnesses etc. A characteristic feature of present-day Protestantism is the drive for integration, which found an outlet in the World Council of Churches, set up in 1948. The theology of Protestantism, an offshoot of mainstream Christian ideology, went through a number of stages in its development. These were orthodox Protestant theology of the 16th century (*Luther, Calvin*), neo-Protestant or liberal theology of the 18th and 19th centuries (*Friedrich Schleiermacher, Ernst Troeltsch* and *Adolf von Harnack*), *crisis theology* or dialectical theology which appeared after the First World War (*Karl Barth, Paul Tillich* and *Rudolf Bultmann*), radical or new theology, which became widespread after the Second World War (*Dietrich Bonhoeffer* et al.).

PROTOPOPE (from the Greek words "protos" meaning "first" and "papas" meaning "priest"), **protopresbyter**, the first in rank of the priests of a cathedral in the *Orthodox Church*. This is also often a title of honour given to non-monastic priests who have achieved personal distinction through their individual contribution and services to the Church.

PROVIDENCE, according to the ideas held by believers and according to religious teachings, this is God's activity which determines the whole course of events in the world. In its extreme form this belief can lead to *fatalism*.

PROVIDENTIALISM, theological conception of history as determined by God, according to which any social event and history as a whole are set in motion by the supernatural and testify to the presence of God in the world: they provide manifestations of his will and embody the aims already set by God himself previously. Providentialism is closely bound up with *teleology*. In *Christianity* the ideas of Providentialism were elaborated by many *apologists* and later by the *Fathers of the Church*: they were expounded systematically by St. *Augustine of Hippo*, who in his work "The City of God" depicted world history as the accomplishment of a divine plan aimed at enabling men to attain the Kingdom of God in the life after death. During the Middle Ages the ideas of Providentialism dominated historical and philosophical thought in Eu-

rope. At the present time attempts are being made to revise and modernize these ideas by the adherents of "Christian philosophy of history" (*Jacques Maritain, Reinhold Niebuhr* et al.). The ideas of Providentialism coincide in large measure with the teaching of *Islam* on the subject of *predestination* and provide an adequate base on which to explain its *fatalism*. These theories virtually justify social inequality and oppression inherent in society, which they present as the eternal, preordained "natural order", in which man is the passive tool of God's will.

PRYGUNS (Russian "Jumpers"), also known as **Spiritual Christians** or **Maximists**, one of the ecstatic and eschatological trends in the *Molokanes'* movement. The emergence of this sect, which took place in the 1840s, was linked with the name of the peasant, Maxim Rudomyotkin (hence the name "Maximists"). The distinctive feature of this trends' prayer meetings was a high degree of exaltation: the believers leapt about assiduously, trying to secure the "descent of the Holy Spirit". In the period from 1901 to 1911 over 3,500 Pryguns emigrated to California. Small groups are still to be found within the borders of the USSR.

PSALMS, sacred songs which constitute the *Book of Psalms* in the *Old Testament*, Judaic lyric poems which date approximately from the 6th century B.C. and which have established a place for themselves in Christian worship. They can be divided into different genres: songs of praise to the Lord, prayers, laments and curses. In the world of poetry numerous arrangements of psalms or passages from them are to be found.

PSALTER (from the Greek "psalterion" meaning a "stringed instrument"), (1) another name for the *Book of Psalms*, especially the version found in the English Book of Common Prayer; (2) a translation, musical or metrical version of the Psalms.

PSYCHE, in the mythology of Ancient Greece, the *personification* of the human *soul*. Psyche was represented as a beautiful girl with butterfly wings. She was loved by *Eros*.

PSYCHOANALYSIS. See *Freudianism*.

PSYCHOLOGY OF BELIEVERS, specific features of the state of mind of religious people, which stem from their faith in the supernatural. Unlike idealist and theological conceptions which attempt to find some "divine" or religious essence in men's mental state (*Rudolf Otto's* "religious sense" or *Carl Jung's* concept of the "collective unconscious" and so on), Marxism starts out from the fact that the laws underlying man's mental activity are one and the same for believers and non-believers alike. The mental state of believers differs from that of non-believers only insofar as many of the mental processes of believers (cognitive, emotional, volitional) come to focus on the objects of religious faith (God, the Spirit etc.). In this way the specific features of the psychology of believers are neither physiological nor general-psychological in character, but tend rather to be of the socio-psychological variety: they are shaped by the way in which an indi-

vidual comes to assimilate a particular faith and concepts from the social environment in which he finds himself. Depending upon the depth or intensity of religious faith, this can have a greater or a lesser influence not only on the individual's mind, but also on his behaviour. Cases are also to be found (although now these are rare) in which religious faith almost totally moulds both the content of an individual's views and his behaviour in society.

PSYCHOLOGY OF RELIGION, one of the fields of scientific research dealing with religion. It involves the study of psychological patterns to be discerned in the emergence, development, operation and dying away of religious phenomena in social, group and individual consciousness; the content, structure and orientation of those phenomena, their place and role in religion itself and their influence on spheres of activity outside religion for society, the group and individuals. The main content of the psychology of religion is the socio-psychological explanation for religious phenomena. Marxist psychology of religion avails itself of the dialectical-materialist method and also of the methods used in general psychological and socio-psychological research. In the West, psychology of religion developed at the turn of the century thanks to the works of such scientists as *Wilhelm Wundt*, *William James* and *James Leuba*. Within this field, both secular and church-orientated trends emerged. The philosophical basis for secular psychology of religion is provided by various idealist philosophical trends, e.g. *positivism*, *pragmatism*, phenomenology. Christian psychology of religion is rooted in theology – Roman Catholic, Protestant, Orthodox – and it frequently uses idealist philosophy in its defence and justification of Christianity. Various psychological theories are used to explain religious phenomena – behaviourism, Gestalt psychology, the field theory and psychoanalysis (*Freudianism* and neo-Freudianism) and so on. Psychology of religion, when aimed towards the defence of a particular religion, has to find effective means to educate the younger generation and to consolidate their piety. In the context of psychology of religion as pursued by specific denominations, pastoral psychology has been singled out as a means for helping priests to learn to use psychological data in their work.

PTAH, in the mythology of Ancient Egypt, the initial Creator-God and God of the Dead who was worshipped at Memphis. Later (during the Middle and New Kingdoms) he assumed within the all-Egyptian *pantheon* the role of creator of all that exists. He was depicted in the form of a mummy, with a bare head and a rod, standing astride the hieroglyph that represented Truth. Ptah was said to possess the capacity for opening the mouths of the dead in order to restore life to them.

PTOLEMY, Cladius Ptolemaeus (c. 90-c. 168), Greek astronomer and geographer, who devised the geocentric system of the world. His major work, known by its Arabic title the "Almagest", was a complete textbook of astronomy based on that system. The geocentric system placed the Earth at the centre of a finite Universe, which was in keeping with the Christian interpretation of the world, and throughout the

Middle Ages this system was utilized and supported by the Church. It was finally refuted by *Copernicus'* heliocentric system.

PUBLIC PRAYER MEETING, public service held to offer thanks to the Lord or to petition him (known as "moleben" in the *Russian Orthodox Church*), as distinct from private *prayer*.

PURGATORY, according to Roman Catholic teaching, the place or state between *Heaven and Hell*, where souls of sinners whose sins were not forgiven during their earthly life, but who are not weighed down by mortal sins, burn in purifying fire, before being admitted to Heaven. Roman Catholic theologians interpret this time of ordeal in different ways. Some regard the fire of Purgatory as a symbol and see in it the pain of conscience and repentance, while others recognize the reality of this fire. The fate of the soul in Purgatory can be alleviated and the time spent there can be reduced on the strength of "good works" in memory of the dead person, by his or her relatives and close friends remaining behind on Earth. The phrase "good works" is held to imply saying prayers, going to Mass and making material donations for the good of the whole family. Concepts of Purgatory had begun to take shape as early as the 1st century A.D. Roman Catholic teaching was elaborated by St. *Thomas Aquinas*. The dogma concerning Purgatory was accepted by the Council of Florence (1439) and ratified in 1562 by the Council of Trent. The Orthodox and Protestant Churches reject the teaching concerning Purgatory.

PURIM (Hebrew word meaning "lots"), Jewish festival celebrating the deliverance of the Jews from the massacre planned for them by the wicked Haman during the reign of the Persian king Artaxerxes (4th century B.C.), which is recounted in the Old Testament Book of Esther (Chapter 9).

PURITANS, English Calvinists who supported the single-minded implementation of the ideas of the *Reformation* in England in the 16th and 17th centuries and the transformation of the *Anglican Church* in the spirit of consistent *Protestantism*. The Puritans demanded the abolition of the Church hierarchy and the introduction of the universal priesthood of all believers, the *separation of Church and State*, and simpler ritual. These demands reflected, in religious form, the socio-political and moral principles of the emergent bourgeoisie. The Puritans played a conspicuous role in the preparation for and the carrying through of the English bourgeois revolution of the 17th century.

PUSTYN (from the Russian "desert" or "wilderness") or **HERMITAGE**, a remote monastic community in the *Russian Orthodox Church*. This word later came to be used to refer to large monasteries as well.

PYTHAGOREANISM, a religious and philosophical teaching and a socio-political movement in Ancient Greece in the 6th-4th centuries B.C. It was named after Pythagoras of Samos (1st half of the 6th century). The teaching was based on recognition of number as the primary principle underlying all that exists and recognition of mathe-

matical laws as the basis of the world structure ("things are made of numbers"). Their mathematical preoccupations led Pythagoreans to evolve a magic of numbers, attributing to the first ten (the "Decade" and its constituent elements) divine properties. According to Philolaus, the Decade performs all functions and is the underlying principle of divine, celestial and human life. The Pythagoreans also propagated the idea of the *transmigration of souls*. In the 4th century B.C. Pythagoreanism almost became fused with *Platonism*, but came into its own again in the 1st century B.C. in the form of Neo-Pythagoreanism. The latter views numbers as the prototypes of all things which are created by God.

PYTHIA, a priestess and soothsayer at the temple of *Apollo* in Delphi (see *Delphic Oracle*) in Ancient Greece. Pythia pronounced the will of the god sitting on a golden tripod and while in an ecstatic state, which she achieved by breathing in the poisonous vapours from the cleft in the rock. The mutterings of the prophetess were interpreted and set down in verse by priests connected with the shrine of Apollo.

Q

QADARITES (from the Arab "qadar" meaning "fate", "predestination"), followers of a Moslem theological teaching, which appeared at the end of the 7th century and which acted as a counter-balance to the teaching of the *Jabarites*, who insisted on absolute *predestination*. It recognized that Man possessed free will and therefore also the ability to take responsibility for his own actions. For the ruling elite of Moslem society both these teachings proved useful: the teaching concerning predestination gave it the possibility to maintain that the power in the hands of the authorities was the result of divine predestination, while the teaching concerning Man's free will allowed it to demand from the individual that he be responsible for his actions before the law.

QADI or CADI, (1) the judge in Islam. He examines civil and criminal cases and makes decisions on the basis of the *Sharia*; (2) the representative of the Religious Directorate for Moslems in Soviet Central Asia and Kazakhstan, who effects the administration of the *mosques* functioning within the territory of a particular republic.

QARMATIANS, a Moslem sect, the most radical branch of the *Ismailis*. This movement came into being at the end of the 9th century in southern Iraq and later spread to Syria and Yemen. It was anti-feudal in character, and its social basis was provided by the peasantry, Bedouin nomads, artisans, who were fighting for a return to communal land-tenure and for equality for freemen, while retaining slavery. They led a number of uprisings in the Baghdad Caliphate and in 899 they set up a state in Bahrain (eastern Arabia), which existed till the end of the 11th century. In the Qarmatian state money-lending was forbidden, the laws of the *Sharia* were not recognized, there were no *mosques* and the free peasants and artisans did not pay any taxes. The cruelty of the Qarmatians towards those who did not accept their teachings repelled large sections of the masses and by the beginning of the 12th century the sect had virtually ceased to exist.

QUADRAGESIMO ANNO. See *Social encyclicals of the Papacy.*

QUAKERS or the SOCIETY OF FRIENDS, a Protestant sect which appeared in England in the 17th century. The founder of the sect was a weaver, *George Fox*. A special feature of Quaker teaching is the assertion that the true faith does not manifest itself in one or other Church teaching but in the act of "illumination by the Holy Spirit" through the "Inner Light" which testifies to the eternal presence of Christ in each believer and which points the way to moral perfection. The *Holy Scriptures* are regarded as the only and indisputable source of faith. The recognition by the Qua-

kers of the act of "illumination" as the supreme manifestation of faith led them to reject external ritual. In the meeting-houses where they pray there are no religious attributes such as altars or images. Quakers deny the need for priests and regard preaching as the free expression of the "illumination" of any member of society. The Quakers declare all members of their society to be equal. Faith in the possibility of the constant improvement and advance of Man's spiritual nature has left its mark upon the moral principles of the Quakers: these include demands for unconditional honesty in relations between members of each community, that members should work without fail, marriage ties should be strictly observed and that men honour their elders etc. There is an ascetic flavour about the Quakers' moral teachings; the ideas they preach are of a strongly pacifist nature. Charitable works are widely practised. The social teachings of the Quakers often correspond with the ideas of social reformism and in practice they can be summarized as ideas to the effect that social conflicts can be peacefully resolved with the help of the "eternal truths of the Gospel". At the present time there are communities of Quakers in Britain, the United States, Canada and the countries of East Africa; the Society has about 200,000 followers.

QUBBA. See *Mazars*.

QUIETISM, a religious teaching and movement that appeared in the *Roman Catholic Church* in the 17th century, its fundamental idea being complete passivity and annihilation of will. Quietism carried the Christian demand for Man's meek submission to the will of God to the point of fatalistic indifference even to his own *salvation*. Quietism was condemned by the Church leaders. In its figurative meaning it can be equated with passivity and contemplation.

QUMRAN COMMUNITY, an ascetic religious community which existed from the 2nd century B.C. to the 1st century A.D. in the vicinity of Khirbet Qumran on the shores of the Dead Sea (in Jordanian territory currently occupied by Israel). Its members were followers of *Judaism* but they did not recognize the power of the high priests. They referred to their commune as the New Covenant (meaning a covenant with God), and to themselves as the "Sons of Light", the "indigent", the "simple men". They believed that there would come a decisive battle between the "Sons of Light" and the "Sons of Darkness" and that then Evil would be defeated. While waiting for this triumph this self-contained community went about its life. The members introduced communal property, shared work and they were opposed to slavery. In order to become a member of the community a candidate had to undergo various tests. Within the community strict discipline was observed: it was headed by *priests*; junior members (i.e. those who had not yet undergone all tests) were subordinate to senior members. The founder of the sect was regarded as some kind of "Teacher of Righteousness", who died while being persecuted by an "impious priest". Members of the community believed that he would return to Earth. This community, which was part of the Essene movement, was destroyed during the Jewish War against the Romans (66-73). The

ideology of the Qumran community had a marked influence on the development of early Christianity.

QURBAN-BAIRAM (Kurban-bairam, Qarban-bairam), Id al-Adha, one of the main religious festivals celebrated each year by the Moslems on the tenth day of the month of Dhu'l-Hijja (the 12th month in the Moslem lunar calendar). *Islam* demands of its faithful on that day that they should sacrifice an animal: cut the throat of a sheep, an ox, a cow or a camel. This festival was adopted by the Moslems from the Arabs of ancient times, who sacrificed animals to the gods, so that they might send men prosperity, increased herds, plentiful harvests etc.

R

RABBI (Hebrew word meaning "my master" or "my teacher"), a religious minister in *Judaism* who arbitrates in questions of religious and family differences within the Jewish community. The Rabbinate, or the Rabbis as a body, interpret the prescriptions found in the *Talmud*, adapting them so that they may be compatible with the obtaining social conditions; it also seeks to give leadership in all matters concerning the spiritual and political life of the masses, particularly in present-day Israel, where for all intents and purposes it is carrying out a number of state functions.

RABELAIS, François (c. 1494-1553), French humanist writer, who took a sceptical view of religious doctrines and who opposed religious fanaticism. Rabelais' novels "Pantagruel" (1532/3) and "Gargantua" (1534) were banned on account of the free-thinking implicit in them. The main idea in these novels was the rejection of asceticism, glorification of the comprehensive, spiritual and physical satisfaction of the individual's needs and his limitless development. The embodiment of Rabelais' dream of the happy life was to be found in the utopia of the Abbey of Thélè – a fantastic project for the organization of a monastery in which men and women would lead a free life and where there would be no oppression neither from feudal lords nor from the Church.

RADCLIFFE-BROWN, Alfred Reginald (1881-1955), English ethnographer and sociologist, one of the founders of the functionalist trend in ethnography. He elaborated the idea of "social anthropology" – research into the general laws of social and cultural development via study of the modern state of peoples still living at the stage of primitive society.

"RADENIYE". See *Ecstatic ritual or "radeniye"*.

RADISHCHEV, Alexander (1749-1802), founder of the Russian revolutionary tradition, writer and materialist philosopher. His main philosophical treatise is "O cheloveke, yego smertnosti i bessmertii" (On Man, His Mortality and His Immortality, 1792). He deliberately contrasted in that work conclusions drawn by materialists on the one hand and idealists on the other with regard to the question of the mortality and *immortality* of the *soul*. Although Radishchev leaves it up to the reader to make his choice himself, the undeniable weakness of the idealist arguments cannot help but stand out. Radishchev rejects the conclusion to the effect that the soul be immortal. At the same time he demonstrates that a number of facts connected with the activity of men's minds are incompatible with the tenets from which metaphysical materialists start out, whom he himself supported. His most famous work is a novel entitled "Puteshest-

viye iz Peterburga v Moskvu" (A Journey from St. Petersburg to Moscow, 1790), in which he condemned autocracy and serfdom in Russia.

RADUNITSA or RADONITSA, the day of commemoration of the dead among the Eastern Slavs. According to ancient traditions, during Radunitsa special meals were arranged at the graves of parents and close relatives. The Orthodox Church included Radunitsa in its pattern of worship and moved it to coincide with the first week after *Easter*. On that day services are held and the tradition of going to the cemetery to visit relatives' graves still lives on as well.

"RAGIONE" (Italian word meaning "reason"), a journal which is the mouthpiece of Italy's Giordano Bruno National Association of Free-Thinkers. It has been published since 1854 and at the present time it is issued every two months. It prints material on problems of Italy's domestic politics and international political issues as well, it provides information on the work of free-thinkers' organizations in various countries of the world and prints articles on religious history and the history of free-thinking and atheism. It opposes imperialism, colonialism and fascism and champions peace, democracy and social progress.

RAMA (Sanskrit word meaning "black", "dark"), in the Ancient Indian epic *Ramayana* and in the *Mahabharata* he is the son of King Dasaratha, a legendary hero, who led a campaign from Northern India to the Island of Lanka (Sri Lanka) in order to set free his wife Sita, abducted by the demon king Ravana. Rama is venerated in *Hinduism* as one of the earthly incarnations (the 7th *avatara*) of the god *Vishnu*.

RAMADAN (Arabic word meaning literally the "hot month"), the ninth month in the Moslem lunar calendar. During Ramadan Moslems, according to the *Koran*, have to observe the fast known as *Saum*.

RAMAKRISHNA (1834-1886), reformer of *Hinduism*. He developed the ideas of the Visistadvaita, accepting the reality of this world and regarding it a part of the Absolute – *Brahman*. With reference to the idealist teaching of the *Vedanta* school with regard to the *immortality* of the *soul*, he advocated equality among men. He defended the ideas on the improvement of the world through the liquidation of religious differences. He also viewed social activity as universal concern for "spiritual self-improvement". Although the ideas disseminated by Ramakrishna bore the stamp of passive protest, they did serve as a rallying call for national unity.

RAMANUJA (11-12th century), Indian religious philosopher, the founder of the Visistadvaita (Particularized Non-Dualism), and one of the most influential thinkers of the Vaishnava *Vedanta*, which provides the philosophical substantiation of *Hinduism*. In his commentaries to the *Bhagavad Gita* and the Brahma Sutras and in other works, Ramanuja declares existing matter and souls to be something eternal and real, since he considers them to be parts of God, the whole. Ramanuja's ideas provided the basis for many trends in *Bhakti*.

RAMAYANA, epic poem of Ancient India. It was written at the same time as the *Mahabharata* or even earlier and it is attributed to the legendary poet Valmiki. It tells of the exploits of the popular hero *Rama*, who fought against Evil and defended Good. In the Middle Ages Ramayana became one of the sacred books of Vishnuism, and Rama came to be venerated as one of the incarnations of *Vishnu*.

RAM MOHAN ROY (1774-1833), Indian public figure and religious reformer, founder of *Neo-Hinduism*. Ram Mohan Roy criticized orthodox *Hinduism* for its polytheism, its idol-worship, caste divisions, suttee (the self-immolation of Hindu widows on the funeral pyres of their husbands) and so on; he developed the idea of equality between men before a single God, whom he envisaged as an impersonal Universal Being. Ram Mohan Roy elaborated a religious and philosophical system, in which he incorporated elements of Hinduism, *Islam* and *Christianity*.

RANOVICH, Abram (1885-1948), Soviet historian and the author of various works on the history of *Judaism* and *Christianity*. Ranovich translated into Russian a number of original sources pertaining to the history of religion and atheism, providing commentaries to them at the same time. His main works include: "Proiskhozhdeniye khristianskikh tainstv" (The Origin of Christian Sacraments, 1931), "Ocherk istorii rannekhristianskoi tserkvi" (An Outline History of the Early Christian Church, 1937).

RASPUTIN (real name **Novykh**), **Grigori** (1864 or 1865-1916), an adventurer who exploited mysticism and the superstition of the Russian royal family and aristocracy in order to serve his own ambitious and mercenary ends, trying to convince them that he possessed the gift of prophecy and could work miracles. He exerted an extremely powerful influence over Tsar Nicholas II and his Tsarina by claiming miraculous powers to heal the heir to the throne who suffered from haemophilia. He was involved in financial machinations, bribery and corruption and even blatant debauchery, which was to secure him wide notoriety. Rasputin was murdered by a group of nobles.

RATIONALISM, (1) in philosophy, a trend in the *theory of knowledge*, according to which reason is the source and criterion of true knowledge. Major representatives of this trend were *Descartes*, *Spinoza* and *Leibnitz*. Rationalism regards thought as something separate from perception via the senses, while in reality sensual and social experience are Man's source of knowledge, and thought reworks the data gleaned from sensual experience, enabling Man to reach a more profound understanding of objective reality reflected in his senses; (2) in theology, rationalism is a trend, according to which only those doctrines of belief are acceptable which are compatible with logic and arguments based on reason. Groups of theologians from a variety of religions have at various times declared that it is possible to attain so-called divinely revealed truth with the help of reason, despite the *irrationalism* and mysticism, which used to hold sway in official religious doctrines. In the Christian scholasticism of the Middle Ages,

the theologian, whose theological system claimed to be rational, was St. *Thomas Aquinas*. His teaching was officially accepted by the *Roman Catholic Church*. One of the results of the *Reformation* was the inclusion of an element of rationalism in the dogma of *Protestantism*, and in the 18th and 19th centuries rationalist theological conceptions became particularly widespread in the Protestant Churches. Under the impact of the achievements of modern science the majority of theologians have by now been compelled to accept that religious doctrines are incompatible with the demands of reason. They are veering away from rationalism towards mysticism.

RAYNAL, Guillaume Thomas (1713-1796), representative of the French Enlightenment, historian and sociologist. He was a contributor to *Diderot*'s "Encyclopédie". He was subjected to persecution on account of his anti-feudal convictions and his criticism of the Roman Catholic Church and colonialist practices. His main work was "Histoire philosophique et politique des établissements et du commerce des Européens dans les deux Indes" (A Philosophical and Political History of European Institutions and Commerce in the East and West Indias, Vols. 1-4, 1770).

RE, in the *religion of Ancient Egypt* the sun god. The cult of Re emerged apparently at the beginning of the 3rd millennium B.C. Later Re was regarded as synonymous with *Ammon*, god of Thebes.

REALISTS (mediaeval), a trend within mediaeval *scholasticism*, which continued the line adopted by *Plato* in connection with the correlation between the idea and the objective world, between the general and the particular and which constituted the philosophical foundation of *Roman Catholicism*. Between the 10th and 14th centuries controversy continued on the subject of Universals (general concepts or ideas): Did they actually exist at all and did they precede the appearance of individual things? Advocates of so-called extreme realism (e.g. *Erigena*) maintained that Universals exist as ideas, before things. Advocates of moderate realism (e.g. St. *Thomas Aquinas*) considered that Universals exist within things. Adherents of *nominalism* advocated a point of view diametrically opposed to that of the mediaeval Realists, namely, that Universals exist after things and are simply words.

REALITY. In Marxist philosophy – a concept denoting the totality of all that exists as opposed to all that does not exist. A distinction is drawn between objective reality or the material world in all its forms and manifestations, and subjective reality which represents the totality of images and states of consciousness. Objective reality exists independently of Man's consciousness. Subjective images and states of consciousness, although in the final analysis these stem from the impact of the material world on Man's sense organs and brain and reflect the material world, constitute the inner manifestation of the activity of Man's consciousness. In conditions, when social relations, the level of social experience and the knowledge accumulated by society do not make possible control of the process of reflection of certain factors of objec-

tive reality important for Man, there emerge in his consciousness images that provide a distorted reflection of those factors, and moreover the images which emerge sometimes lose their resemblance to the things they reflect. Into this category come religious images, which take shape as illusory, fantastic reflections of natural and social forces, holding sway over men and women and their everyday lives.

REASON, CULT OF ("Le Culte de la Raison"), ceremonies held during the period of the French Revolution in Paris and in the provinces on the initiative of representatives of extreme sans-culottism. The Cult of Reason was an offshoot of the movement for dechristianization and in support of revolutionary patriotism. The Cult of Reason was not religious in character. It can only be referred to as a "cult" because it involved a number of rituals and symbolic ceremonies, reminiscent of religious cults: church buildings were renamed temples of Reason, statues of saints were replaced by busts of revolutionary heroes. Robespierre forbade the holding of "festivals of Reason" and tried to advocate a *Cult of the Supreme Being* as a counterweight to both Christianity and the Cult of Reason.

REDEMPTION, the offering of a sacrifice to the gods in order to atone for offence or injury caused them. The concept of redemption or expiation originally took shape in primitive society, from anthropomorphic conceptions of the gods, who, like people, are held to be inclined to take offence, seek revenge and forgive. In *Christianity, Buddhism* and *Jainism* the concept of expiation or redemption is one of the most important dogmas. According to Biblical legend, the first men on Earth – *Adam* and *Eve* – fell from grace and it is in the wake of their *Fall* that stem all disasters which befall Man. That *original sin* was so great that no sacrifice from men alone is sufficient to satisfy God. For this reason God, in his mercy towards Man, condemned to death his own son Jesus Christ. According to Christian teaching, this sacrifice reconciled God with men who had come to believe in Christ and through the sacrament of *Baptism* it revealed to them the path to *salvation*. The idea of redemption helps the Church to convince men that only in the bosom of Christ's Church can Man hope for God's mercy, for his protection. The anti-humanism inherent in the dogma of redemption was revealed by critics of Christianity in the classical past, by mediaeval free-thinkers and bourgeois atheists in the 18th century and by *Feuerbach*. A critical analysis of the essence of this dogma is an important aspect of atheist propaganda.

REDEMPTIVE SACRIFICE, religious ritual for bringing gifts to supernatural forces – spirits or gods – with the purpose of expiating sinful actions. The idea of Jesus Christ's redemptive sacrifice occupies an important place in Christian teaching, for Christ is deemed to have accepted the suffering of death on the cross in order to redeem the sins of mankind.

REDEMPTIVE SACRIFICE OF JESUS CHRIST. See *Redemption*.

REDSTOCKISTS, a group of believers who adhered to the movement

of the *Evangelical Christians* in Russia, which took shape in 1874 in the aristocratic society of St. Petersburg, and which later came to be known as the *Pashkovtsy*. The group had formed under the influence of the English evangelical missionary, Lord Grenville Redstock (hence the name Redstockists). He disseminated ideas, traditionally accepted in *Protestantism*, to the effect that man could achieve salvation not through good works but exclusively on the strength of his personal faith in the redemptive sacrifice of *Jesus Christ*.

REFORMATION, a socio-political movement in 16th-century Europe directed against feudalism and its main bastion of support – the *Roman Catholic Church*. The Reformation, to use *Engels'* words, was the first act of bourgeois revolution in Europe. The distinctive feature of the movement lay in the fact that it assumed a religious form. The Reformation gave birth to a new form of Christianity – *Protestantism*. The beginning of the Reformation was marked by a speech made by *Martin Luther* in Germany in 1517, when he condemned the abuses of the Roman Catholic Church. Soon the Reformation movement spread to many countries in Europe. There were three main trends to be discerned within the movement: the conservative-Catholic trend, the bourgeois-reforming trend and the plebeian-revolutionary trend. Supporters of the latter put forward the demand that private property should be eliminated and that serfdom and class privileges should be abolished. The break with the Roman Catholic Church took place in various countries in different ways and not always at the same point in time: in some in the course of a civil war (Germany, Switzerland) or war of national liberation (the Netherlands, Sweden), and in others relatively peacefully (England, Denmark). In Germany the Reformation was of a moderate civic character, in England it was effected on the initiative of the ruling monarch in a still more moderate way, and only in Switzerland were the demands of the bourgeoisie implemented in a more consistent and resolute way. The Roman Catholic Church responded to the Reformation with the *Counter-Reformation* and this led to the grim religious wars of the 16th and 17th centuries.

REFORMED CHURCHES, Calvinist Churches in mainland Europe. The doctrine of these Churches is based on the *Bible*, the works of *Calvin*, in particular "Institutes of the Christian Religion" (1536), and on various Calvinist "Confessions", in particular the "Belgic Confession" (1561) and the "Heidelberg Catechism" (1562). Services in the Reformed Churches were restricted to a sermon, Bible readings and the singing of psalms. Individual congregations from the Reformed Churches elect *priests* and *presbyters* to minister for a specific period, during which they are accountable to the congregation. Ministers from a number of local congregations constitute a presbytery, and presbyteries send representatives to provincial and national synods. The Church of any of the countries concerned is headed by a Superintendent (bishop), and his is an elected office. Reformed Churches are to be found in Scotland (the only Presbyterian State Church), Switzerland, West Germany, France, Belgium, Czechoslovakia, the USA and certain other

countries. The Alliance of Reformed and Presbyterian Churches was merged in 1970 with the International Congregational Council to form the World Alliance of Reformed Churches (Congregational/Presbyterian).

REINCARNATION. See *Transmigration of souls*.

REJECTION OF RESISTANCE TO EVIL BY VIOLENCE, a moral principle and a teaching based on the interpretation of violence (including revolutionary struggle) as wrong without reservations. This teaching provides the socio-moral core of various petty-bourgeois ideologies and it is a reflection of the oppression to which man is exposed by those social forces that rob citizens of political and economic rights, thus indicating their passive attitudes and despair. The idea of non-violent resistance is inherent in many religions and religious-cum-philosophical systems (*Jainism, Buddhism, Christianity, Islam* etc.). Insofar as any use of force is an anti-spiritual act drawing people apart in the eyes of the adherents of non-violence, they outwardly deny the possibility of achieving a just end with recourse to violence, even if the violence is directed against terrible forms of cruelty. Strict adherence to the principle of non-violent resistance inevitably leads to passivity, to quietism, and to acceptance of any patterns of life. Thus the activity of many progressive figures such as *Leo Tolstoy* or Mahatma Gandhi, who actively protested against social oppression and cruelty and who actually involved themselves in "civil disobedience" and "non-violent resistance" regarding the authorities, goes in many respects beyond the confines of ethical principles aimed at a rejection of resistance to evil.

RELICS, material remains of dead saints or objects associated with them, which over a long period do not decay, which fact allegedly testifies to their holiness. According to the Christian teaching, it is the remains of persons particularly pleasing to God which are imperishable. In actual fact, however, there is nothing supernatural about the "imperishability" of such material remains. It has been scientifically established that in specific conditions (dry air, low temperatures etc.), in which putrefactive bacteria do not multiply, corpses can remain intact without decomposing. By declaring such phenomena to be miraculous, the Church made use of the worship of relics in order to strengthen the belief of the faithful in the saints and thereby to consolidate its own influence over the believers. The worship of relics is widespread in *Roman Catholicism*: almost every sizeable church and all monasteries and convents possess "imperishable" remains of saints, widely believed to possess healing and protective powers. Some churches and monasteries also preserve as objects of veneration material things allegedly associated with the life of Christ, the Mother of God, and the saints: for example, pieces of "Christ's raiment", splinters of wood from the "Cross on which He was crucified", nails "with which He was nailed to the Cross". Possession of such relics enabled churches and monasteries to attract many pilgrims and thus these relics served as a source of enormous revenue for the clergy. In its pursuit of profit the clergy would

often resort to blatant deception of believers, demonstrating as a relic "milk of the Virgin", drops of "Christ's sweat" and so on. Although such deception was often exposed in the past, it takes place even today. Protestants reject the veneration of relics.

RELIGION, one of the forms of social consciousness, a reflection of reality in illusory, fantastic images, conceptions and concepts. Engels was to write that essentially "all religion ... is nothing but the fantastic reflection in men's minds of those external forces which control their daily life, a reflection in which the terrestrial forces assume the form of supernatural forces" ("Anti-Dühring", Moscow, 1975, p. 361). Marxist interpretation of the essence of religion is countered by subjective idealist (*William James*), biological (*Sigmund Freud*), anthropological (*James Frazer*), phenomenological (*Max Scheler*) and sociological (*Emile Durkheim*) conceptions, all of which, from various positions, uphold the eternal nature of religion and its indispensability for the individual and society. The main feature of religion is faith in the actual existence of the supernatural (see *Religious faith*). Religion incorporates the religious world outlook, a range of practice of worship (see *Religious worship*) and also *religious feelings*. The social nature of religion also determines the functions which it performs in society (see *Functions of religion*). Typical forms of religion in a primitive or clan-based social order were *fetishism*, *magic*, *totemism* and *animism*. In the period of the transition to class-based society there emerged *polytheism* and *ethnic religions*. The rise of the *world religions* – *Buddhism*, *Christianity*, *Islam* – was linked with the emergence of the feudal order. The religions of class-based society as a rule involve a specific ideology, which, along with a carefully formulated system of dogma, includes a range of socio-political, socio-economic, moral, ethical, aesthetic, legal and other ideas and theories that are specified within the framework of theology and express the interests of the dominant classes and social groups. Religion has often been used as a banner by socio-political opposition groups, that utilize certain religious ideas in order to justify revolutionary democratic demands. At the present time religion is going through a profound crisis, which manifests itself in its *secularization* and the growth of *religious indifferentism*, its falling prestige and social importance. In connection with these developments new theological and religious-cum-philosophical trends and movements are emerging, which aim to achieve religious renewal and to adapt religion to suit new socio-historical conditions and the attitude of the people of today, to restore the doctrine of the early Christian Church and to review all aspects of religion with a view to making them more relevant to modern life.

RELIGION OF ANCIENT CHINA, religious beliefs and cults of the peoples inhabiting the basin of the Hwang Ho and Yangtze Rivers in the 2nd and 1st millennia B.C. Characteristic of the religion of Ancient China was the animistic cult of nature spirits and *ancestor worship*. The spirits of nature were envisaged by the people of Ancient China in the form of people (see *Anthropo-*

morphism). They were to be found throughout Nature and they controlled the heavenly bodies, the phenomena of Nature, the worlds of animals and plants and so on. When class society began to emerge, concepts of a hierarchy of spirits began to take shape, a hierarchy led by the spirit of the sky, *Shang Ti*, who becomes the father of men, cares for their well-being, rewarding some and punishing others. The people of Ancient China also venerated "earth spirits", in particular, spirits of mountains and rivers. The mightiest of all the earth spirits, Houtu, was acknowledged to be master of the whole land. The belief in animated Nature was closely bound up with ancestor worship, which was based on recognition of the influence of the spirit of a dead ancestor on the life and destiny of his descendants. In the religion of Ancient China there were no priests, nor were there any special places of worship. Religious ceremonies were conducted in the open air. Sacrifices were offered to ancestors and spirits of Nature, accompanied by prayers. In the religion of Ancient China three kinds of objects of worship could be identified: (1) the souls of dead relatives which were venerated within the family circle; (2) the souls of mythological heroes of the ancient past – including that of the first man, Panku, the "tamer of rivers" Yi, and also the souls of dead emperors, famous state dignitaries, and sages respected throughout the land; (3) the spirits of Nature who were important for the country as a whole: some of these were, however, venerated only in certain parts of the country. In Ancient China certain types of *magic* and *sorcery* were widespread and in addition there were soothsayers and exorcists. *Taoism*, *Confucianism* and *Buddhism* that were to be widely taken up in China absorbed the concepts to be found in the religion of Ancient China regarding the spirits of Nature and spirits of ancestors.

RELIGION OF ANCIENT EGYPT, the collection of polytheistic beliefs held by the tribes and peoples of the Nile valley during the age of primitive-communal and early slave-owning societies. Veneration of Nature played a very large part in the beliefs of the Ancient Egyptians. *Zoomorphism* and *totemism* were characteristic features of religion in Ancient Egypt and this could be accounted for with reference to the important role played by animal-breeding and hunting in the economy of the country. The Nile, on the flooding of whose banks the prosperity of the country depended, was embodied in the figure of the God *Hapy*, the sun – in the image of the god Ra (or *Re*). The goddess Sekhmet was depicted in the form of a cow, *Anubis*, the god of embalming, the dead and cemeteries, was depicted with the head of a jackal. Animals of a special breed were declared to be the embodiment of a deity, they lived in temples and were the object of worship. The cult of the dead had an important impact on the religion of the Ancient Egyptians. It was believed that only he whose body was well preserved would know bliss in the "world beyond the grave". The Ancient Egyptians believed that every human being had a soul (*Ba*) and *Ka*, the personality double born with an individual and after his death residing in the statue of the deceased in the tomb. As the slave-owning state was

taking shape the gods of the local communities began to be grouped together in "families" and a number of *pantheons*. In Memphis three gods were worshipped – *Ptah*, Sekhmet and Nefertum, in Thebes *Ammon*, Mut and their son Khonsu. In the 2nd millennium B.C. Ammon-Ra, god of Thebes, came to be worshipped as the supreme god. The idea of a supreme god began to take shape in Egypt in accordance with the model provided by earthly sovereigns – the Pharaohs, who were considered to be the sons of a god and living gods on Earth. The temples within Ancient Egypt began to constitute a mighty economic and political force. The role of the *priesthood* was growing ever more influential and it began to constitute a threat to the Pharaohs. In the 15th century B.C. this led to attempts at a reform of religion: *Amenhotep IV* (Akhenaton) tried to substitute the cult of the sun-disk *Aton* for the worship of Ammon-Ra and other gods, to undermine the power of the priests by introducing *monotheism*. After the death of Amenhotep IV, however, worship of the earlier gods was reintroduced. In the 11th century B.C. Theban priests seized the throne for a period and established a *theocracy*. The religion of Ancient Egypt played an important role in the formation of *Christianity*. The Egyptian myth concerning the god Osiris who "died and was brought back to life" exerted a considerable influence on the creation of the figure of *Jesus Christ*.

RELIGION OF THE ANCIENT GERMANIC PEOPLES, the beliefs and worship of Germanic tribes during the period of primitive-communal society, mainly the worship of tribal gods, patrons and shrines. A Pan-German *pantheon* came into being in connection with the formation of tribal alliances. Myths reflect the inter-tribal feuds and wars with other peoples and tell of the struggle of the beneficent Gods (the *Aesir*) against the giants and monsters embodying evil elemental forces and also against gods of other tribes (the *Vanir*). The god who stands out as the supreme god is known as Wotan (by the Southern Germanic tribes) or *Odin* (by the Northern Germanic tribes): he was the ruler of Heaven and Earth, the terrible god of storms and war, and also the god of poetry and wisdom, the custodian of the holy literature (Runes). Into his hall – Valhalla – the warrior maidens of heaven, or *Valkyrie*, lead the souls of fallen heroes. Many gods of the Germanic peoples are linked with agricultural cults and embody the forces of Nature: Thor, the god of thunder and lightning; Tyr or Tiu, the god of the shining sky, judgement and war; Balder, god of spring, verdure and fertility; Loki, god of fire and also of mischief and destruction. The Germans venerated stones, trees and springs, animals dedicated to the gods (Wotan's wolf and Thor's bear); they based divinations on the flight of birds, the neighing of sacred horses and on the arrangement of sticks with magical characters (runes). They imagined Nature to be dwelt in by a whole host of both good and evil fantastic beings, living on the earth (*elves*), in the mountains (trolls), in the water (nixes) and under the Earth (*gnomes*). As primitive-communal society was breaking down, the power of the priests grew. In the Middle Ages the religion of the Ancient Germanic peoples was

ousted by Christianity, although many traces of it are still to be found in popular beliefs and legends.

RELIGION OF ANCIENT GREECE. The religion and mythology of Ancient Greece developed over a long period. In the earliest times it was the figure of Mother Earth who enjoyed particular veneration: this reflected both the influence of matriarchate and the importance of agriculture – the main branch of the economy of Ancient Greece. The goddess of the Earth, *Gaea*, was held to be the mother of all that is living. In the religion of Ancient Greece elements of fetishism, *totemism* and *animism* can often be traced. *Ancestor worship* was also important in the religion of Ancient Greece, and closely linked with this was the *hero worship*, with heroes being regarded as half-men, half-gods. At a later stage there emerged the idea concerning the life of the souls of the righteous in the Elysian fields – *Elysium*. The high point of the religion and mythology of Ancient Greece was around 2000 B.C., when minor local gods were ousted and there finally took shape the *pantheon* of gods who were alleged to live on Mount Olympus. The gods such as *Poseidon*, *Hades*, *Hera*, *Demeter*, *Athena*, *Aphrodite*, *Apollo*, *Artemis*, *Hephaestus*, *Ares* and *Hermes* were regarded by the Ancient Greeks as a family of gods headed by *Zeus* – "father of men and of gods", who embodied in religious form traits of a patriarchal ruler. The hierarchy of the gods reflected the hierarchy of the emergent class society of that era. After the appearance in Greece of city-states (poleis) and the development of slave-owning society, the character of the religion of Ancient Greece changed as well. Cults of gods, who were the patrons of craftsmanship and trading, began to become widespread. In the 8th-7th centuries B.C. the first temples in honour of the gods began to be built. In Ancient Greece there existed so-called secret religious societies and cults. These were above all mysteries in honour of *Demeter* (Eleusinian mysteries) and in honour of *Dionysus* (Dionysia). The religion and mythology of Ancient Greece were to exert an enormous influence on the development of world culture.

RELIGION OF ANCIENT IRAN. See *Zoroastrianism, Mazdaism.*

RELIGION OF ANCIENT INDIA, the religious ideas of the Ancient Indians which developed from the primitive beliefs of the pre-Aryan age to the veneration of numerous deities, embodying the forces of Nature, in the period of the *Vedas*. In the pre-Aryan cities archaeologists often discover small statues of the great mother-goddess, figures of a goddess linked with fertility, the tilling of the land, and plant life. The invasion of India by the Aryans led to the emergence of new and more complex religious ideas. In the religion of that period various cults fused: the traditional deification of natural phenomena, *ancestor worship*, ritual *magic*, the offering of *sacrifices*. In the Vedic religion there were approximately 3,000 gods: special veneration was reserved for Varuna, Dyaus Pitar – god of the sky, Prithivi – mother-goddess of the Earth, *Indra*, *Mithras*, *Agni*, Aditi – the embodiment of the female principle. Varuna was held to be the supreme god, and in the Ancient In-

dian myths he was often identified with the sky (Dyaus) and the role of custodian of order and justice was also attributed to him. Yet no common *pantheon* of gods took shape in that period. Anthropomorphic gods are in conflict with *demons*, whose leader was Vrittra – the embodiment of drought. By the end of the Vedic period, as a result of the transition to settled animal husbandry and land-cultivation, religion also underwent major changes and attempts were made to systematize the diverse religious concepts and establish a single pantheon. Gods, which used to personify natural phenomena, became reflections of conflicting social forces. Indra, the god of weather and storms, came to be venerated as the god of war. He was placed at the head of the pantheon and was surrounded by *Maruts*, gods of storms and wind. The former patron of hunters and forests – *Rudra* – reappeared as the patron of cattle-breeding, while the tillers of the land began to venerate the god Pushan. The god *Brahma* assumed a modest place in the pantheon of the Vedic religion, he only watched over the offering of sacrifices to ensure that all rites were performed correctly. At the very end of the 2nd millennium and beginning of the 1st millennium B.C., when early forms of class relations were emerging in Indian society, the religion of Ancient India was transformed as *Brahmanism*: its gods were absorbed into the pantheon of the new religion, but they occupied a place that was second to that of Brahma – the god who created the world and was the embodiment of the Universe.

RELIGION OF ANCIENT ROME, polytheistic beliefs held in the time of Ancient Rome's slave-owning society. Typical of that society's religion was belief in spirits – protectors of Nature, rural life and pursuits. They include *Silvanus, Faunus, Saturn* (originally venerated as god of fertility), *Mars* (originally the god of fields and the harvest, only later god of war), *Jupiter* (originally god of the weather and later the main god in Rome). Among the plebs it was *Ceres* (goddess of cereals and agriculture), who was worshipped with particular devotion together with Liber (god of vineyards and fertility) and Libera (his female counterpart). Within the patriarchal community the gods and demons of the family hearth were duly venerated as well (the *lares, penates, Vesta* and *Pan*). In the religion of Ancient Rome elements of fetishism (the worship of trees, groves and the Earth) and *totemism* (the worship of a number of animals such as wolves) are clearly to be found. Ancient Roman myths were greatly influenced by mythological stories of some other peoples, particularly those of Ancient Greeks. As social classes and a state began to take shape, the Roman *pantheon* assumed its final shape. The gods worshipped in Ancient Rome became official state deities. Worship of Jupiter, *Juno* and *Minerva*, to whom the temple on the Capitoline Hill was dedicated (hence the name the Capitoline Triad) assumed particular importance. Jupiter was acknowledged as the supreme god, or "father of the gods", who embodied the might of Rome. The Greek influence on the religion of Ancient Rome found particularly vivid expression in the cult of *Apollo* and *Artemis*-Diana. When the Roman state became a Mediterranean power, oriental deities ap-

peared in Rome as well. The cult of the mother-goddess *Cybele* reached Rome from Asia Minor. In the 2nd and 3rd centuries the cult of the Iranian sun-god *Mithras* became popular. Characteristic of the religion of Ancient Rome in the late period is *syncretism*. The crisis that overcame the slave-owning order and which gave rise to profound social and ideological changes in the life of Roman society became the main reason for the adoption by the wide masses of the people of monotheistic *Christianity* in place of the polytheistic Greco-Roman religion.

RELIGION OF ANCIENT SLAVS, complex syncretic phenomenon which embraced advanced family and clan-based *ancestor worship*, dramatic forms of Nature worship and communal agricultural cults. All these forms of religion fitted in with the patriarchal clan-based order of the Slavonic tribes. The religion of the Ancient Slavs was polytheistic. The god of thunder *Perun* was the supreme god of the Ancient Slavs. Also widespread was the worship of the sky-god *Svarog* and his sons (the gods of the sun, fire, and wind) – *Dazhbog*, Hors and *Stribog*. Other gods worshipped on a wide scale were *Veles (Volos)*, god of cattle and wealth, and the goddess Mokosh – protector of spinners and weavers and women's work in general. Bychbog, god of success and happiness, was venerated by the Western Slavs. Other names of tribal Slav deities are also famous, such as that of *Svyatovit* and Rugevit (the Island of Rügen), Radegost (worshipped by the Lyutichi tribe), Triglav (worshipped by the Pomors), the goddess Siva (worshipped by the Polabian Slavs). In addition, anthropomorphic incarnations such as Semik, *Yarilo* and *Kupalo* are also known, connected with agricultural calendar and with the periods of the summer and winter solstice. Yarilo, in the opinion of many scholars, was a deity of plants, agriculture and fertility. Other deities have yet to be studied fully, although in their images there are clear signs that they represent the deities associated with the cycle of "death" and "resurrection" in the world of Nature. As in all polytheistic religions, so too in the *pantheon* of the Ancient Slavs many spirits are to be found which embody phenomena of Nature.

RELIGIOUS ACTIVITY, manifestation of activity of religious individuals, groups, communities, institutions and organizations, dictated by their religious convictions and feelings, sense of religious duty, practices of worship, and religious missions needing to be carried out by one or other religious organization. Two main types of religious activity can be distinguished: that which is not directly connected with worship, and that which is part of worship. The first type of activity can be found in both the spiritual and practical spheres of life. The spiritual or intellectual aspect of religious activity embraces the formulation of religious ideas, the systematization and interpretation of doctrines, the composition of theological and religious-philosophical works and so on. Practical varieties of religious activity include missionary work, participation in the work of religious councils, the teaching of theological disciplines, administrative work within the network of religious organizations and institutions, propaganda of religious views through the press, radio, tele-

vision, religious education within the family etc. Activity within the context of worship is the most important type of religious activity (see *Religious worship*), however not all activity of religious individuals, groups, institutions and organizations should be regarded as religious: they also engage in commercial, political, educational and other types of activity, which although they may have religious packaging, are not, strictly speaking, religious.

RELIGIOUS ASSOCIATIONS IN THE USSR, associations of citizens of 18 or over who are adherents of one or other religion, denomination, movement or persuasion. Religious associations are set up for the joint satisfaction of the religious needs of the believers concerned. The associations are voluntary, self-governed organizations, independent in the material sense of their religious centre (administrative body) or any priests. In order to administer their affairs and carry out their various functions connected with the utilization of the property required for purposes of worship and financial resources and in order to represent their members elsewhere, religious associations elect an executive body. Religious associations are registered as *religious societies* or as groups of believers, depending upon the number of members that they have.

RELIGIOUS CRIMES, infringements against the foundations of religion, the interests of the priesthood connected with property or other matters, the person or privileges of priests; deviations from religious doctrines and rituals; various violations of religious prohibitions and unbelief. Such crimes were severely punished under the criminal code of slave-owning society. The list of religious crimes in the mediaeval Europe was extended. Under the influence of *canon law* secular law treated as the most dangerous crimes *heresy*, *sorcery*, *irreverence*, and *blasphemy*. Repression directed against religious crimes assumed a mass scale and was distinguished by its excessive cruelty. Up until the 19th century the bourgeois criminal code viewed religious crimes as crimes against God and as infringements of his prescriptions. In a number of countries blasphemy or irreverence are still crimes for which people are called to account before the law. Religious crimes also include obstructing the performance of religious rites and ceremonies, insulting religion and its ministers. Protecting as it does religion and the work of religious organizations, bourgeois law does not call anyone to account for activity directed against the materialist world outlook, statements offensive to atheist sensibilities and discrimination against atheists.

RELIGIOUS CRUELTY, actions carried out during the performance of religious rituals which are harmful for man's health. An example of such cruelty is the praying involving extreme pain, or that which can work the faithful up into a state of excitement that is bad for their mental health, into hallucinations, ecstasy, hysteria, or physical and nervous exhaustion. In the USSR such extreme practices are forbidden and those who organize or take an active part in such rites are held criminally responsible.

RELIGIOUS DOCTRINES, the main tenets of dogma, acknowledged as indisputably true, eternal

and immutable divine statutes, obligatory for all believers. Every advanced religion of the present day has its own set of doctrines, which has been elaborated in the course of long debates and struggles within the Church. In *Christianity* doctrines were laid down at the first two *Oecumenical Councils* and came to be referred to as the Niceno-Constantinopolitan *Creed*, which incorporates the twelve main doctrines of faith: the triunity of God, the incarnation of God, redemption, ascension, baptism, the immortality of the soul etc. Subsequent Oecumenical Councils supplemented the Creed with doctrines about the divine and human nature of Christ, the existence of two wills in Christ, Divine and human, and two spheres for action, and concerning the obligatory nature of icon-worship. After the split between the Christian Churches each *denomination* included in its dogma doctrines not acknowledged by other Christian Churches. The *Roman Catholic Church* asserted the doctrine of purgatory; to the effect that the Holy Spirit emanated not merely from God the Father, but from God the Son as well; the doctrine of the immaculate conception of the Virgin Mary, and her Assumption in body and soul into Heaven; the infallibility of the *Pope* in matters of faith and morality. The *Protestant Churches* rejected the previously accepted doctrines with regard to the priesthood, extreme unction etc. and recognized a new religious doctrine of justification through faith and the universal priesthood of all believers. In the struggle against *heresies*, *free-thinking* and *atheism*, Christian *theology* elaborated a complex system for justifying doctrines. Without totally rejecting the traditional interpretation of the content of the various religious doctrines, all denominations to some extent or other endeavoured to interpret them in accordance with the spirit of the times and the changing views of the believers. The process of the renewal of religion could not but affect conceptions of religious doctrines as well, that had been seen previously as absolutely immutable truths. At the present time, the majority of Christian, Moslem and Judaist theologians reject the former rigidly literal interpretations of doctrines and elaborate new formulations of religious doctrines.

RELIGIOUS EXPERIENCE, term in theology and religious-mystical philosophy used to denote the direct communication, "meeting" or "communion" between man and God. According to theologians, religious experience, which finds expression in "emotional illumination" or various types of "visions", is spiritual in character, involving all the individual's capacities, his thoughts, emotions and will. The most important thing, however, thanks to which the individual during this experience "recognizes" the higher being and is convinced of its existence is so-called mystical intuition. For some theologians, philosophers and mystics, faith in God is the prerequisite without which religious experience is impossible, while for others experience of this kind provides an evidence of the existence of God. In actual fact religious experience has no objective power to demonstrate any such thing. What are referred to as religious experiences are experiences of a special kind, which believers have under the influence of specific social conditions and which can be

rationally explained with reference to the essential nature of the conditions in question.

RELIGIOUS EXTREMISM, the ideology and behaviour of extreme, fanatical elements in religious organizations. In the socio-political sphere religious extremism is to be found in certain sects and movements within major religious denominations, for example, the Protestant ultras in Ulster (Northern Ireland) or the Moslem Brothers in the countries of the Middle East. In the Soviet Union, the concept of religious extremism is used above all in relation to the ideology and actions of those fanatical elements in religious organizations, which have embarked upon a path of anti-social, illegal activity that violates Soviet legislation regarding religious worship. However, advocates of religious extremism constitute a tiny minority of the total number of believers in the Soviet Union.

RELIGIOUS FAITH, the conviction that supernatural beings, faculties and relations really exist, which is not founded on logical deductions or scientific data. Religious faith is the main component of religious consciousness and an essential ingredient of *religious worship* and is intrinsic to the experience and behaviour of the faithful. In *theology* religious faith is viewed either as an essential capacity of the human soul, or as *grace* bestowed by God, i.e. as a phenomenon of a transcendental nature. In actual fact the capacity to believe in God is determined by man's social nature and the transformation of this capacity into religious faith is the result of social conditions which give rise to the masses' need for religion. Religious faith as an element in the mental make-up of believers is a complex phenomenon, involving the individual's intellect, emotions and will. The intellectual element in religious faith is the totality of religious concepts and images to be found in the consciousness of the faithful. Insofar as these concepts do not admit of scientific proof and substantiation and at the same time they are considered by the faithful to be vitally important, the emotional element in religious faith is accorded a major role. Theologians, in an effort to enhance the significance of religious faith, pronounce it to be the supreme manifestation of human consciousness, the supreme moral virtue, and a form of cognition that is superior to reason – conclusions which contradict the evidence of science and practical experience.

RELIGIOUS FEASTS, days important from the religious point of view, that are celebrated by believers in memory of certain "holy" events or events from Church history, or to commemorate religious figures (gods, saints etc.); they are marked by special services and rituals. As a rule at the root of religious feasts there lie domestic celebrations that evolved in ancient times, and that coincided with landmarks in the astronomical calendar (the days of the winter and summer solstices, or the spring and autumn equinoxes) or with important landmarks in the agricultural year (the beginning and end of the sowing, hay-making, harvest etc.). The Church gave these festivals a religious focus, linking them with religious dogma, doctrines, and myths. Feasts constitute an important element in religious

worship, and are used in all religions as a means of consolidating religious influence over believers.

RELIGIOUS FEELINGS, emotional attitudes and responses on the part of believers to sacral beings, things, persons and places that are the objects of veneration or are connected with the performance of religious rites; also their emotional attitudes and responses to each other, to themselves and also to phenomena of Nature and to the world as a whole, as interpreted from the religious point of view. Not all the emotional experiences in this domain can be considered religious feelings, only those which are bound up with religious conceptions, ideas and legends and have acquired a specific slant and significance for the individual. Religious feelings stem from religious needs, and, in their turn, they become a need in themselves, a need for the experience of such feelings and for satiation with religious emotions. They are an essential element of religious consciousness. Religious feelings are a social product, which also applies to religion as a whole. Theologians, however, hold that man is a vessel of "religious emotion", which stems from a supernatural source. In reality religious emotions are born of specific social conditions, and as far as their physiological basis and psychological characteristics are concerned, they are not distinguished by anything out of the ordinary. Various human emotions, such as fear, love, rapture, reverence, joy, hope or anticipation can blend with religious conceptions and thus acquire a religious flavour and significance: then the individual comes to experience what he refers to as "love of God", "a sense of sinfulness, humility and meekness", "joy in communing with God", "hope of reward in heaven" etc. In their scale of values emotions linked with the supernatural assume "supreme" importance, while emotional attitudes and responses to real people, to society and to Nature are reduced to a level of secondary importance, are pushed into the background. Some emotions are condemned by the Church as hostile to the religious world outlook and religious morality. Religious feelings may lead the more fanatically inclined of believers to indulge in ascesis or to turn their backs on "the world".

RELIGIOUS GROUPS. See *Religious associations in the USSR.*

RELIGIOUS IDEOLOGY, a more or less clearly ordered set of ideas about God, the world as a whole, Nature, society and Man, deliberately promoted by theologians and religious philosophers. Religious ideology emerges as a clearly defined set of attitudes with claims to comprehensible sequences and consistency, although in reality there are contradictions inherent in it. Such ideology took shape at the time when class-based society was emerging and also the division of labour into the categories of manual work involving material objects, and brain-work. In modern religions religious ideology incorporates: (1) theology; (2) theological conceptions of economics, politics, law, art etc.; (3) religious philosophy. Religious ideology is elaborated mainly by members of the ruling classes and its reflection of the real world stems from the positions which these classes adopt. Yet of necessity idea

and spiritual preoccupations, that were the result of analysis of the living conditions of the oppressed classes, also penetrated this sphere. It is not suprising, therefore, that in certain periods in history religious ideology has also been used to provide expression for the aspirations of the popular masses, expression of an illusory kind, however.

RELIGIOUS ILLUSION, false conception bound up with the firm belief in the actual existence of fictitious beings, properties, connections that goes hand in hand with faith in man's ability to communicate with the latter. Religion is an illusory expression or manifestation of the essence of a particular kind of social system. Religious illusions are born of helplessness, depression, men's dependence on outside forces that dominate their day-to-day lives. In situations where men feel weak and dependent, a whole range of attitudes and emotions develops, from fear and despair to expectations of something better, hope for relief from oppression from hostile forces. Sometimes the impossibility of a genuine release leads man to search for spiritual release, mental comfort and gives rise to the need for illusions, including those of the religious variety, which in a highly specific way appear to make up for misfortunes or empty lives. Religious illusions can be overcome when man begins to engage in practical tasks aimed at changing society and removing those social conditions that constitute the *roots of religion*.

RELIGIOUS INDIFFERENTISM, one of the forms of *free-thinking* with regard to religion. The term "religious indifferentism" is used with various, albeit related, meanings. It often is taken as implying indifference to religion in the sense that religion is ignored when practical or philosophical problems are being resolved, and it does not rule out the acceptance of positive non-religious spiritual values. In pre-socialist societies religious indifferentism provided the prerequisites for a critical interpretation and analysis of religion. It can be defined as indifference on the part of the individual to specific tenets of religion, despite retention of a religious world outlook; however, it can also indicate the non-religious content of certain works of art and literature from the period of the spiritual dictatorship of the Church, when works free of religious conformism expressed protest against religion and paved the way for the ousting of religious consciousness by a realistic approach to the world and Man. In the 18th century French materialists promoted the idea to the effect that it was essential to ignore religion when resolving social, scientific or moral problems. An actively atheist outlook underlies their suggestion that men should foster within themselves complete indifference towards religion. In the 19th and 20th centuries the struggle to establish a culture free of religion constituted an important element in bourgeois freethinking. As can be seen from the above, it is important to approach the concept of religious indifferentism from a concrete historical standpoint.

RELIGIOUS MORALITY, morality promoted and sanctified by a particular religion. There is a contradiction inherent in the concept of religious morality: morality presupposes

freedom and voluntary choice, while religion demands submission, leaving no room for freedom. *Theology* deduces morality from dogma, from religious teaching, whereas in actual fact moral norms, including those referred to as religious ones, are the product of social relations and were ascribed to God to lend them ideological weight. The religious sanctification of norms for shared living, that have existed in society since time immemorial, represented the first ideological form for justifying the latter, even before the emergence of such concepts as *Good and Evil* and moral consciousness. An example of such sanctification is provided by the notion of the *taboo*. The essential content of religion in class-based society gives the answer to the question as to the causes of social evil and also to that of ways in which to combat that evil, which provided the impetus behind the creation of religious communities. Later morality came to occupy an increasingly large place in religion and to a large extent determined its evolution and the forms it took. "Christianity has made a god of *morality*," wrote *Lenin* in his day (*Collected Works*, Vol. 38, p. 73). Some modern theologians deduce religion from morality, rather than the other way round, following in the footsteps of *Kant*, who defined religion as acceptance of the moral imperative as God's command. Religious ideologists maintain that religious morality is profoundly humane, that it alleviates and ennobles men's customs and manners. Yet history bears witness to an influence of a very different kind. There are many pages of history which tell of the cruel acts of religious fanatics, of the persecutions to which the Church subjected those who did not accept its creed, which clearly indicates that a beneficial influence of religious morality is rather exaggerated. Even in conditions where religion reigns supreme, inconsistencies in its fight against human frailties have come to light. Good deeds of believers and non-believers are called forth in the main by man's *conscience* and sense of *duty*, something that is intrinsic to all people and whose origins are quite independent of religion.

RELIGIOUS ORDERS OF KNIGHTS. See *Military monastic orders*.

RELIGIOUS PICTURE OF THE WORLD, the complete range of the most general religious conceptions of the world, its origin, its structure and its future, which constitutes an important element in the religious world outlook. The religious picture of the world is, in a specific form, inherent in all religions, and has been elaborated in detail in all the advanced systems of religion. The main feature of the religious picture of the world is the separation of the world into a supernatural and natural world, with the former completely dominating the latter. Characteristic of the religious pictures of the world to be found in *Judaism*, *Christianity*, *Islam* and a number of other religions are a three-tier world (consisting of the Heavens, Earth and the Underworld) and the contrasting of a heavenly (perfect) world and an earthly (perishable) one. Also intrinsic to them is *geocentrism* and *anthropocentrism*. Further important elements in the religious picture of the world are *creationism* and *eschatology*. The religious picture of the world is expounded in the "Sacred

Books" (such as the *Vedas*, the *Bible* and the *Koran*). The Christian picture of the world took shape thanks to a synthesis of the Biblical ideas of creation and divine providence, cosmological elements of Greek philosophy and a number of scientific conceptions expounded in the Ancient World, that were incorporated into *Ptolemy*'s geocentric system. The traditional religious picture of the world was shattered by the scientific picture of the world created on the basis of knowledge gleaned through the natural science.

RELIGIOUS SCHOLARSHIP, the whole range of disciplines concerned with the study of religion. (1) Bourgeois religious scholarship came into being in the second half of the 19th century. It started out from the actual materials already gathered by historians, archaeologists, ethnographers and linguists. Some of the scholars concerning themselves with religion (such as *Edward Tylor*), attempted to counter theological dogmas with an explanation for religion with reference to natural, earthly causes. In their day such theories played a progressive role. In the 20th century fideist and irrationalist tendencies in bourgeois religious scholarship came to the fore and it now closely resembles theology. Bourgeois religious scholarship today incorporates a number of disciplines: the history, philosophy, phenomenology, sociology and psychology of religion. (2) Marxist religious scholarship involves the application of the dialectical-materialist method of the study of religion. Religion is regarded by Marxists as the fantastic reflection in men's minds of external forces that dominate them in their everyday life. Actual natural and social forces, which hold sway over men as the result of the limitations inherent in men's relationship to Nature and to each other, are transformed in their minds into forces not of this Earth and supernatural properties are ascribed to them. In the work of Marxist scholars of religion it is possible to pick out writings concerned on the one hand with matters of history and on the other with questions of theory. Religious scholarship concerned with theory can be subdivided into the philosophy, sociology and psychology of religion. Scholars of religion concerned with history study the history of each religion complete with all its specific features and adopt a chronological approach, while those concerned with matters of theory single out the overall patterns discernible in the development of religion, paying less attention to random details. The underlying preoccupation of religious scholarship undertaken by Marxists is to study the dialectics of the social and epistemological *roots of religion*. The religious scholarship is an important field and an essential component of Marxist atheism.

RELIGIOUS SOCIETY, association, community or corporation of adherents of a particular religion, the primary unit in the network of religious institutions of a parish type. The relations between the members of such societies are regulated by a special system of control: by a Church charter and Church law, the opinions of the faithful, administrative organs and also by norms of religious morality. All religious societies in capitalist countries are usually registered in organs affiliated to the state authorities. Bourgeois

legislation specifies that citizens' religious convictions and any denominational affiliations they may have do not exempt them from the obligation to comply with and obey the laws. Religious societies in the USSR, as is stipulated in Soviet legislation regarding religious worship, are local associations of religiously inclined citizens, who are over 18, share the same habits of worship, creed, the same movement or persuasion, number at least 20 and who have come together for joint satisfaction of their religious needs. The society can engage in its religious activity only after it has been registered by the Council for Religious Affairs under the USSR Council of Ministers. State bodies do not intervene in the internal affairs of the religious societies: the state only establishes the legal position of the religious societies, and it provides material guarantees to implement freedom of conscience. In order to satisfy their religious needs the believers who make up the religious society are supplied free of charge with special houses of worship in accordance with the decision of the Council for Religious Affairs and in accordance with the conditions laid down in the agreement drawn up between the religious society in question and the representative of the local authorities duly empowered to act in this capacity. Religious societies have the right to acquire equipment necessary for the performance of religious rites, means of transport, and to lease, build or purchase buildings for their needs in accordance with rules duly laid down for this purpose. It goes without saying that the utilization of these rights and freedoms cannot be viewed separately from every citizen's performance of his obligations as stipulated in the Constitution of the USSR and Soviet legislation.

RELIGIOUS WARS, armed conflicts, of which the main aims were reflected in religious demands such as the propagation of a creed; the *conversion* of the infidels; securing of religious freedom; the reinstatement of the "purity" of a religion's basic principles; the affirmation of a new creed's "truths"; the championing of an "old" faith; the rescue of "fellow-believers"; the liberation of "holy places" of a given religion; the defence or, on the contrary, the destruction of specific Church institutions and so on. Religious wars were waged between states, ethnic groups, social estates or classes. Although religious conflict would be among the causes of such wars, the reasons for them could also be traced back to deeper social issues and in the final analysis these reasons could usually be seen to stem from clashes of economic and political interests of the belligerent states or groups. Any such religious conflict would be sanctioned by religious institutions and declared to be a "Holy War". Religious wars used to take the form of unjust wars of plunder serving as an extension of the politics of the exploiting classes, or that of just wars directed against exploitation, social and national oppression. Religious wars were a familiar feature of slave-owning and feudal societies. Under capitalism the process of secularization made itself felt in the sphere of military ideology as well; the presentation of military aims and claims began to lose its religious colouring, although religious organizations often gave their bless-

ing to wars of aggression, imperialist and colonial wars etc.

RELIGIOUS WORSHIP, a form of religious activity, a practical-cum-spiritual way of knowing the world. The object of this worship is provided by forces holding sway over men and their everyday life, that are perceived via religious images. Religious worship acquires content, importance and meaning from its accompanying beliefs, dogmas, ideas and myths. Two main varieties of religious worship are differentiated: that concerned with magic (or sorcery) and propitiation. Magic, which originated in primitive society, later provided a component for all religions in class-based society. Propitiation cults were directed towards a spirit or god. The activity of religious worship can be carried out either by a religious group or an individual believer. The religious groups performing acts of worship can vary significantly: they can consist of individuals whose role is one of leadership for a particular community: shamans, priests, pastors, rabbis, mullahs, preachers etc., and also of large groups of people performing acts of worship under the leadership of representatives of the first group. Acts of worship can involve buildings such as churches or meeting-houses, religious art (whether it takes the form of architecture, painting, sculpture or music) and various pieces of equipment such as crosses, candles and other church utensils, vestments etc. On the basis of specific sets of religious attitudes certain norms and patterns of worship take shape, i.e. prescriptions for what should be done and how. The objects and practices involved in religious worship possess symbolic significance. Basic actions carried out in the course of worship include bowing, kneeling, prostration, bowing the head, folding hands, making the sign of the cross etc. More complex acts of worship involve the offering of sacrifices, rites, sermons, prayers, services, religious feasts and so on. The activity of worship satisfies believers' religious needs. In the course of religious worship aesthetic needs can also be satisfied through religious art. Religious worship interacts with other elements of religion.

REMONSTRANTS. See *Arminians or Remonstrants.*

RENAISSANCE, a period of intense development in the thought and culture of Western and Central Europe (in Italy, 14th-16th centuries and elsewhere in the late 15th and 16th centuries), which marked the transition from the Middle Ages to the Modern Era. This radical transformation in all spheres of culture and learning also had a considerable influence on the evolution of religious consciousness, on the development of *free-thinking* and *atheism*. The humanistic outlook typical of the Renaissance, in contrast to the theocentrism of the Middle Ages, placed the relationship between men and the world around them at the centre of attention. The humanism of the Renaissance focussed first and foremost on Man's destiny on Earth, no longer making that subordinate to the goal of *salvation* beyond the grave, but devoting pride of place to the harmonious development of the individual: the doctrines of *original sin* and *redemption*, even if they were not openly rejected,

were no longer accorded much attention. Man was considered to be the crowning of God's creation, and his activity to be the continuation of that creation on Earth. The thinkers of the Renaissance saw Man's merit to lie in his creative activity, channelled towards the development and advance of human civilization, and in his innate freedom, interpreted as freedom of moral choice, bringing in its wake the individual's personal moral responsibility for the consequences of that choice. Unlike the religious view of Man, the humanist thinkers of the Renaissance regarded Man as capable of aspiring to moral perfection without the help of divine *grace*. Humanist criticism of the Church as an institution and of the morals of the Roman Catholic clergy, going beyond the framework of mediaeval anticlericalism, were bound up with the controversy over the human ideal. The Renaissance gave birth to a new *picture of the world*, in which God and Nature came to be viewed as almost one and the same thing and in which Nature and Man himself were almost deified. In the works of the most radical among the thinkers of the Late Renaissance naturalist *pantheism* came very close to *materialism* and *atheism*. Humanists of the Renaissance period elaborated a new interpretation of Christianity as a religion that was initially one "common" to all mankind and "inborn", in which differences relating to rituals and creeds played a secondary role: Christianity was approached above all as a code of ethics, a set of moral prescriptions, a tool helping mankind to advance towards moral perfection. In the age of the Renaissance attempts were made to draw up codes of ethics free from any idea of *retribution or reward* after death, codes which rejected the doctrine of the immortal soul as either something that could be proved, or as something that was useful in terms of promoting morality. Humanist writers subjected the texts in the *Holy Scriptures* to rational scientific criticism, thus laying the foundation for *Biblical criticism*. The thinkers of the Renaissance came out against faith in miracles and the machinations of the Devil, demanding scientific determinist explanations for hitherto incomprehensible natural phenomena. The most radical among them regarded religion as a phenomenon devised by man that had no true foundation but which was useful for consolidating political domination and taming the "common people", although superfluous for the enlightened elite guided in its behaviour by the dictates of morality. These ideas reflect the social limitations intrinsic to the criticism of religion found in the culture of the Renaissance. The free-thinking of the Renaissance aroused fierce attacks from adherents of orthodox *Roman Catholicism* and played a considerable part in paving the way for the more radical free-thinking and atheism of the age of the *Enlightenment*.

RENAN, Joseph Ernest (1823-1892), French writer, historian and orientalist. In his works "Histoire des origines du christianisme" (History of the Origins of Christianity) and "Histoire du peuple d'Israël" (History of the People of Israel) he criticized the *Bible* from the position of the *Tübingen School*, and he put forward the suggestion that Christ was a historical figure in his "Vie de Jésus" (Life of Jesus).

RENOVATIONISTS, opposition movement within the *Russian Orthodox Church* stemming from the discontent of believers and certain sections of the clergy with the counter-revolutionary policies of Patriarch *Tikhon*. The beginning of the movement can be seen as May 1922, and it ended soon after the Great Patriotic War of 1941-1945, when the Renovationist clergy, together with their parishes, rejoined the Russian Orthodox Church. From the very outset it was not a homogeneous movement, since within it there operated the Living Church, the Church Renewal, the Union of the Communities of the Ancient Apostolic Church and some other smaller groups. At the highpoint of this movement's development (in the mid-twenties) it enjoyed the support of almost half the Russian Orthodox parishes and half of the "ruling" *archpriests* (37 out of 73). After condemning the counter-revolutionary activities of Tikhon and his followers, the Renovationists declared their political support for the new socialist order, introduced a number of changes in Church administration, and demanded a review of doctrine, ethics, the *Liturgy* and other aspects of religious life. The political orientation of this movement reflected the demands of the times and was greeted with approval by the faithful and that section of the clergy, particularly the parish priests, who welcomed the socialist revolution. In many respects it was this movement which for the first time formulated those principles for the functioning of religion and the Church under socialism, which were later further elaborated and put into practice by the Russian Orthodox Church.

REQUIEM (from the Latin word "requies" meaning "rest"), (1) a mass for the dead in the *Roman Catholic Church*; (2) a multi-part musical setting for chorus and soloists (usually accompanied by a symphony orchestra) for the text of this mass (the opening prayer or Introit of which begins with the words: "Requiem aeternam dona eis" – Rest eternal grant unto them). The requiems written by Mozart, Berlioz, Verdi and certain other composers have a significance which extends beyond religion and they are often performed in concert halls as well as religious buildings.

"RERUM NOVARUM". See *Social encyclicals of the Papacy*.

RESEARCH CENTER FOR RELIGION AND HUMAN RIGHTS IN CLOSED SOCIETIES, religious propaganda centre in the USA. It was founded and is headed by Blahoslav S. Hruby. The centre puts out a periodical entitled "Religion in Communist Dominated Areas" which is distributed in many countries and which contains slanderous fabrications about violations of *freedom of worship* in the socialist and developing countries. It is one of the links in the chain of clerical anti-communist organizations.

RESPONSIBILITY, a concept denoting the system of values imposing obligations on man as a member of society, demanding from society and from the individual assessment of how well those obligations have been fulfilled. Responsibility is an important principle for the regulation of man's behaviour, and also for man's moral awareness for the apportioning of guilt and punishment. The re-

ligious interpretation of responsibility is incorporated into the theocentric system of morality and is misleading with its mention of a spontaneous process of social development that is not subject to social control. The highest authorities, in relation to which man has to be aware of his responsibility, are, in religious morality, supernatural forces, such as Fate or a god. In religious teachings man is essentially relieved of personal responsibility for concrete social evils, and the real social sources of those evils are concealed from him. The real authorities before which the believer in antagonistic class society is responsible or called to account are the institutions of that society, including the religious organization giving voice to the interests of the ruling class, which assumes the right to apportion guilt or set man free from responsibility. The socialist conception of responsibility links the latter first and foremost with duty, regarding it as something determined by social relations that have taken shape in the course of that society's development, rather than by illusory, supernatural forces. The dialectical-materialist teaching on the social nature of responsibility, duty and guilt is diametrically opposed not only to religious *Providentialism*, but also to voluntarism and moral nihilism.

RETRIBUTION OR REWARD, (1) according to the beliefs of the faithful – retribution is punishment for violation of religious prohibitions, while rewards are granted in respect of proper observation of religious precepts and the righteous life by supernatural powers (spirits, deities, an abstract impersonal substance, and, finally, the Lord Creators of monotheistic religions); (2) socio-ethical religious concepts based on these beliefs. In early forms of religion the idea of retribution is to be found most clearly manifested in the concept of the *taboo*, when punishment for the violation of religious prohibitions is bound to follow during man's life on earth, according to the beliefs of primitive men. In more advanced religions, teachings with regard to reward and retribution are closely linked with the moral concepts of *good and evil*. Retribution and reward are seen as ordained by God, and particular emphasis is laid on reward or retribution after death. Men and women are divided into two categories: the righteous who in the course of their earthly lives have accumulated good deeds and who have been following the "behests" of their God, the "Divine Law", the *Dharma* (or ideal truth), the *Sharia* and so on, for which a life of bliss awaits them "beyond the grave", and the sinners who violate these laws and codes and who will be punished accordingly in the life to come. In *Christianity* and *Islam*, whole teachings have been elaborated on the subject of Paradise for the righteous and Hell for sinners. In *Judaism*, concepts of *Heaven and Hell* are extremely vague: the idea of reward from Heaven is linked with the coming of Messiah, the resurrection of the dead and the establishment of the millennium of his reign on Earth and a life of grace for all the righteous during that reign. In *Buddhism*, the principle of retributive justice is known as *Karma*, according to which a man's incarnation in a future life depends upon his behaviour in his present incarnation: every deviation from the Dharma, or ideal truth, leads to a lowering of his fu-

ture social status. In more advanced religions, however, the idea of reward or retribution during life on Earth has been retained and divine retribution is interpreted as being made manifest in the form of all possible disasters befalling the individual, a whole people, a country or the whole human race. Divine retribution is also seen as taking the form of punishment decreed by the Church, synagogue or community, to which the individual believer belongs, on account of his violation of the rules of behaviour laid down by his religion in cases of heresy, freethinking etc.

REVELATION. According to religious conceptions this is the transmission to men on Earth by supernatural means of "truths", which allegedly come from God and are an expression of his will. Revelation is regarded in the majority of religions as a most important source of knowledge, providing guiding principles for relationships between men themselves and between men and God. In the various religions there exist the most diverse conceptions of channels for revelation. Sometimes revelation is a direct phenomenon, a mere statement by God of his will, the handing on of various divine "truths" with the help of various signs, the acceptance of various pieces of evidence testifying to God's existence by people endowed with special trust ("righteous men", saints, priests), who in a state of religious ecstasy or mystical "illumination" are alleged to understand the will of God. In the *Orthodox* and *Roman Catholic Churches* the *Holy Scriptures* and *Apostolic Tradition* are viewed as special varieties of revelation. In religious-idealist philosophy revelation is the supersensory direct attainment of truth, accessible only to the chosen few at a moment of mystical illumination.

REVELATION OF ST. JOHN THE DIVINE, THE APOCALYPSE (Greek "apokalypsis" meaning "disclosure"), one of the Books of the *New Testament* traditionally attributed to St. John the Divine, author of the fourth *Gospel* and three Epistles that are part of the NT canon and which date, according to that tradition, from the year 95 A.D. The Book of Revelation contains a series of visions and prophecies concerning the "end of the world", the struggle between *Christ* and the *Antichrist*, the Day of Judgement, the millennium of the *Kingdom of Heaven*. The Book of Revelation is an important link in the chain of works of eschatological literature and the first book of the NT as far as the date it was written is concerned. Basing what he said on the research of Franz Benary, Engels demonstrated that the Book of Revelation had been written in the second half of the year 68 or early in 69. Clarification of the literal meaning of the "number" of the "beast"—666—when it emerged that the dragon Antichrist was Emperor *Nero*, also helped to substantiate his idea. It is not out of the question that some parts of the Book of Revelation date from a later period than the bulk of the text, and in particular from the 90s of the 1st century, since Jesus Christ figures in those instead of the Lamb. The Book of Revelation represents the very earliest stage in the history of *Christianity*, when the main doctrines of that religion had not yet taken definitive shape.

REVIVALISM, religious movement in *Protestantism* for spiritual "rebirth" by means of enhanced *piousness*; a specific phenomenon in the religious life of the Protestant Churches and sects starting in the 18th century, particularly in North America and also in several countries of Europe (Britain and elsewhere). It was typical for *Presbyterians*, *Congregationalists* and above all *Baptists* and *Methodists*. Religious ethics, emotions and *charisma* come to the fore in revivalism. Some sectarian groupings are attempting to regenerate these traditions in the USSR.

"REVOLUTIONARY BIBLE" (**"New Bible"**), Christian Bible with new commentaries and illustrations, published with the permission of the local Church authorities in Santiago (Chile) in 1972 by a group of priests who were advocates of *liberation theology*. It differs from traditional editions in its commentaries, illustrations and also the quotations from the resolutions of the Second (1968) and Third (1980) meetings of the General Conference of the Latin-American Episcopate. In the commentaries to the text of the Book of Genesis, the creation of the world is interpreted in the spirit of *Darwin*'s theory of evolution. Many miracles contained in the *Old* and *New Testament* are presented as metaphorical, fantastic, or edifying tales. History is presented as the result of the activity of the popular masses, who however are duly led by God. The illustrations are secular in character. They include photographs of poor people, workers, portraits of Martin Luther King, and the "rebel" Brazilian bishop, Helder Câmara, and so on. The "Revolutionary Bible" is banned in the countries of Latin America, which are dominated by ultra-Right dictatorships.

REWARD. See *Retribution or reward.*

RIBAT. See *Tekke.*

RIGHTEOUS MAN, in the *Orthodox Church* a holy man, who has won renown through "exploits and a holy life" in ordinary conditions and not in a monastery (i.e. a layman, as opposed to a canonized monk).

RITES, CIVIC, collective symbolic actions which embody non-religious, secular ideas and concepts, and which call forth appropriate responses. Civic rites have existed throughout the whole history of class-based society. In Ancient Greece and Rome, for example, there existed military rites (to celebrate the triumphs of victors etc.), sporting rites, and official state rites. In Western Europe during the Middle Ages various mass spectaculars provided a counterweight to official Church rites: celebrations of a carnival variety, various satirical pageants and so on. The number of civic rites increased considerably during the capitalist era. State, political, vocational and family rites appeared on the scene, which were of a secular, non-religious character, although they incorporated certain religious components. From its outset the workers' revolutionary movement gave birth to certain civic rites (demonstrations, solemn funerals for revolutionaries fallen in the fray etc.). In socialist society a range of civic rites has been gradually taking shape, among them both socio-political and personal or family rites.

Under socialism, these rites perform important social functions: they exert an ideological or educative influence in so far as they provide an important tool to help the individual assimilate socialist ideas, norms and values; they perform a normative function, for they are closely associated with and provide a solemn framework for important normative acts (marriage, the birth of a child etc.); they also have an emotional-psychological function, since they provide stereotyped and socially meaningful forms for the realization of collective experiences and satisfy men's needs for emotional outlets. In the USSR considerable experience has been gleaned in the development of civic socialist rituals.

RITES, RELIGIOUS, symbolic collective acts embodying religious conceptions and ideas, which have a supernatural illusory focal point. Religious rites constitute a most important component of *religious worship*. Faith in the supernatural, that underlies any kind of piety, also presupposes faith in the existence of a two-way relationship between Man and supernatural objects of his worship. Religious rites provide means for the realization of this relationship, a means through which Man can bring religious influence to bear on the supernatural. The most ancient form of religious rites is evidently *magic*, which provides an illusory means through which primitive men and women hoped to exert an influence over their environment. In the modern *world religions* religious rites make up a complex system of ritual actions, central to which is the service, i.e. the collective religious rite, performed by the faithful in a church or other place of worship. Religious rites provide an important means for exerting intellectual, psychological and emotional influence on the faithful, by moulding both the system of familiar religious images and conceptions in the minds of the faithful and their habits of worship that constitute one of their behaviour patterns. Many Churches at the present time are faced with the task of adapting religious rites of archaic origin to the modern world.

RITSCHL, Albrecht (1822-1889), German Protestant theologian. Ritschl started out from the idea that religion can only be a matter of faith, not one of knowledge. From the point of view of Christian dogma God exists only as love and therefore questions of a metaphysical (philosophical) character should be excluded from theology, while metaphysics itself is only possible on a basis of Christian ethics. Ritschl's writings exercised an immense influence on the theology of Germany in the late 19th century.

RITUAL MASK, facial representation of any zoomorphic or anthropomorphic creature, donned by a human being for ritual purposes. The use of ritual masks is linked with *ancestor worship*, the worship of *spirits* or animals or totemist concepts etc. The person wearing a ritual mask has, as it were, turned himself into the creature depicted by the mask. The range of purposes for which ritual masks are used is extremely wide: they are worn by members of secret societies for men in Oceania and Africa; Shaman ritual masks are used by the peoples of Siberia; they also are made wide use of in the religious *mysteries* and in

burial rituals of peoples from many parts of the world.

RITUAL TRIALS, legal trials concerning false accusations of murder, that has allegedly been committed in order to make a human sacrifice or to use blood in religious rituals. The best known of such trials were those instituted against the Jews, specially arranged by the ruling classes and Christian churchmen in order to fan hostility between different ethnic groups and to distract the attention of the masses from acute social problems.

ROBERTSON, Archibald (1886-1961), British Marxist, historian, and public figure. He defended the principle of the historical approach to the analysis of religion and he investigated the questions of the origin of *Christianity* and the historical role of religion. In his work "Socialism and Religion" he explained the need for co-operation between Communists and believers in the fight for social progress.

ROBERTSON, John Mackinnon (1856-1933), Scottish scholar, historian of early Christianity. In his books such as "Christianity and Mythology" (1900), "Pagan Christs: Studies in Comparative Hierology" he defended the position of the *mythological school*. He considered the pre-Christian cult of Joshua to be the source of the Christ legend. According to Robertson, the *Gospels* were a collection of myths, which had come into being as a result of a false understanding of the phenomena of Nature. The main methodological weakness in Robertson's views was the lack of any concrete historical analysis of the causes behind the emergence of Christianity.

ROBERTSON-SMITH, William (1846-1894), English historian and orientalist. He devoted much attention to criticism of the *Bible*. In his work "Pre-Christian Jesus" he examines pre-Christian cults. The initial stage of the development of religion was, in his opinion, *magic*. Robertson-Smith's idea concerning the priority of ritual over against myth provided the foundation for the conception of the ritual origin of culture, elaborated by *James Frazer* and the latter's followers. Ethnological research in the 20th century has not borne out his theory.

ROBINET, Jean-Baptiste-René (1735-1820), French philosopher, inconsistent materialist, advocate of *hylozoism* and *deism*. On the one hand he developed the materialist viewpoint to the effect that the world has no beginning and will not have an end, neither in space nor in time, and that matter has an inner source of development. On the other, he maintained that God is the first cause of everything. Robinet stressed the fact that his God was outside the world and of an impersonal nature, essentially defining him in purely negative terms and turning him into no more than an empty philosophical abstraction.

ROBINSON, John (b. 1919), Anglican bishop, representative of modern radical theology. In his work "Honest to God" he declared the need to elaborate a new conception of God. He places socio-ethical teaching at the centre of *Christianity*, by maintaining that true Christianity

must be based on the believer's active participation in lay life.

ROGOZHSKOYE CEMETERY, a cemetery which was established in Moscow for the burial of the victims of an epidemic of the plague and which later, in 1771, was turned into the centre for one of the *Old Believers*' communities (*Popovtsy*-Peremazantsy) in Moscow. In 1853, the spiritual centre for the Old Believers' Archbishopric of Moscow and All Russia was set up in this cemetery and is still there today.

ROMAN CATHOLIC CHURCH. See *Roman Catholicism*.

ROMAN CATHOLIC PHILOSOPHY, a trend in religious philosophy that unites various schools which have as their goal the substantiation of Roman Catholic doctrine, the refutation of atheist teachings and in particular the scientifically materialist world outlook. In the late Middle Ages this philosophy made a transition from Augustinian Platonism to Christian Artistotelianism, in which were embodied the aspirations of Roman Catholic philosophers to create a universal religious and philosophical system corresponding to the ideological requirements of the *Roman Catholic Church* (St. *Albertus Magnus* and St. *Thomas Aquinas*). In the period of the Renaissance and the Modern Era there grew up within Roman Catholic philosophy various trends, whose representatives attempted to broaden its foundations and to incorporate into it new philosophical ideas (*Neo-scholasticism*). At the present time the official philosophical doctrine of the Roman Catholic Church is *Neo-Thomism*. At the same time there exist trends within Roman Catholic philosophy that deviate from Neo-Thomism. These include *Augustinianism*, the teachings of Francisco de Suarez, *spiritualism*, and Christian *existentialism*. Supporters of these trends attempt to make use of certain fashionable idealist trends in order to consolidate Roman Catholic philosophy.

ROMAN CATHOLICISM (from the Greek "katholikos" meaning "universal"), one of the main branches of *Christianity* (alongside Orthodoxy and Protestantism). Western or Roman Catholicism finally took shape as a dogma and Church after the *Great Schism* of the Churches in 1054. There are a number of features peculiar to the dogma, worship and structure of religious administration of the Roman Catholic Church which reflect the path of development of West European feudalism. The Roman Catholic Church is strictly centralized and it has a single world centre – the *Vatican* – and a single head – the *Pope*, the pinnacle of a multitier hierarchy of its authoritarian organization. Within the Roman Catholic Church the Pope is considered as the representative of Jesus Christ on Earth, infallible in matters of faith and morality and his power is considered as superior to that of the *Oecumenical Councils*. As the source of their dogma Roman Catholics (unlike the Protestants) take not only the *Holy Scriptures* (the *Bible*) but also the *Apostolic Tradition*, which for the Roman Catholics (as opposed to the Orthodox) includes both the resolutions of the Oecumenical Councils of the Roman Catholic Church and

the decrees of the Pope. Roman Catholic priests take a vow of *celibacy*. Another special feature of the Roman Catholic Church is the emotional worship of the Virgin Mary, recognition of the doctrine concerning the immaculate conception and her assumption (body and soul) into heaven, the addition of the *Filioque* to the *Creed*, and the doctrine regarding *Purgatory*. Intrinsic to Roman Catholicism are lavish, theatrical worship, widespread veneration of all manner of relics, worship of martyrs, Saints and the Blessed. For centuries services in the Roman Catholic Church were conducted in Latin and it was only the Second Vatican Council (held in 1962-65) which finally granted permission for services to be held in the local languages of the countries where Roman Catholic worship was practised. The official philosophical doctrine of the Roman Catholic Church is the teaching of St. *Thomas Aquinas* that has by now been adapted to suit modern conditions (see *Neo-Thomism*). The Roman Catholic Church of today possesses an enormous army of priests subject to a strict code of discipline, numerous *monastic orders*, missionary, charitable and other religious organizations and institutions. It is also supported by secular organizations with a mass following: political parties, trade unions, youth, women's and other associations (see *Catholic Action*). In order to spread religious ideology and socio-political ideas the Roman Catholic Church makes wide use of the press, radio, cinema, television, publishing houses, Catholic educational establishments and so on. The Roman Catholic Church and its various organizations stand out, and in particular nowadays, on the strength of their ability to adapt to a changing world. Under pressure of demands from the faithful the *Papacy* introduces new points to its social programme (see *Social encyclicals of the Papacy*). Within the Roman Catholic Church there is a never-ending struggle between the modernists and traditionalists. The Vatican has been obliged to make a transition from open anti-communism to a search for new approaches, to a dialogue with the world. Various left trends within the Roman Catholic Church are beginning to play an ever greater role: these adopt an anti-imperialist stance in regard to international relations, come out in defence of the rights of the working people and condemn reactionary, particularly fascist regimes. Roman Catholic working people are now involving themselves on a far wider scale in class-based and democratic organizations and they are supporting united action by all democratic forces against the anti-popular policies of the monopolies and are calling for peace on Earth (see *Dialogue between Marxists and believers*). According to Church statistics, there were approximately 800 million Roman Catholics in the world at the beginning of the 1980s. Roman Catholicism is the predominant faith in Italy, Spain, Portugal, France, Belgium, Austria and the Latin American countries. In the socialist countries Roman Catholics count for the majority of believers in the population in Poland, Hungary, Czechoslovakia and Cuba. In the USSR Roman Catholics are to be found in the Baltic Republics (mainly in Lithuania) and in west-

ern parts of Byelorussia and the Ukraine.

ROMANIAN ORTHODOX CHURCH, the second largest of the Orthodox Churches (after the Russian Orthodox Church) as regards numbers of its adherents. It became autocephalous in 1865 and from 1925 has been headed by a Patriarch (who is also Metropolitan of Bucharest). In 1948 the Romanian Orthodox Church merged with the Greek-Catholic Uniate Church. The Romanian Orthodox Church is administered by the Synod and the National Church Council. Within the Church there are five metropolitan sees, 12 eparchies, and 8,600 parishes. A diocese in America and church districts in Jerusalem, Sofia, Vienna, London and Baden-Baden also come under the jurisdiction of the Synod in Romania. The Romanian Orthodox Church has two theological institutes and a number of seminaries and approximately 100 monasteries. It is a member of the *World Council of Churches*.

ROOTS OF RELIGION, the entire range of factors which make possible the appearance and growth of *religion*. Distinctions can be drawn between social, epistemological and psychological roots of religion. The social roots of religion are those social relations (material and ideological), which hold sway over people in their everyday life, with material conditions playing the decisive role. With regard to social roots historical associations are also important, since religion is the fruit of the development of society as a whole, of its individual components and also the result of its own internal development, i.e. religion also has historical roots. Epistemological roots of religion are elements of cognitive activity that make possible the emergence of religious notions, concepts, *myths* and ideas providing a false reflection of reality. The epistemological roots of religion and idealism are "rectilinearity and one-sidedness, woodenness and petrification, subjectivism and subjective blindness" (Lenin, *Collected Works*, Vol. 38, p. 361). Human cognition is the dialectical process of the transition from non-knowledge to knowledge, but cognition does not proceed in a straight line. The metaphysical or the subjective nature of certain facets of the cognitive process or its absolutization lead to a distorted perception of reality. Even sensual contemplation or the imagination can provide the breeding-ground for the appearance of religious images. The possibility of consciousness drifting away from reality is present even at the level of rational cognition. If in a subjective, metaphysical way the general separates itself from the particular, the single, if the dialectics of the formation of a general concept is ignored, then there emerges the tendency to find a vehicle for a general definition, to turn the general into an independent entity. The epistemological possibilities for the emergence of religion are realized only if social roots for the emergence of religion are there. Psychological roots of religion are states, processes and mechanisms of social, group or individual thinking, which create favourable psychological soil in which piety can flourish and take root. Distinctions are drawn between psychological roots of religion as they apply, on the one hand, to individuals and, on the other, to society. The first category includes

personal suffering and distress, fear of death and the experience of loneliness and so on. Socio-psychological roots of religion are phenomena to be observed in the psychology of social groups or a society as a whole, such as the need for social intercourse, public opinion, collective and mass fears and sufferings, patterns of negativism and contagion of ideas, communication, persuasion, imitation, traditions, customs etc. The unconscious processes in human mentality may also give rise to religious feelings. While the unconscious process is a hidden one, its result emerges as something pre-ordained and ready-made. In the context of antagonistic social formations the psychological roots of religion are mainly those tense states of the masses or individuals which are called forth by the spontaneous nature of the social process, exploitation, low social status and so on. Under socialism not only the social but also the psychological roots of religion are being gradually eliminated.

ROSARY, (1) in the Roman Catholic Church, a form of devotion to the Virgin Mary that consists of the recitation of five or fifteen decades of Ave Marias, each decade preceded by the Paternoster and followed by the Gloria; (2) round beads threaded on a string or hooked together, which are made of glass, bone, wood, amber and other materials. Orthodox and Roman Catholic believers often attach a small cross to their rosaries as well. They are used to count out prayers and reverences. (Roman Catholics use this string of beads to keep count of the prayers of the Rosary, hence the name.) According to Church tradition, rosaries were introduced in the 4th century by the founder of one of the first Christian monasteries, St. Pachomius, for illiterate monks who had to recite a specific number of prayers and execute a specific number of reverences in the course of each day. Rosaries are also widely used by Buddhists and Moslems.

ROSCELLINUS (c. 1050-c. 1120), French theologian and nominalist philosopher (see *Nominalism*). He interpreted the *Trinity* as Three Divine Persons, thus rejecting the existence of a unity of substance, which, according to Christian dogma, unites God the Father, God the Son and God the Holy Spirit. The Church declared his teaching to be heretical.

ROSH HA-SHANAH, Jewish New Year. In the *Bible* it is referred to as the day when the shofar (ram's horn) is blown. It was probably associated with the Festival of the Moon, which was celebrated by blowing the shofar, as if to drive away evil spirits. After the *Babylonian Captivity* and under the influence of Babylonian culture, Rosh Ha-Shanah developed as a festival of the "divine judgement", when *Yahweh* pronounces his verdict for all living things.

ROUSSEAU, Jean-Jacques (1712-1778), writer and philosopher of the French Enlightenment, supporter of *deism*. He criticized religious dogma and the policies pursued by the clergy, rejecting the teaching of the Church on the creation of the natural world by God and the divine nature of the monarchy and feudal privileges, stressing at the same time the inhumane character of *Christianity*. At the same time Rousseau

recognized the existence of God as a being, who sets in motion the Universe and orders the world. Rousseau put forward the hypothesis that Christianity might be replaced by deism as the dominant religion. This thought was virtually implemented by Robespierre when he declared the *Cult of the Supreme Being* as the state religion.

ROZANOV, Vassily (1856-1919), prominent Russian author and religious philosopher. At the beginning of the 20th century he was one of representatives of the *Godseekers'* movement. Christianity, in his opinion, expresses a perception of the world that is permeated with a sense of hopelessness and an awareness of death. He criticizes Christianity in the name of another, "living religion, in the name of another Church", for "there is no people without a Church and a God". He attempted to base his philosophy of life on a deification of the erotic, sex, family and clan. Hence his interest in *phallic cults*. His works include "Okolo sten tserkovnykh" (By the Church Walls, 2 Vols., 1906), "Tyomny lik. Metafizika khristianstva" (The Dark Countenance. The Metaphysics of Christianity, 1911), "Opavshiye listya" (Fallen Leaves, 1913-1915), "Iz vostochnykh motivov" (Selection of Oriental Motifs, 1916).

RUBLEV, Andrei, St. (c. 1360/1370-1427), Russian painter, founder of the Moscow school of *icon-painting*. His work was rooted in the artistic tradition of Muscovite Russia. Rublev was well-versed in the Byzantine art and the art of the Southern Slavs and this was reflected in his works. Within the confines of mediaeval iconography, Rublev was able to depict Man's high spiritual and moral qualities ("The Saviour", "Paul the Apostle", "Michael the Apostle"). Icons from his brush and his frescoes are profoundly poetic and philosophical in content. In some of Rublev's works, a clear departure from Church canon can be discerned ("The Holy Trinity"). Rublev's work is one of the high-points of Russian and world culture. In 1947 the Andrei Rublev Museum of Mediaeval Russian Art was opened on the territory of the former Our Saviour and Andronicus Monastery in Moscow, in which Rublev had lived for several years and died.

RUDRA, one of the ancient Vedic deities of India. He was held to be the god of lightning and thunder, master of storms and winds. He was also venerated as the Healer, master of medicinal herbs, that could prolong men's lives. After passing through various transformations and fusing with *Shiva*, Rudra became one of the principal gods of *Hinduism*.

RULYE, Karl (1814-1858), Russian biologist and upholder of the theory of evolution, a professor at Moscow University. He developed *Darwin's* teaching concerning the way in which the evolution of living Nature is conditioned by changes in the environment, but he did not go so far as to elaborate a concept of natural selection. Rulye rejected the ideas holding sway in his time, to the effect that species are something unalterable, and he criticized the theological nature of the teaching disseminated by *Georges Cuvier*. He also strove to make scientific knowledge more readily available.

RURAL DEAN, administrative official in the Orthodox and other Christian Churches, who assists his *Bishop* by inspecting the work of the churches and clergy in part of a diocese – a rural dean is usually responsible for between 10 and 30 churches. In Russia this office was introduced under Peter the Great. In accordance with his "Ecclesiastical Regulations" (1719), the duties of a rural dean included that of informing the Bishop as to the state of affairs pertaining in the parishes and as to the behaviour of the clergy. Later the office of senior rural dean was introduced in the Russian Orthodox Church and he was called upon to supervise the work of the rural deans. In addition there are rural deans who are responsible for monasteries and inspect Fathers Superior and monks.

RUSALIN, Ancient Slavonic pagan festivities linked with veneration of spirits of fertility, vegetation and rain. In Ancient Rus these festivals survived as traces of pre-Christian beliefs.

RUSSELL, Bertrand (1872-1970), English positivist philosopher, logician, public figure. His work was a continuation of the traditions of *atheism* and *rationalism*. His idealist views serve to explain the inconsistency of his criticism of religion (he approached it from the "commonsense angle" of the scientists, seeing it as a kind of "metaphysics" in its own right). He failed to understand the epistemological *roots of religion* and the difference between the diametrically opposed religious and scientific world outlooks. Russell rejected the basic doctrines of *Christianity, evidence for the existence of God* and religious morality; he saw fear as the basis of religion and science as a means through which the individual can assert himself.

"RUSSIAN CHURCH OUTSIDE RUSSIA". See *Karlovci faction*.

RUSSIAN ORTHODOX CHURCH, the largest of the autocephalous Orthodox Churches. It emerged after the conversion of Ancient Rus to Christianity in 988 and for a long period it came under the jurisdiction of the *Patriarch* of Constantinople. It was only in the mid-15th century that it achieved real independence. In 1589, a *patriarchate* was instituted in Russia which existed until 1721, when a Synod, headed by a Chief Procurator, was set up to take charge of the Church. Being the state Church of the Russian Empire, the Russian Orthodox Church throughout the whole of its history, up until 1917, defended the interests of the ruling classes and tsarist autocracy. After the collapse of the autocratic order the Patriarchate was reinstituted at the Local Council of 1917. *Tikhon* (Belavin) came to head the Church, which pronounced an *anathema* upon the new Soviet government. The Russian Orthodox Church adopted an openly hostile stance with regard to the revolution. Only at the end of the 1920s did it change its orientation, declaring that it was loyal to the Soviet order. At the present time the Russian Orthodox Church is the largest religious association within the USSR, with regard to the number of its adherents. There are 76 eparchies and four exarchates within its jurisdiction (three exarchates and two deaneries are situated abroad, uni-

ting the parishes located in the area concerned). The parishes of the Russian Orthodox Church in the USA and Canada together form a separate division. The Russian Orthodox Church is administered by the *Holy Synod*, which is headed by the Patriarch. It provides training for deacons and priests at five seminaries and two academies and engages in publishing activity, putting out service books, and also the *Journal of the Moscow Patriarchate*. The *Bible*, annual calendars and theological works are also put out. Under the jurisdiction of the Russian Orthodox Church there are 30 monasteries (two of which are abroad). Its revenue comes from voluntary donations, payments for occasional religious rites and sums obtained through the sale of candles and other articles required for purposes of worship. The Russian Orthodox Church enjoys the same rights as other religious associations. Constitutional guarantees of *freedom of conscience* provide the Church with every opportunity for satisfying the religious needs of the faithful.

RUSSICUM or RUSSIAN SEMINARY, College of St. Teresa, a special educational establishment controlled and run by the Jesuit order, which comes under the jurisdiction of the Roman curia. It was set up by Pope Pius XI in 1929. The seminary prepares propaganda experts for subversive activity in the territory of the USSR and other socialist countries. Numerous among the graduates of this establishment have been descendants of White Russian emigrés, who had adopted Roman Catholicism.

RUSTAVELI, Shota (12th century), Georgian humanist poet and thinker, author of the poem "Knight in a Tiger's Skin"—a masterpiece of world literature. Rustaveli supported the pantheist views of *Dionysius the Pseudo-Areopagite* and *Ioane Petritsi* and as a result he was subjected to persecution on the part of the clergy.

S

SABAOTH (from the Hebrew word meaning "armies"), epithet used in Judaism to refer to *Yahweh* as the Lord of Hosts. In Christianity the word is identified with the First Person of the *Trinity*, God the Father.

SABBATARIANS (Russian "Subbotniki"), (1) one of the religious sects that spread among peasants in the late 17th and early 18th century in Central Russia. The setting up of this sect was a specific form of social protest by the peasants against serfdom and the *Orthodox Church*. The Subbotniki rejected the Orthodox Church and Christian dogma. The *Old Testament* provided their Holy Scripture. They did not recognize the *Trinity* and believed in a single god, regarding Christ as one of the prophets. Like the Jews they celebrated the *Sabbath*, not *Sunday*, rejected veneration of icons, adhered to several abstentions with regard to food, gave their children Hebrew names and performed the rite of *circumcision*. Their confession of *Judaism* complete with its dogma, complex rituals and rites promoted the inward-looking nature of their communities. In the 19th century there were several tens of thousands of Sabbatarians in Russia. At the present time isolated pockets of Sabbatarians are to be found in Voronezh region of Russia, in Azerbaijan and Armenia; (2) Seventh Day *Adventists*, who regard the Sabbath as a day of celebration, are often referred to as Sabbatarians.

SABBATH (from the Hebrew "Shabbath"), day of rest and a religious festival in *Judaism* and in some Christian sects (*Sabbatarians*, Seventh Day *Adventists*). According to the Bible the festival of the Sabbath was established by God. After creating the Earth in six days, God rested on the seventh day, "blessed the seventh day and sanctified it" (Gen. 2:1-3). In actual fact the festival of the Sabbath was linked with moon worship that was widespread among the ancient peoples of the East. It would appear that the prototype for the Jewish Sabbath was the Shabattu of the Ancient Babylonians – "the day of rest to celebrate the full moon". The Babylonians desisted from work on the 7th, 14th, 21st and 28th days of two months (Elul and Markesvan) considering as they did that those were unlucky days. The Babylonians had adopted their day of rest from the Sumerians, then the Canaanites from the Babylonians and the Jews from the Canaanites. In Judaism the days marking the four phases of the moon were regarded as days of rest and thanksgiving to *Yahweh*. In two tractates of the Talmud (Shabbat and Erubin) 39 types of work are listed which may not be undertaken on the Sabbath.

SACRAL, adjective applied to all things, persons, actions, texts, verbal formulas, buildings and so on that are related to religious worship. Sacral is the opposite of secular, or

that which has no connection with the sphere of religion.

SACRALIZATION, the investing of material objects, persons, actions, verbal formulas, patterns of behaviour etc. with magical properties and the elevation of the latter to the rank of the sacral, the sacred, the holy. Sacralization could take place spontaneously, or as part of a tradition: in a number of denominations special rites of sanctification were elaborated. Sanctified objects, persons, actions, texts, expressions and so on can also be the subject of desacralization. Protestantism, for example, removed from practices of worship the *Apostolic Tradition*, *icons*, *saints*, *relics*, some *sacraments* etc.

SACRAMENTS (from the Latin "sacramentum" meaning "vow"), ritual acts in *Christianity*, in which allegedly the invisible grace of God is imparted in visible form to the faithful. In the *Orthodox*, *Roman Catholic* and *Anglican Churches* seven sacraments are recognized: *Baptism*, Chrismation (equivalent to *Confirmation* in the Western Church), the *Eucharist*, the *Ordering of Priests*, *Penance* (Confession), *Holy Matrimony* and the Anointing of the Sick (*Extreme Unction*). In the majority of Protestant movements only Baptism and the Eucharist are administered and these are regarded simply as symbolic rituals, no different from any others. According to the teaching of the Church, sacraments were instituted by *Jesus Christ*. In actual fact they were introduced into Christian worship over a long period: initially only Baptism and the Eucharist were introduced, then followed the Ordination of Priests, and the rest established themselves in Christian worship in the 4th-5th centuries. The source of the sacraments should be sought in ancient beliefs, in the acts of magic of our distant ancestors, who were convinced that it was possible to communicate directly with supernatural forces and bring influence to bear on them. When instituting the sacraments the Christian Church also drew upon numerous elements from the mysterious rites of Eastern religions, in particular *Mithraism*. The Church attributed great importance to the "correct" ministering of the sacraments, thereby implying that it was essential for a "legitimate" member of the clergy to be involved and for the sacrament to be ministered in accordance with officially established practice. In this way the Church underlined its role as "mediator" between God and men, without whom the sacraments are considered invalid. This condition is not recognized by the Protestant Churches, who reject the idea of the Church's mediation in man's communion with God.

SACRED. See *Sacral*.

SACRIFICES, OFFERING OF, religious ritual designed to propitiate or give thanks to a deity or deities: it is to be found in almost all religions. Various types of sacrifices are practised: human life or parts of an individual's body can be sacrificed; virginity; live animals may be blessed or sacrificial animals may be offered as a sacrifice; produce from hunting, gathering, animal husbandry, or land cultivation may be offered to the gods; the burning of fragrant herbs; fires; the hanging of pieces of coloured material by holy springs in

mountain passes, or in places "inhabited" by spirits.

SACRISTY, name of a room in a Christian church, in which are kept objects required for purposes of worship used during services: vestments, sacred vessels etc.

SADDUCEES (from the name Sadoq, who is regarded as the founder of the dynasty of Chief Priests in the Temple of Jerusalem), a religious-political group in Judaea (2nd and 1st centuries B.C.), which consisted of the priestly aristocracy. The Sadducees defended the position of the slave-owning élite, with which its own interests were closely allied. They acknowledged the *Torah* (Pentateuch) and denied the Messianic and eschatological ideas that were emerging at that time, and also bodily resurrection.

SAINTS, WORSHIP OF, religious veneration of persons, called saints by the Church, whom God allegedly endowed with miraculous powers and made mediators between himself and men on account of their righteous life, steadfast profession of their faith and "pious exploits". The worship of saints occupies an important place in *Judaism*, *Islam*, *Christianity* (*Roman Catholicism*, the *Orthodox Church*). Such worship emerges at the time of the transition from *polytheism* to *monotheism*, when the main gods are set apart from the rest. The remainder are "demoted" to saints. The worship of saints can be traced back to primitive *ancestor worship*. In Christianity it developed on the basis of the veneration of heroes that had existed in the society of Ancient Greece. The complete Christian calendar includes thousands of saints, both those mentioned by name and nameless saints. Among them there are both fictitious figures, such as Elijah the Prophet and St. George, and real historical personages. Prominent hierarchs, founders of monasteries and secular rulers were among those canonized by the Church (see *Canonization*). Prophets, righteous men, canonized monks, apostles, and martyrs number among the saints. Festivals are instituted in their honour, during which the saints' righteous life is glorified in every possible way. *Lives of the Saints* compiled by Church writers provide colourful descriptions of their exploits filled out with fantastic inventions.

SALAT. See *Namaz*.

SALII (Latin word meaning "the dancers"), priests of the god *Mars* in Ancient Rome and of his Sabine equivalent, the god Quirinus, who made up two collegiae, each consisting of 12 persons: the Salii Palatini (consecrated to Mars) and the Salii Collini (consecrated to Quirinus), both of which were named after districts of Rome. Salii were chosen from among the patricians and in charge of them was a magister. During annual celebrations dedicated to Mars, the Salii sang magic hymns and performed sacred dances (hence their name), beating sacred shields (the Ancilia) with spears. According to tradition one of the Ancilia had fallen from Heaven. Apart from the Roman Salii there also existed collegiae of Salii in certain other Italian cities.

SALVATION, according to religious conceptions, this represents su-

preme bliss, which is granted to Man by God when he satisfies a number of conditions and demands that are placed before him in God's name. Various religions specify different paths to salvation. The *Christian Church*, for example, starts out from the fact that Man is allegedly sinful from birth, and it therefore teaches that the path to salvation requires the individual to overcome sin through "renewal and restoration", and thus reconcile him with God. Among the indispensable conditions that need to be fulfilled before the Christian can achieve salvation are the observation of the Biblical commandments, repentance, and the celebration of the rites prescribed by the Church. In the *Roman Catholic* and *Orthodox Churches*, salvation is declared only to be possible with the help of the Church. In *Protestantism*, the Church's role as mediator is rejected and the principle of *justification by faith alone* is put forward. In Buddhism, Man is called upon to follow the "Eightfold Path" of Salvation: only then can he achieve the supreme level of bliss—*Nirvana*, and after death put an end to his reincarnations (*Samsara*). In *Islam*, the man who aspires to salvation is obliged to carry out unswervingly a range of prescriptions including obligatory prayers, fasting and pilgrimage to holy shrines. In reward for a righteous life the faithful are promised an eternal, serene life in paradise. The religious teaching concerning salvation has over many centuries hindered the working people from understanding the true cause of their hard life and from appreciating the real paths towards liberation from all kinds of oppression.

SALVATION ARMY, international religious philanthropic organization founded in 1865 and reorganized along military lines in 1878 for the propagation of religious ideas among the poorest strata of society in London. The Salvation Army soon spread its work to other countries, in particular the USA and Canada and it is now active in many capitalist countries. Its work is supported by the bourgeoisie, especially that of Britain and the United States. It uses its funds to maintain doss-houses, canteens and hospitals. Those who are given material assistance are required to take part in a number of religious functions.

SAMSARA (Sanskrit word meaning "wandering"). In Hinduism and Buddhism this is a concept concerning the fluidity and impermanence of all that is living, a single chain of transitions from one corporeal form to another, a cycle of births and deaths, transmigration, *metempsychosis*. A soul can dwell within the body of a man, animal or in a plant and its migration takes place in accordance with the law of *Karma* (retribution). The aim of human salvation is the liberation from reincarnations and the attainment of *Moksha* (realization by the soul of the fact that it is a part of the divine soul) and *Nirvana*. Escape from the cycle of reincarnations can be secured through *Dharma*, i.e. fulfillment by man of religious duties. Only Dharma can secure a better incarnation or salvation.

SANHEDRIN. In the 1st century B.C. this was the supreme council in Judaea, which had legal and political functions. It met in the Temple in Jerusalem and was presided over by

the High Priest. Representatives of the secular aristocracy also sat on this council together with priests. The final authority was in the hands of the Roman procurators.

SANKHYA, one of the orthodox schools of Ancient Indian philosophy. The teaching was expounded in the "Sankhya Karika" and the "Sankhya Sutras". In this philosophy it is held that the world has two primary causes: primordial matter (*Prakrti*), which has three intrinsic qualities or gunas, i.e. Sattva (perfection, goodness and tranquility), Tamas (ignorance, spiritual darkness, inaction), and Rajas (passion, activity), and the spiritual principle, Purusha (pure spirit, consciousness). The interaction of Prakrti and Purusha sets in motion the development of the Universe and the individual.

SARTRE, Jean-Paul (1905-1980), French writer, dramatist, existentialist philosopher and ideologist of so-called atheist existentialism. His main philosophical works are: "L'Être et le néant" (Being and Nothingness, 1943) and "Critique de la raison dialectique" (Critique of Dialectical Reason, 1960). Sartre rejected theology and considered all *evidence for the existence of God* as inconsistent: he stressed the inner contradictions inherent in the very concept "God". He maintained that there is no God and Man is "condemned" to freedom.

SATAN (from the Hebrew word meaning "plotter"), the Devil; in many religions, the evil spirit or head of the evil spirits, the cause of evil in the world; the ruler of Hell inciting people to commit *sin*. Historical sources for belief in Satan are rooted in the conceptions of good and evil spirits that evolved in primitive society. As class-based society began to take shape, so there developed ideas concerning the hierarchy of leading and less important spirits, who in the course of the development of monotheistic religions were transformed into devils, or Satan. Other names also used to denote the devil include Beelzebub, Lucifer, Mephistopheles.

SATURN (from the Latin "satus" meaning "sowing"), in the mythology of Ancient Rome, the god of sowing, patron of farming. The cult of Saturn was one of the most widespread in Ancient Italy. Saturn was depicted as a man with a large beard and usually holding a sickle. In the late 3rd and early 2nd century the cult of Saturn merged with that of the Greek god *Cronus*. He gave his name to a day of the week, Saturday.

SATURNALIA, in Ancient Rome, the annual celebration in honour of *Saturn*, which fell at the time of the winter solstice (the second half of December) and lasted for several days. In memory of the universal equality that had allegedly existed during Saturn's reign, slaves during the days of the Saturnalia festivities enjoyed the same rights as their masters, and frequently masters waited on their slaves. When *Christianity* became the official religion of the Roman Empire, the Saturnalia celebrations were forbidden.

SATYRS, in Ancient Greek mythology, lesser deities or demigods, who appear originally to have been sylvan or mountain spirits and who embodied the powers of Nature. They

were depicted as men with goat's horns, ears and legs.

SAUM, 30-day Moslem fast during the month of *Ramadan*, which is interrupted each day between sunset and sunrise. Its origins can be traced back to ancient Arab cults: it coincided with the hottest time of the year, when stocks of food were almost used up and a large part of agricultural work was carried out at a cooler time of day than usual, i.e. during the evening or night. The link between the Saum and the conditions of every-day life which led to the emergence of this practice became less obvious when a new lunar calendar was introduced in the Caliphate – the *Hegira*, whose months and thus the Ramadan fast begin each year 11 days earlier than according to the solar calendar. Islamic tradition links Ramadan with the time when the *Koran* was sent down to Earth. Believers who observe the Saum should, while devoting their thoughts to God, refrain from eating, drinking, gambling, entertainment and bathing from dawn till the onset of darkness.

SAVONAROLA, Girolamo (1452-1498), Italian religious and political reformer, preacher and Dominican monk. Calling upon the faithful to return to the Apostolic ideal, he condemned luxury, entertainment and the "vanity" of secular art. After the fall of the tyrannical Medicis in 1494 and the reinstitution of a republic in Florence he implemented a number of democratic reforms. Savonarola's attempt to combine a republic with a *theocracy* robbed him of the support of the masses: the Pope and the Medicis exploited this situation and had Savonarola brought to trial, accused of heresy and then executed.

SAVVATII SOLOVETSKY, St. (d. 1435). He was a monk at the Kirillo-Belozersky Monastery and later lived as a recluse on the Island of Valaam. Subsequently he moved to Solovetsky Islands and, together with St. *Zosima*, founded a monastic community there, commonly known as the *Solovetsky Monastery*.

SAYYID or SAID (Arabic word meaning "the noble one"), an honorary title for Moslems, who can trace their origin back to *Mohammed* (or, in the case of the Shi'ites, to *Ali*). As a sign of distinction they wear a green *turban*. In the Middle Ages the title Sayyid was used also for tribal leaders and representatives of the nobility.

SCHELER, Max (1874-1928), German philosopher, representative of phenomenology and philosophical anthropology (see *Anthropology, philosophical*). In 1916 he became a Roman Catholic. Scheler tried to create a system of "absolute values". Scheler's interpretation of the phenomenological method was close to *existentialism*. Scheler is considered one of the founders of the *phenomenology of religion*, which was designed for the study of the "essence of the divine", the forms in which the divine is revealed to man and also the actual fact of faith, with the help of which man can grasp the significance of divine revelations. Thus Scheler's whole phenomenology of religion can be seen to be based on theological premises. His main work was "Vom Ewigen im Menschen" (On the Eternal in Man, 1921).

SCHELLING, Friedrich Wilhelm Joseph von (1775-1854), German philosopher. He elaborated ideas of "Naturphilosophie" and "Identitäts-philosophie" (Philosophy of Identity) of being and thought, which made him one of the leading representatives of classical German idealism. Later he adopted positivist ideas, which he set off against the "negative" philosophy of Reason and which, according to Schelling, combined philosophy of mythology and philosophy of *revelation*. From that point of view mythology, seen as the product of consciousness that has come under the influence of divine, cosmic power, paves the way to a religion of revelation, i.e. to *Christianity*. Schelling's view of the development of *myths* is of an academic interest.

SCHEMA (Greek word denoting monastic robes, literally external form or shape), in the *Orthodox Church*, a special degree of *monasticism*, regarded as the highest, which lays down that a monk should live in a solitary cell and observe a particularly strict rule.

SCHISM. This word is used to denote any divisions or feuds within a Church. Later the word was used to describe those divisions which were not accompanied by a rejection of Church doctrines. This is what distinguishes a schism from a *heresy*. The *Roman Catholic Church* considered the *Great Schism* to be a violation of Church unity and it called schismatics adherents of the *Orthodox Church*.

SCHLEIERMACHER, Friedrich Daniel Ernst (1768-1834), German theologian, philosopher and public figure. He acknowledged the existence of some kind of Universal Unity or God, in which all opposites are reconciled and which is revealed only via direct knowledge. He criticized both the *Old* and the *New Testament*, but from the point of view of a religious world outlook. Schleiermacher deduced religion from the inner experiences and feelings of the individual, and the variety of forms which these feelings assume in different individuals and nations accounts for the diversity of religions, of which Christianity is the highest, but not the only true one. His teachings were to exert a significant influence on the development of Protestant theology in the 19th century.

SCHMIDT, Wilhelm (1868-1954), Austrian ethnographer and linguist, a Roman Catholic priest. He used his extensive ethnographic knowledge to substantiate the theological theory of "primitive divine revelation" and the theory of *Urmonotheismus (Primitive Monotheism)*, that was based on the former. His main work was "Der Ursprung der Gottesidee" (The Origin of the Idea of God, in 12 vols., 1912-1952).

SCHOLASTICISM (from the Latin "schola" meaning "school"), mediaeval philosophy in Europe in the 11th-14th centuries, which sought to provide a theoretical basis for the religious *world outlook*. The main idea in orthodox scholasticism was the rational substantiation of religious doctrines by applying logical methods of proof. Reflecting the domination of religion and the Church in mediaeval feudal society, Scholasticism started out by acknowledging that philosophy was the

handmaiden of theology. Scholasticism was characterized by authoritarian thought drawn from the immutable truths of *revelation* and it ascribed prime importance to the authority of the *Holy Scriptures* and also to that of the writings attributed to the *Fathers of the Church* and of the decisions adopted at the *Oecumenical or General Councils*. Scholastic thinkers were responsible for a systematization of Christian dogma and drew up codes of Roman Catholic theology, using the philosophical legacy of *Aristotle* and the neo-Platonic tradition reworked for Christian purposes (see *Dionysius the Pseudo-Areopagite*). Two philosophical trends emerged within the framework of this method, which were fiercely opposed to each other: the idealist trend (realism, which provided the philosophical basis for *Roman Catholicism*) and the varieties of philosophy that were opposed to the former (*nominalism*, Averroism, *Scotism* and Occamism), which reflected the materialist leanings in the development of mediaeval philosophical thought. As early as the 15th century it emerged that the scholastic method was incompatible with any further advance in the natural sciences, and Scholasticism began to go into deep decline.

SCHOPENHAUER, Arthur (1788-1860), German philosopher, advocate of *irrationalism* and libertarianism. Schopenhauer assumed that the essence of the world is only revealed via intuitive knowledge as will, at various levels of its objectification. Being a pessimist Schopenhauer believed that suffering was inherent in life; the only path to salvation was via the destruction of the will to live, a complete absence of desires and asceticism. Man is alone and left to his own devices, despite the fact that he creates for himself a world of demons, gods and saints, a world of religion and superstitions. In his interpretation of human suffering and the ways of overcoming it, he comes close to the Buddhist conception of *Nirvana*, contrasting the ideas of *Brahmanism* and *Buddhism* on the one hand, and *Islam* and *Christianity* and, in particular, of *Judaism*, on the other. His main work "Die Welt als Wille und Vorstellung" (The World as Will and Idea) appeared in 1819.

SCHULZ, Johann Heinrich (1739-1823), German educator and from 1765 a Lutheran pastor. In his works "Philosophische Betrachtungen über Theologie und Religion überhaupt" (Philosophical Observations on Theology and Religion in General, 1786) and "Erweis des himmelweiten Unterschiedes der Moral von der Religion" (Evidence of the Enormous Gulf between Morality and Religion, 1788) he came out against religion. According to Schulz, the idea of God constitutes a transfer of the features of human activity to some supreme being; religion he saw as the result of fear and ignorance and as something that was a transient phenomenon when viewed historically. He rejected the accusations put forward against atheists to the effect that their ideas were immoral. According to Schulz, religion and morality were impossible to combine; religious prescriptions he saw as ill-founded and useless, while natural morality, based on Reason, constitutes man's spiritual wealth. Religious morality he saw as a distortion of natural morality. For his criticism of religion, Schulz was brought to

rial in 1791 and obliged to leave holy orders.

SCHWEITZER, Albert (1875-1965), Franco-German humanist philosopher and Protestant theologian, winner of the Nobel Peace Prize, progressive public figure. For many years he worked as a medical doctor in French Equatorial Africa (now Gabon). The basis of Schweitzer's philosophy ("new rationalism") was "reverence for life", which Schweitzer saw as holding out prospects for the moral improvement of mankind. According to Schweitzer it would not be social change but the efforts of individuals aimed at improving human nature which would make it possible to put humanist ideals into practice. Schweitzer's optimism was religious in tone and went hand in hand with an ethical interpretation of the figure of Christ. His philosophical values were somewhat eclectic in character. His main works were "Kulturphilosophie" (Philosophy of Culture, in two vols., 1923-1929) and "Kultur und Ethik" (Culture and Ethics, 1923).

SCIACCA, Michele Federico (b. 1908), Italian idealist philosopher, representative of "Christian spiritualism". The central point of the "philosophy of wholeness" elaborated by Sciacca is the idea to the effect that the individual in his "objective" inner experience grasps the idea of Absolute Being (God), who is transcendent and at the same time present within the individual's consciousness. He opposed trends within the *Roman Catholic Church* of today pressing for renewal, in particular dialogue with representatives of other faiths and philosophies, including dialogue with Marxists (see *Dialogue between Marxists and believers*).

SCIENCE AND RELIGION, forms of social consciousness which are diametrically opposed to each other in their essence and social role. Science, which embraces a system of knowledge relating to the laws of Nature, society and thought and also activity directed towards the achievement of such knowledge, emerges and develops hand in hand with social progress and the advance of Man's cognitive needs. Religion, which is an expression of men's weakness before natural and social forces as yet unknown and beyond men's control, used to foist on them illusory conceptions concerning mighty supernatural spiritual beings and concerning men's and Nature's complete dependence on the latter, thus restricting Man's independence, activity and initiative and holding back the advance of his cognitive activity. The first foundations for such sciences as astronomy, mathematics, mechanics and logic appeared in ancient times in Egypt, Mesopotamia, China, and India, and they then developed further in Ancient Greece and Rome. Scientific knowledge, even in those early days, often came into conflict with the dominant religious philosophy of the day. In the 15th and 16th centuries *natural science*, a system of sciences concerned with the natural world, began to develop under the influence of the needs stemming from the emergent capitalist production of the time. Achievements in this field, starting with *Copernicus'* heliocentric system, were, over the next 300 years, to undermine the religious conceptions of the world and Man to be found in the *Bible*, the

Koran, and other holy books. Religious thinkers, exploiting as they did so the Church's authority, tried to subordinate knowledge from the sphere of the natural sciences to religious doctrines, while scientific theories, which contradicted the Holy Scriptures, and their proponents, were subjected to persecution. In the second half of the 19th century natural sciences broke free from the shackles of religion after demonstrating the inconsistency of religious conceptions of Nature. *Historical materialism* expounded by *Marx* and *Engels* dealt a decisive blow at the religious interpretation of Man, society and history. The rapid advance of science in the 20th century made clearer than ever the anti-scientific essence of the religious world outlook. Successes in the realm of science and the dissemination of knowledge facilitated the liberation of the broad masses of the working people from religious attitudes. It is precisely for this reason that theologians have been trying to create the impression that a reconciliation between modern science and the religious world outlook is possible. To this end they have had to "modernize" religion and also to resort to other devices: e.g. to draw a clear dividing line between the spheres of science and religion, when it comes to the pursuit of knowledge, and to utilize as yet unsolved scientific problems to substantiate the need for religious supervision of scientific activities.

SCIENTIFIC AND TECHNOLOGICAL REVOLUTION AND RELIGION. The scientific and technological revolution marked a qualitatively new stage in the struggle between science and religion which had been going on for centuries. It contributed towards the formation of the scientific materialist world outlook, serving to consolidate a new picture of the world based on a philosophical foundation of dialectical materialism. When interpreted by theologians the scientific and technological revolution is viewed in the abstract, outside its concrete socio-historical context. While "recognizing" and giving the scientific and technological revolution a positive evaluation as an extension by Man of "divine creation", theologians are only dealing in new forms of *fideism* and they continue in their efforts to discredit science from both the epistemological and social angle and to belittle the role of human reason, so as to leave room for faith. To try and substantiate their conclusion regarding the impossibility of understanding the "fundamental truth" by methods accessible to science and technology, they exaggerate the relative nature of scientific knowledge. Theologians place undue emphasis on the contradictions and difficulties encountered in the scientific and technological revolution, linking these to the "sinfulness of human nature" and to the disruption of the harmonious balance of the modern world. Theological interpretation of the revolution in science and technology bars the way to real understanding of the complexities and problems inherent in it, to the search for new paths towards solution of those problems, while presenting as an alternative to the "pernicious consequences of original sin" that allegedly come to light in the negative consequences of technological advance (the ecological crisis, the appearance of means of mass destruction etc.) the Utopia of Chris-

tian humanism, the moral perfection of the individual on the path to communion with God. Marxism-Leninism examines the scientific and technological revolution within the framework of the socio-economic factors which shape it and combats both the technocratic and also the anthropological-irrationalist, religious interpretations of that revolution.

SCOTISM, trend in late *Scholasticism* linked with the work of the Scottish philosopher Johannes Duns Scotus (c. 1265-1308). He countered the Thomist teaching presenting philosophy as the handmaiden of theology that provides rational explanation for the doctrines of faith, and he elaborated a teaching to the effect that there was a rigid dividing line between reason and faith, and the fields of philosophy and theology. Philosophy based on reason reaches an understanding of Nature, while the tenets of faith do not require to be founded on reason, because faith is not speculative but practical—an act of will; theology is viewed by him as instruction for man in the principles of Christian morality. To counteract intellectualized interpretations of God, the adherents of Scotism made the volitional principle in God pre-eminent: from the doctrine of divine omnipotence the conclusion was drawn to the effect that God imparted to matter the capacity to think. Scotists defended the principle of man's *free will* which to them constituted the essence of the human soul.

SECHENOV, Ivan (1829-1905), Russian materialist scholar, founder of scientific physiology and modern psychology. While examining man's mental activity from the standpoint of materialist monism, Sechenov demonstrated for the first time by way of experiments that all forms of man's mental and emotional life are, "with regard to their origin, reflexes". He substantiated his ideas regarding the brain as the material substratum of emotional and mental phenomena and the way in which mental and emotional phenomena are determined by the external world. These ideas expounded in the book "Refleksy golovnogo mozga" (Reflexes of the Brain, 1866), dealt a crushing blow at religious conceptions of the soul as a special mystical essence independent of the body, that was both immortal and beyond the scope of human knowledge. Sechenov's ideas made a major contribution to the scientific substantiation of atheism.

SECOND COMING, the idea formulated in the Christian *Creed* concerning the future coming of Christ on earth for the *Day of Judgement* over the living and the dead. It is based on the predictions to be found in the *Gospels* and is one of the main elements of the Christian dogma. Yet in the Gospels definite reference is made to the fact that the Second Coming will take place within the space of one generation: "This generation will by no means pass away, till all these things are fulfilled" (Mt. 24:34). This meant that the Christian Church was obliged to introduce amendments to the timing of the Second Coming as laid down in the *Bible* and renounce any literal interpretation of the Bible text, deferring the Second Coming to an undefined future date. Attempts on the part of the Seventh Day Adventists, for example, to discern in the

Biblical texts "hidden" clues to the timing of the Second Coming ended in failure. At the present time most Christian movements refrain from such attempts. Theologians and preachers prefer to declare that no-one knows the time and hour of the Second Coming.

SECRETARIAT FOR NON-BELIEVERS (Latin name, Secretariatus pro non credetobus), an organization within the Roman *Curia* set up in 1965. It is one of the leading Roman Catholic centres dealing with problems connected with the fight against Marxist atheism. It has branches (known as national secretariats) functioning in many countries. It has held a number of regional symposia in Western Europe, Latin America, Africa and Asia. The Secretariat for Non-Believers co-ordinates its activity, aimed at intensifying the ideological struggle against atheism and its growing influence in the modern world, with other Roman Catholic organizations concerned with anti-atheist propaganda, in particular the Order of the Jesuits. The Secretariat puts out a bulletin entitled "Ateismo e dialogo" (Atheism and Dialogue), which is sent out to all dioceses.

SECT, RELIGIOUS (from the Late Latin "secta" meaning "faction" or "following"), a type of religious association, which comes into being as a trend in opposition to a particular religious movement. Sects can provide an expression of social protest by groups that are dissatisfied with their position in antagonistic society. A characteristic claim made by religious sects is that their role, doctrine, principles, and aims are of a universal character. This stems from their sense of being chosen for a particular mission, and often from a tendency to indulge in isolationism. The urge to attain spiritual rebirth (*revivalism*) comes clearly to the fore in the beliefs and practices of the adherents of many sects and this goes hand in hand with strict observance of a specific moral code and prescriptions with regard to worship. This situation often results in *fanaticism*. Religious sects usually reject *priesthood*, since they view charisma as an important aspect of leadership and they are ready to recognize as leaders those whom they hold to have received the gift of God's grace in the form of special talents for leadership. The equality of all members in the sect is stressed, as is the voluntary nature of affiliation to the association; great emphasis is laid upon "conversion", that precedes membership. The above-mentioned features taken individually can be found in religious associations of many types. It is the combination of these features which is typical for religious sects. The overall features assume slightly different forms in the various sectarian trends. The historical destiny of religious sects had varied widely. Some of them cease to exist after a certain interval of time. Others in the course of time develop into *Churches* or *denominations*. Whether sects develop along the one or the other path is determined by the social and historical context within which they operate.

SECULAR CHRISTIANITY, a theological conception of Christianity that was developed mainly by Protestant theologians in the 20th century. The German Protestant theologian *Dietrich Bonhoeffer* announced that a "secular interpretation" of the Chris-

tian faith was essential. Bonhoeffer regarded religion as an historical phenomenon, bound to disappear in the 20th century. For him, the end of religion meant the end of traditional religious Christianity and indeed of the religious interpretation of both life and history. According to Bonhoeffer, being a Christian did not mean being religious, but it meant being a true human being.

SECULAR THEOLOGY, movement in modern Protestant theology, the starting point of which was provided by *Dietrich Bonhoeffer*'s idea of the creation of non-religious or *secular Christianity*. Supporters of the moderate wing of secular theology state that the lack of any adequate match between modern man's concepts of God and God himself constitutes the "death of God", and they strive to revive Biblical faith in a "living God". Supporters of the radical wing in secular theology advocate the conception of "Christian atheism". Their theology of the "death of God" involves acceptance of the death of the very conception of theism, i.e. of the death of the God in the Biblical Christian sense. In their search for a new form via which to express the *supernatural*, these theologians turn to various schools of secular philosophy and to various mystical teachings. What the supporters of secular theology have in common is their appreciation of the fact that the traditional church-bound form of Christianity has lost its meaning for modern man, who has become non-religious and has entered into the post-Christian era of history. Christianity has either to perish, or to assume a new form that corresponds to the secular world.

SECULARIZATION, the emancipation of various spheres of society, social groups, the individual's consciousness, men's activity and behaviour, social relations and institutions from the influence of religion. The wane in the influence of religion finds expression in its changing place in society, the narrowing of the range of functions religion now performs, in the transfer of Church property to the state, the removal of legal proceedings and education from Church jurisdiction and supervision, and the advance of secular art and morality. The process of secularization has not involved all these spheres at all its stages. In the Middle Ages it was slowed down by the spiritual dictatorship of the Church, however it gradually covered an ever wider range of spheres as capitalist social relations became more firmly established. The fall in the influence of the Church came particularly clearly to the fore during the Age of the *Renaissance*, in the period of the *Reformation* and in the years leading up to bourgeois revolutions. The bourgeois revolution in France not only served to accelerate the transfer of the landed property in the hands of the Church and the monasteries to the state, but also to some extent helped the principles of *freedom of conscience* take root, held to signify freedom to opt for a particular creed, separation of Church and State and a partial removal of education from the jurisdiction of the Church. In modern conditions the middle class employs religion in order to consolidate the existing order. Bourgeois-clerical parties are set up, which attempt to sanctify (*see secralization*) men's consciousness and various spheres of public

life. Idealist and religious-cum-philosophical trends are becoming widespread and principles of freedom of conscience are being flouted. In socialist society the process of secularization is distinguished by its depth and its broad comprehensive sweep.

SEKHMET, Egyptian goddess of war, who helped the Pharaoh in battle. She was also a goddess of healing and patroness of physicians. She was represented as a woman with a lion's head.

SELENE (derived from the Greek word "selas" meaning "moon"), goddess of the Moon in Ancient Greek mythology, the sister of *Helios* (the Sun) and *Eos* (Dawn). She is depicted in the form of a woman with a sickle-moon on her head, and sometimes with a torch in her hand and a trail of stars behind her. Selene was sometimes identified with *Artemis* or with Hecate, patron of magic and sorcery.

SELF-IMPROVEMENT (self-education), conscious and deliberate activity of the individual aimed at developing within himself a specific kind of moral awareness and moral qualities corresponding to conceptions of the moral ideal. The endeavour to achieve self-improvement is a logical consequence of the development of Man's self-awareness and his moral standards, as he becomes conscious of himself as an individual. Karl Marx noted that, unlike animals, "man makes his life activity itself the object of his will and of his consciousness" (Marx, Engels, *Collected Works*, Vol. 3, p. 276). Personal self-improvement is the most important element in various advanced religious-ethical systems. Yet, as they separate the individual from society and direct his attention towards the achievement of a supernatural ideal (merging with the Absolute, God etc.), these systems only serve to render the process of moral self-improvement vague and mysterious. In Buddhism, for instance, self-improvement is linked with the attainment of *Nirvana* as a result of which merging with the Absolute is allegedly achieved, together with an end to the process of *reincarnations* and deliverance from suffering. Christian teaching with regard to self-improvement incorporated a good deal of the philosophical views of the representatives of late *Stoicism*. It presupposes belief in God, who allegedly sets Man on the path of spiritual perfection and helps him master the flesh and save his immortal *soul*. Christian self-improvement demands strict observation of Christianity's moral code (Man's love of God and love of his neighbour, humility, tolerance, etc.). In *Roman Catholicism*, self-improvement is seen as an understanding of the eternal and immutable Christian virtues with the help of the Church and then their emulation in practice. Man despite his Fall from grace possesses sufficient strength to make self-improvement possible. *Protestantism*, on the other hand, underlines Man's inability to improve by relying merely on his own efforts. Only God can enable him to do this. Marxist ethics presents self-improvement as self-education of the individual aimed at satisfying his needs for higher moral standards.

SEMIK, Ancient Slav festival marking the end of spring and the beginning of the summer, linked with a number of ritual actions that can be

traced back to ancient beliefs in plant spirits. Hence the cult of plants, in particular, in the case of the Russians, that of the birch-tree, which served as the basis for the rituals of Semik. The other name for this festival—Green Christmastide—is most revealing. The name "Semik" for this festival took root after Christianity had been adopted by Russia, since it fell on a Thursday in the seventh (Russian "sedmaya") week after *Easter*. Semik later merged with the festival of *Whitsun*, but the ritual actions which could be traced back to the distant past remained intact, although they have nothing to do with the Christian festival of Whitsun.

SEMINARY (from the Latin word "seminarium" meaning "seedbed"), in the *Roman Catholic* and *Anglican Churches* colleges for the training of priests; in the *Orthodox Church* an institution providing elementary training for priests as opposed to the Theological Academies providing more advanced training. In the Soviet Union the Russian Orthodox Church has four seminaries. The Georgian Orthodox Church, the Armenian Apostolic Church and the Roman Catholic Church also have their own seminaries, as do some Protestant Churches.

SEMLER, Johann Salomo (1725-1791), German theological historian, leader of the rationalist school in *Lutheranism*. Semler demonstrated the historical inauthenticity of events reported in the *Bible*, and recognized these as important only insofar as they were morally edifying. He denied that the Bible was the fruit of *divine revelation* and he interpreted the miracles re-encounted in the Bible from a rationalist point of view. According to Semler, the history of Christian dogma is a history of mistakes, weaknesses and superstitions. Semler insisted that man had the right to interpret dogma freely and that *theology* should be independent of the official Church.

SENECA, Lucius Annaeus, called "the Younger" (c. 4 B.C.-65 A.D.), Roman philosopher and writer, one of the main representatives of *Stoicism*. Seneca held that Man's most important possession was his range of spiritual and moral qualities: impassibility, patience, compassion, the ability to surmount fear of death and scorn for external prosperity. The coming together of divine nature and the human soul (regardless of whether it belongs to a slave or to a master) Seneca presented as the condition for Man's achievement of the highest Good. While tolerating spiritual equality, Seneca recognized a natural difference in men's social position, which indicated that he was reconciled to existing practices. Seneca's ideas exerted a significant influence on the way in which *Christianity* evolved. Engels was to write that if *Philo of Alexandria* could be considered the doctrinal father of Christianity, "Seneca was her uncle. Whole passages in the New Testament seem almost literally copied from his works" (Marx, Engels, *Collected Works*, Vol. 26, p. 113). His main works were "De Vita Beata" (On the Blessed Life) and "Epistolae ad Lucilium" (Letters to Lucilius).

SEPARATION OF CHURCH AND STATE is implemented by the state on the basis of non-intervention in internal Church affairs (concerning

services and canons), removal of acts concerning civic status from the control of the Church, abolition of the office of army chaplain, ban on the teaching of religious dogmas in school and desistance on the part of the state from obliging citizens to profess a particular religion. The legal position of the Church varies from state to state (see *State, Religion and the Church*). A typical feature of bourgeois states is the close link between the administration and religion (the Church which gives its blessing to the ruling minority), hence the limited, one-sided nature of bourgeois constitutions. The democratic principle of the separation of church and state is only implemented properly in socialist society. In the USSR it was first made official legislation in the decree *"On the Separation of Church and State, and Church and School"* that was later to become one of the principles incorporated in the Constitution: "Citizens of the USSR are guaranteed freedom of conscience, that is, the right to profess or not to profess any religion, and to conduct religious worship or atheistic propaganda. Incitement of hostility or hatred on religious grounds is prohibited. In the USSR, the Church is separated from the State, and School from the Church" (Article 52).

SEPARATION OF SCHOOL AND CHURCH, one of the guarantees of *freedom of conscience*. In bourgeois society the interests of State and Church in the sphere of education coincide, so that this separation has not been conclusively implemented in a single capitalist country. Releasing education from religious fetters is not advantageous for the bourgeoisie, since it undermines the influence of religion on the younger generation. Bourgeois law makes provision for the Church to set up primary and secondary schools, in which religious ideology holds sway unchallenged. In a number of countries the legal system makes secular educational establishments subject to Church supervision. The Soviet state guaranteed genuine separation of School and Church in the government decree of January 23, 1918: "Education is made separate from the Church. The teaching of religious dogmas is banned in all state and public educational establishments, where subjects constituting general education are taught." Article 4 in the Fundamentals of Legislation of the USSR and the Union Republics On Education stipulates the "secular character of education which rules out all influence of religion".

SEPTUAGINT, THE (name derived from the Latin word for 70—"septuaginta"), translation of the *Old Testament* into Greek, carried out according to legend by 72 translators who had travelled from Jerusalem to Alexandria at the invitation of the Egyptian king Ptolemy Philadelphus in the middle of the 3rd century B.C. Historical research has not confirmed this legend. The translation of the Old Testament was carried out gradually, over a period of no less than two centuries to supply the needs of the Egyptian Jews, who at that time used Greek as they went about their daily lives. It contained some ten books of the Old Testament and certain other texts, which later for a number of reasons disappeared from the Hebrew text and are not part of the modern Jewish *canon*. These texts are not regarded

as canonical in the *Christian Church* either, yet they are still included in Roman Catholic and Orthodox versions of the *Bible* that were translated from the Septuagint.

SERAPH or SERAPHIM (from the Hebrew word meaning "fiery"), in *Judaism* and *Christianity* an angel who stands at the highest level of the celestial hierarchy, nearest to the Throne of God. Seraphs are depicted as men with six wings (two of which cover their face, two their feet, and two enable them to fly) and are constantly engaged in glorifying the Lord.

SERAPHIM OF SAROV, St. (secular name **Prokhor Moshnin**, 1760-1833), one of the most venerated saints in the *Russian Orthodox Church*. At the age of 17 he went out into the Sarov Hermitage, where after taking his monastic vows he spent more than 50 years, "toiling in prayer", receiving large numbers of pilgrims and giving them guidance for life. When the life of St. Seraphim of Sarov was held up by the Church as an example for the faithful, special emphasis was laid on the value of his exhortations concerning the need to "bring down the Holy Spirit", that was declared to be the main goal for the Christian. His *canonization* took place in 1903 on the personal instructions of the Tsar.

SERAPIS, Hellenistic god, whose cult was introduced in Alexandria by Ptolemy Soter (reigned 323-283 B.C.) in order to bring the Greek and Egyptian communities closer together on a religious basis. The Egyptians identified Serapis with *Osiris* and sometimes *Apis*, while the Greeks regarded Serapis as a fertility god and identified him with *Zeus* and *Apollo*.

SERBIAN ORTHODOX CHURCH, the largest religious association in Yugoslavia. It has been autocephalous since 1219. It incorporates 28 eparchies (of these seven are abroad), about 24,000 parishes, mainly in Serbia, Montenegro, and Macedonia, 180 monasteries and convents. Priests and theologians for the Serbian Orthodox Church are trained at the theology faculty of Belgrade University and in four seminaries and a monastic school. The Serbian Orthodox Church publishes seven newspapers and journals.

SERGIUS (Starogorodsky, Ivan, 1867-1944), **Patriarch of Moscow** and All Russia. He took his monastic vows in 1890 and he was consecrated Bishop in 1901. In 1925 Sergius was appointed as the Vice Locum Tenens of the patriarchal throne, and then the Locum Tenens, i.e. was the virtual head of the Russian Orthodox Church. In 1927 the *Holy Synod*, at his prompting, addressed the clergy and the laity through an open letter in which it called upon the Church to show its loyalty to the Soviet state. During the Great Patriotic War (1941-1945) he adopted a patriotic stance. At the Local Council of 1943 Sergius was elected Patriarch.

SERGIUS OF RADONEZH, St. (before taking monastic vows his name was Varfolomei Kirillovich, 1314-1391), prominent figure in the Russian Church and Russian politics. He was the founder and Father Superior of the Monastery of the Holy Trinity, situated some 50 miles

from Moscow (see *Trinity and St. Sergius Lavra*). The work of St. Sergius, who supported the Muscovite princes in their struggle to unite the lands of mediaeval Russia, was unmistakably progressive. After canonizing Sergius in 1422, the Russian Orthodox Church launched a campaign encouraging the worship of this saint, which to a considerable extent enhanced the authority of the monastery he had founded, turning it into the largest religious centre of pre-revolutionary Russia, that came to posess great wealth.

SERMON, propaganda of religious ideology in the form of a public speech, imparting the most important tenets of dogma and calling for appropriate behaviour. Sermons have become particularly widespread in the *world religions*. The following types of sermon became generally accepted in the *Orthodox* and *Roman Catholic Church* as far back as the Middle Ages: hymnological, political and panegyrical (in connection with various special events). In *Protestantism* the sermon became the central focus of services. A good deal of attention in sermons is now devoted to social and ethical problems and apologetics.

SERMON ON THE MOUNT, moral exhortations, with which, according to two of the Gospels (Mt. 5-7; Lk. 6), Christ addressed himself to the people. It begins with a list of *commandments*, that define the figure of an ideal man in the Christian understanding of the term, by listing moral (blessed) qualities: blessed are the "poor in spirit", "they that mourn", "the meek", "they which do hunger and thirst after righteousness", the "merciful", the "pure in heart", the "peacemakers", "they which are persecuted for righteousness' sake". Condemnation is meted out to the "rich" and "you that are full". After this there follow exhortations, which without any logical sequence express the essence of Christian ethics: Man is told not to be "angry", to "agree with his adversary", not to look on a woman "to lust after her", to love his enemy and to him that smites him on the one cheek to offer the other, to give alms in such a way as not be seen by others, to pray alone, not to lay up treasures on Earth, not to take thought for the morrow or what he shall eat and drink, but rather to seek above all the Kingdom of God. Such is the path to *salvation*, to the solution of all men's problems that is proffered in the Sermon on the Mount. Christ's attitude to the laws expounded in the *Old Testament* are expressed in a regular, repeated formula: "Ye have heard that it hath been said... (for example, "Thou shalt love thy neighbour, and hate thine enemy"). But I say unto you, Love your enemies... ". The uncompromising rigour of the demands made in the Sermon on the Mount (not to judge, not to swear, not to put away a wife, to turn the other cheek etc.) had already been watered down to be more in touch with real life in the Epistles of St. *Paul*. In Church practice these demands were often obviated, or interpreted as allegories, but judgements, oaths, vows, divorces and participation in wars were regularly blessed in the name of that very same Christ who had preached the original sermon.

SERVETUS, Michael (Spanish name **Miguel Serveto**, c. 1511-1553), Spanish religious thinker, scholar and physician, who subjected Chris-

tian dogma to harsh criticism, in particular that concerning the *Trinity* and the divinity of Christ. In his main work "Christianismi restitutio" (The Restoration of Christianity) Servetus called for the purging of *Christianity* from distortions by both Roman Catholics and Protestants. In the course of his medical work he discovered pulmonary circulation, thus anticipating subsequent discoveries in that field. He was subjected to constant persecution from the *Inquisition*, and he was obliged, as a result, to be constantly on the move. Servetus was finally arrested in Geneva on the instructions of *Calvin* and was burnt at the stake.

SERVICE, a collection of specific actions, *rituals* and ceremonies directly linked with a set of religious views and designed to reproduce in emotional or symbolic form one or other aspect of a dogma. The main purpose of a service is its consolidation of fundamental dogmatic principles in the minds of the faithful, as it draws them into religious life and helps to form their religious world outlook. As a component part of *religious worship*, services are conducted according to strictly prescribed rules. Despite the large variety of practices used for the conduct of services in the different religions, shaped by the conditions in which their adherents live, national characteristics, levels of social development, traditions and so on, what is common to them all without exception is the magical element, i.e. the possibility of bringing influence to bear upon supernatural forces. Such ingredients of services as *prayers*, songs, baring of the head, bows, the kissing of holy objects, the sprinkling of water, the burning of candles, the reading of holy scriptures create the illusion that man is communing with God, that he is being drawn into life in the world beyond, a life of happiness and well-being promised by his particular religion to its adherents. Services in any religion provide the main means for exerting ideological pressure on the faithful: they serve to strengthen the religious demands for compulsory participation by the individual in religious worship, and they serve to integrate him in the community of his particular Church and to separate that community off from non-believers or those who adhere to other faiths: at the same time they reinforce the influence of the priests on those present in places of worship. As a rule, every form of service is closely bound up with national, social and family traditions and customs and this serves to promote the illusion that religious and national phenomena come to overlap, and that the greatest achievements of a people in the realm of culture and art find expression in their practice of religious worship.

SERVICE BOOK (Russian **"Sluzhebnik"**), book for priests in the *Orthodox Church* containing the texts for church services for every day, and instructions for conducting them.

SERVICE BOOKS, religious publications expounding the detailed process of acts of worship, and the order of church services. The number of service books used in the Orthodox Church is particularly great (see *Orthodox Liturgical Books*). In the Roman Catholic Church there is also a considerable number: they include lectionaries (books containing

extracts from the Bible to be read in church), instructions for conducting the mass etc. The annual calendar for the Evangelical Christians-Baptists published in the USSR contains Biblical readings for use in church services each day of the year. Adherents of other religions also have their own special service books.

SETH, (1) in the *religion of Ancient Egypt*, a god who was the son of *Keb* and *Nut*. He personified the desert and was the brother and slayer of *Osiris*, and the main enemy of the souls of the dead during their wanderings in life beyond the grave; (2) in the *Old Testament*, the third son of Adam and Eve, born after the death of Abel.

SEXTON, a man employed to act as caretaker of a church, its contents and the surrounding graveyard and sometimes also to ring the bells and dig graves. In the *Orthodox Church* he would also be called upon to sing in the choir and to assist the priest during services. Most of the duties formerly performed by sextons are now usually carried out on a part-time basis or by volunteers and the post no longer exists in the original sense of the term.

SHABUOTH or SHAVUOT (from the Hebrew word meaning "weeks"), Jewish festival, initially an agricultural one, "Feast of Harvest" (see Exod. 23:16). Later it was interpreted as a festival to commemorate God's gift of the *Torah* to *Moses* on Mount Sinai. The date of its celebration is not specified in the Bible, however Judaic theologians hold that Shabuoth is celebrated on the 50th day after the first day of the Passover.

SHAFTESBURY, Anthony Ashley Cooper, 3rd Earl of (1671-1713), English moralist writer, aesthetician, representative of free-thinking, and a deist philosopher. Shaftesbury carried further the classical idea of Beauty and Goodness constituting a single whole. The main value in life – as he saw it – was the beauty of the human soul; morality he viewed as an innate human quality that did not depend on man's belief in God or on external influences. Shaftesbury held that man's contribution to the common good was the criterion by which his *virtue* should be judged and he spoke out against religious fanaticism and the teaching concerning *retribution or reward* beyond the grave. He exerted a marked influence over some leading figures of the Enlightenment. His writings were published in a collection entitled "Characteristics of Men, Manners, Opinions, Times" (1711).

SHAIKH or SHEIKH (Arabic word meaning literally "elder"), (1) head or leader of a clan, tribe or union of tribes among Arab nomads; (2) this word was also used to denote leaders of Islamic communities, prominent theologians or experts in the law.

SHAIKH AL-ISLAM (Arabic "supreme elder of Islam"), (1) from the 11th century this was the honorary title for prominent Moslem theologians (*ulamas*); (2) in Turkey (from the mid-16th century to 1924), the chief among Moslem religious leaders, the chief *Mufti* appointed by the Sultan; (3) in Iran, during the reign of the Safavid Dynasty (16th-18th centuries), one of the main Islamic judges appointed by the Shah;

(4) leader in charge of religious affairs for the Moslems of Transcaucasia.

SHAITAN or SHEITAN. See *Iblis*.

SHAKERS (Russian "Tryasuny"), another name given to the *Pentecostals*.

SHAKTI (Sanskrit word meaning "force" or "energy"), female creative-energy principle in *Hinduism*, *Tantrism*, including the Buddhist variety. Veneration of Shakti became most widespread of all in Shivaism, in which Shakti is personified in one of the hypostases of *Shiva*'s consort (Parvati, Durga, Kali). All Shakti's names are linked with the mother-goddess Mahashakti Devi. The most ardent adherents of the Shakti cult make up the Shakti sect.

SHAKYA-MUNI or SAKYAMUNI (Sanskrit "wise man from the Shakya tribe"), the most widely used name for the legendary founder of *Buddhism* as applied to that period of his life when he had already attained Enlightenment, i.e. had already become *Buddha*.

SHAMAN. See *Shamanism*.

SHAMANISM, broad range of animist beliefs and cults typical of the period when primitive-communal patterns of society were breaking up. A specific feature of Shamanism was the belief that certain special people (Shamans) could mediate between man and the spirits. The ability to predict the future and to find out what was happening in far-away places, to heal men's sicknesses, effect change in the natural world and to accompany the dead to the Underworld and so on was also attributed to Shamans. He who appeared to become a Shaman had to bear the mark of the "Shaman's sickness", which manifested itself in, among other things, disturbances of the mind (it was held that spirits recreate such a man – they kill him and then raise him from the dead, but by this time in another guise). The Shaman's gift was viewed as something hereditary. His communing with the spirits took place against a background of religious ecstasy, when specific rituals ("kamlaniye") are performed to the accompaniment of the shaking of a tambourine, rattle or some other musical instrument, which was endowed with mystical properties and was closely bound up with the life of the Shaman. Experienced Shamans were usually skilled hypnotists, ventriloquists, conjurors and also singers, poets and story-tellers. Marked differences are to be observed between the shamanistic ceremonies, costumes, ritual acts and conceptions of spirits among the various peoples of the world.

SHAMASH, in the mythology of Babylon and Assyria, the god of the sun and justice, son of the moon god *Sin*.

SHAMBHALA, the name of the legendary land that is the custodian of *Buddhism*. The teaching regarding Shambhala occupies an important place in Tantric Buddhism (see *Tantrism*) and it is closely linked with the trend in that variety of Buddhism known as Kalachakra or the "Wheel of Time". The prophecies concerning the "Shambhala War", which one of the kings of Shambhala will wage against heretics, are an essential part of the *eschatology* of *Lamaism*.

SHANG TI, the "Lord on High", the principal deity of the popular polytheistic religion in Ancient China. The idea of this god took shape during the second millennium B.C. In the words "Ti", and later "Shang" as well, there merged concepts of a deity and of ancestor patrons of the ruling house. In the first millennium B.C. the cult of Shang Ti merged with the cult of the sky and the concepts of "Shang Ti", "Tien" (Heaven) and "Tien Ti" (Ruler of the Heavens) came to be used synonymously. Sacrifices were made to the deity Shang Ti, including human ones, in order to ensure his assistance in all enterprises and the success of the latter. After Christianity had appeared in China, the term Shang Ti was used to denote the concept of God.

SHANKARA (probably 788-820 A.D.), Indian religious thinker. He wrote a large number of treatises upholding the eternal and infallible nature of the *Vedas*, which he held to be the only source of knowledge. Shankara's teaching was consistent idealist monism, which only recognized as real the impersonal deity *Brahman*. The whole world of phenomena Shankara dismissed as unreal and he denied the existence of matter. According to his teaching Reason could only figure as an "ally" of the sacred writings, since it was totally subordinate to the testimony of the Vedas. Only the higher *castes* had the right to study the Vedas and therefore the attainment of Truth was only accessible to them and only they could achieve "liberation".

SHARIA (Arabic word meaning "clear path"), a code of rules of Islamic law and morality, religious prescriptions and rituals designed to embrace the whole of Moslem life from the cradle to the grave. The Sharia is based on the *Koran* and the *Sunna*. Its compilation was completed in the 11th-12th centuries, during the period of advanced feudalism in the Near and Middle East. The Sharia acknowledges private property as an immutable principle established by *Allah*. The spread of capitalist social relations in the East led to a decrease in the influence of the legal rules of the Sharia and their eventual replacement by bourgeois law. In the 1970s Moslem theologians and legal experts stepped up their appeals for the reintroduction of the legal rules of the Sharia as the official norm in those countries, where *Islam* was the state religion, presenting this as a way to ensure social justice and prosperity for the people. In the USSR the prescriptions of the Sharia are followed with regard to matters of ritual and partially in the daily lives of Moslems.

SHEINMANN, Mikhail (1902-1977), Soviet historian, expert in the history of religion. He specialized in the history of *Roman Catholicism* and in analysis of *Christian socialism*. His main works were "Vatikan i katolitsizm XIX i nachala XX vekov" (The Vatican and Catholicism in the 19th and Early 20th Century, 1958), "Khristiansky sotsializm" (Christian Socialism, 1969) and "Ot Piya IX do Pavla VI" (From Pius IX to Paul VI, 1979).

SHELLEY, Percy Bysshe (1792-1822), English poet and thinker. In his poetical works, particularly in the philosophical poem "Queen Mab" (1813) and his commentaries on it, and also in his philosophical, politi-

cal and atheist works (such as "The Necessity of Atheism", 1811, and "A Refutation of Deism", 1814) Shelley voiced a fierce attack on the "Establishment" of his times, propagated the ideas of socialism, free-thinking and atheism and opposed all forms of religious prejudice.

"THE SHEPHERD", a work of early Christian literature written in the 2nd or possibly 1st century. Its author refers to himself as Hermas. The work belongs to the genre of *revelation* and received its name in accordance with the visions described in it, communicated by an angel in the guise of a shepherd. The book consists of sections entitled "Visions", "Mandates" and "Similitudes". It is imbued with sympathy for the poor, and calls for *charity*. Hermas defines the main Christian *virtues*, such as faith, abstinence, patience and truthfulness and he calls for unity of the Church. "The Shepherd" gave expression to the ideas upheld by the democratic current within the Christian Church at that time. It was included in the ancient list of Books of the *New Testament* known as the Codex Sinaiticus (or the Sinai Code) but later on the Church ceased to recognize "The Shepherd" as a Sacred Book.

SHESTOV, Lev (real name **Schwarzman**, 1866-1938), Russian religious philosopher and writer on religious affairs. In 1920 he emigrated. Shestov criticizes *rationalism* in philosophy, ethics and even theology. Science and Reason though useful in everyday life examine, in his opinion, only what is of general significance, what is of least value of all to man in his capacity as a unique individual. Reason cannot solve the riddle of human existence or explain man's tragic situation in the world and his sufferings. Only faith in the God of the Bible can reveal the path to salvation and the truth. This faith, which stands higher than reason and ethics, constitutes, according to Shestov, freedom in which for those who believe in God, who took upon himself the sins of men, nothing is impossible. Shestov acknowledges that here thought reaches the "summit of nonsense", but that is how it should be, for existential philosophy, among whose representatives he numbers himself, is based on the Absurd. Shestov's teaching is one of the forms used for justifying religion. His main works are "Apofeoz bespochvennosti" (The Apotheosis of Groundlessness, 1905), "Na vesakh Iova" (On the Scales of Job, 1929) and "Afiny i Iyerusalim" (Athens and Jerusalem, published posthumously in 1951).

SHI'ISM (from the Arab word "shi'ah" meaning "following", "sect"), the second largest movement in *Islam* (after *Sunnism*). Shi'ites acknowledge the *Koran* as "divinely inspired", yet they believe that in the version completed during the Caliphate of Uthman (644-656), those *ayats* have been omitted which relate to *Ali*. In the *Sunna* the Shi'ites only recognize those *Hadiths*, which can be traced back to Ali. In addition they have their own sacred tradition, that of the *Akhbars*, collections of which, together with the Koran, make up the source of the *Sharia*. Shi'ites believe that the right to inherit the mission of *Mohammed* could only pass to his direct descendants, i.e. to the children, grandchildren, great-grandchildren etc. of Ali and *Fatima*. In the wake

of quarrels over the number of *Imams* Shi'ism went into decline in the 7th-9th centuries and broke up into a number of offshoots (Kaisanites, *Zaidis* and Imamites). The Kaisanite sect disappeared in the 11th century. Adherents of one of the leading sects – the Imamites – believe that there were 11 direct descendants of Mohammed – or Imams – starting with Ali, while the 12th known as Mohammed Ahmad al-Mahdi hid at the end of the 9th century, but is bound to return and then the era of justice and prosperity will dawn. The "Hidden Imam" is regarded as the leader of the Shi'ites. According to Shi'ism, the Imams are infallible and the *Ijtahid* (the right to independent judgement on matters of religion and law) is still the preserve of the *mujtahids* of the Hidden Imam. The rituals of Shi'ism differ little from those of the Sunni. In addition to *Hajj*, the Shi'ites go on *pilgrimages* to Mashhad and Qum (in Iran), Karbala and Najaf (in Iraq) – places that are associated with the names of the Shi'ite Imams. Like the Sunni the Shi'ites celebrate the day of Mohammed's birth (*Maulid*) and in addition they celebrate the birthday of Fatima and also the days on which all the Shi'ite Imams were born and died. Mourning for the death of Imam al-Husain is celebrated in particularly lavish style and the culmination of this ceremony is an *Ashura*. At the present time adherents of Shi'ism live in Iran, Iraq (Imamites), Afghanistan, India, Pakistan (*Ismailis*), the Yemen Arab Republic, the People's Democratic Republic of Yemen (Zaidis), the Lebanon and a number of other Arab countries. Moslems professing Shi'ism are to be found in the Soviet Union in Central Asia and Transcaucasia.

SHINTOISM ("Shinto" means "way of the gods"), the indigenous religion of the Japanese. It took shape in the early feudal era (6th and 7th centuries) on the basis of tribal animist cults and *Shamanism*. This process coincided with the spread of *Buddhism* in Japan and after a period of rivalry between the priests of both religions, they learned to coexist and Ryobu-Shinto (or Dual-Aspect Shinto) developed, according to which the Shinto gods were acknowledged as *avataras* of various religious figures venerated in Buddhism. At the present time more than half the population of Japan officially professes both religions, celebrating the rites of the life cycle (the blessing of the new-born, marriage) in Shintoist temples, and burial and funeral rites in Buddhist temples. In the 19th and 20th centuries a number of neo-Shintoist sects appeared, which reject Buddhism and perform all religious rites in accordance with Shintoist tradition. After the Meiji revolution (1868) and up until the defeat of Japan in World War II in 1945, Shintoism was the state religion. It consisted of the following categories: dynastic Shinto, a cult practised within the network of the imperial family, which allegedly was descended from the sun-goddess *Amaterasu*; Tennoism ("tenno" means "emperor") involving deification of the Emperor; Shrine Shinto involving the worship of various local and national gods; popular, or "vulgar", Shinto involving the worship of local deities and spirits, who were not part of the state pantheon and were celebrated near various topographi-

cal features, with which the mysterious forces of nature are associated. Since 1946 the Shinto religion has been separate from the State: there is no longer any central organization for Shrine Shinto, which has been split up between separate temples and their associations of believers.

SHIVA, one of the gods of the *Trimurti*, the Hindu triad; the supreme god for the adherents of Shivaism, according to which there is nothing permanent in the Universe apart from Shiva, who destroys and restores to life everything that exists. At the beginning of the cosmic cycle Shiva creates the Universe and later destroys it.

SHRINE, small religious building without an *altar*. It might be set up above the entrance to a vault or crypt and serve as a monument over a grave. Shrines were also erected in the memory of various events in the life of the Church or the State, in connection with public disasters, or at so-called *holy places* such as springs, lakes, trees that are the object of veneration, and, in the Orthodox Church, places at which miracle-working icons have "appeared".

SHROUD OF TURIN, THE, one of the Christian relics: a piece of material with a dimly visible outline of a human body imprinted upon it, which the Church declared to be the shroud of Jesus Christ that had retained traces of his blood and body on it. The earliest references to the Shroud of Turin date back to the first half of the 14th century (France), but where it first originated from is not clear. Since 1578 the shroud has been kept in Turin in the Cathedral of St. John the Baptist and from time to time it has been on view to the general public. The main arguments against the authenticity of the Shroud were put forward first of all by the Church itself: the fact that it did not match with the data provided in the Bible with regard to the details of the attire in which the dead were laid out for burial by the Jews of old, the fact that no one knew the whereabouts of the Shroud in the course of thirteen centuries and the appearance of several dozen similar shrouds in Europe after the Crusades. In 1988 the Church finally agreed to the Shroud being analyzed with the help of radio-carbon dating and it was established that it only dated back to the 14th century.

SHROVE-TIDE or CARNIVAL, a festival formerly celebrated by many peoples of Europe, including the Ancient Slavs, to bid farewell to winter and to welcome the spring. In the festivities of the Ancient Slavs (known as Maslenitsa) there were strong echoes of *ancestor worship*, as also of agrarian and tribal cults. Magical acts linked with the expectation of the harvest to come were yet another part of these festivities. Elements of sacral eroticism bound up with fertility magic were also encountered up until the 20th century. Slavonic customs associated with the last day of Shrove-tide also have echoes of ancestor worship, when pancakes are eaten since these were an essential part of wakes for the Eastern Slavs.

SHU, in the mythology of Ancient Egypt, the god of air (his name is translated as "emptiness"), who while leaning on *Keb*, the earth god,

supports *Nut*, the sky goddess, thus separating earth and sky. He was depicted in the form of a man with a feather on his head.

SHULHAN ARUK (Hebrew words meaning "a laid table"), a code of religious prescriptions of mediaeval Talmudic *Judaism*, complied by Rabbi Joseph Caro in 1550-1559. It consists of four parts. The first two contain rules for the conduct of Jewish services, festivals and rituals connected with food etc. The last two interpret the norms of family and civic law. At the present time in Judaism there is a trend to be observed which advocates that the Shulhan Aruk should adapt to contemporary conditions of life.

SIBYLLINE BOOKS, THE, a collection of predictions, sayings and prophecies compiled by Greek priests in the 6th century B.C. After they had made their way to Rome, these books were kept in the Roman temple of Capitoline Jupiter. They played a considerable part in the public and religious life of Rome. Usually the sayings from the Sibylline Books were interpreted as suggestions to introduce new rites, so as to propitiate a deity.

SIBYLS, legendary prophetesses in Ancient Greece, who allegedly informed men of the will of the gods. According to legend one of the Sibyls predicted the Trojan War. One of the most widely venerated of them was the Sibyl of Cumae who allegedly lived for a 1,000 years. It is to her that the authorship of nine of the *Sibylline Books* is attributed.

SIDDHARTHA GAUTAMA. See *Buddha.*

SIDE-CHAPEL, a separate altar within a Christian church facing east like the main altar. It is usually situated on the north or south side of a church. Side-chapels are set up so that on a particular day several liturgies or masses can be celebrated simultaneously (the number depending on the number of side-chapels).

SIGER OF BRABANT (c. 1240-c. 1284), French philosopher who supported the teaching of the *twofold truth* and regarded the world as "coeternal" with God. He acknowledged the eternal nature of matter and *determinism*, expressed doubts with regard to divine *Providence* and rejected miracles. According to Siger of Brabant, the *soul* was mortal, there was no *retribution or reward* beyond the grave and prayers were unnecessary. He was condemned by the Church for his free-thinking.

SIGN OF THE CROSS, in *Christianity* the action of making the sign of the *Cross* with the hand. In the *Orthodox Church* the sign is made with three fingers held together – the thumb and the index and middle fingers (Russian *Old Believers* only accept the sign of the Cross made with two fingers), while in the *Roman Catholic Church* the whole hand is used.

SIKHISM (from the Sanskrit "sikh" meaning "learner"), a religion which came into being in the 16th century in Northwest India, reflecting the protest of petty traders and craftsmen against the caste system and feudal oppression. The founder of the movement was Guru (teacher) Nanak (1469-1539). In the 17th century the influx of peasants into the community of Sikhs in-

creased and it assumed the features of a military-democratic organization. It was a community of equals, which turned its back on *caste* and tribal loyalties. The ideology of Sikhism became openly anti-feudal, waving the banner of the people's struggle against the empire of the Great Moghuls, and the ultimate result of this was the setting up of a Sikh state that in the course of time turned into a typical feudal state which existed right up until the time when it was conquered by the British in 1849. The Sikhs recognize a single, impersonal god. All phenomena in the world that surrounds Man are only manifestations of the supreme might of the Creator. The Sikhs reject orthodox *Hinduism*, acknowledging instead that all men are equal before God. The teaching of Sikhism is expounded in the book "Granth Sahib" (Revered Book), which contains exhortations and descriptions of the life of the Guru and is the source of Sikh teaching that is used during religious worship. Sikhism has a wide following not only in Northwest India but also in emigré communities in other countries.

SILLON (French word meaning "furrow"), French Roman Catholic organization founded in 1894. It was led by one of the ideologists of Christian democracy, Marc Sangnier (1873-1950). Anxious to keep the working people under the Church's influence, Sangnier and his supporters condemned capitalism, supported the fight of the workers to raise living standards and attacked the Church's efforts to control voice in secular affairs. In 1910 Pope Pius X accused the Sillonists of modernist heresy and of departing from the Church's social teaching and he forbade their activity, granting his approval only for the existence of those groups of Sillonists who were working under the supervision of their local bishops.

SILVANUS, in the mythology of Ancient Rome, a god, akin to *Faunus*, who was the protector of forests, gardens, flocks and property. Silvanus was represented as an old man with a wreath made of pine twigs on his head, holding a sickle in his hand. The Greeks identified him with *Pan*.

SIMMEL, Georg (1858-1918), German idealist philosopher, sociologist and representative of the Philosophy of Life school. Simmel held that knowledge of the world should be sought not so much in external facts but in religion and psychology. Only with the help of religious intuition was it possible to grasp the world as an integrated whole. All links between Man and the world have religious overtones, since they allegedly give rise to a specific state of mind, which in its turn develops into religion as soon as it projects itself in specific images. Simmel's position inevitably leads to the adoption of a subjective-idealist approach to the interpretation of history, and his views are of a pro-bourgeois character.

SIMONY (word derived from the name of Simon Magus: see Acts 8:9-24), the buying or selling of Church benefits, for example, pardons, preferments, that was widespread in the Middle Ages. Simony was an important source of revenue for the *Pope* and kings. Abolition of Simony was one of the demands of the *Reformation*.

SIN, according to religious conceptions this is a violation of divine prescriptions perpetrated or contemplated by man in ill will or under the influence of external evil forces, which bars his path to *salvation* in the world beyond the grave. In theory sins were just failures to observe specific rules of an individual's religion and Church, laid down by each *denomination* in accordance with its interests, but presented as ordained from on high. In practice, however, religious leaders in all faiths have extended the concept of sin to non-religious spheres of life as well, using the term to cover any act which goes against the interests of the ruling classes in exploitative society. According to the dogma of the Russian Orthodox Church, for example, doubting the Tsar's divine right to power was considered a sin, as were refusal to acknowledge the Tsars as the *"Anointed Ones"*, encroachments on private property, condemnations of the exploitation of man by man, propaganda of the idea of social equality etc. This extended interpretation of sin made it possible for the clergy to condemn as sin everything which conflicted with the predominant class-based *morality* officially approved by the Church. By referring to everything which did not suit it as sin, the Church was able to manipulate the thoughts and actions of the faithful in such a way as to further its own interests, encouraging them to be hostile towards everything which the clergy saw as reprehensible.

SIN, in the Babylonian religion, the god of the Moon, light and wisdom; son of the supreme god *Enlil*, father of the sun-god *Shamash* and the fertility goddess *Ishtar*. His cult was centred in the towns of Ur and Harran.

SIRA or SIRAH, special genre in Moslem religious-historical literature, which contains biographical information about *Mohammed*. One of the first siras, which has been handed down to us in part, dates back to the 8th century.

SIRENS, in the mythology of Ancient Greece, bird-women, who allegedly lived on an island off the shores of southern Italy. Through their bewitching singing they lured seafarers to their island, where they would be lulled to sleep and devoured.

SISYPHUS, in the mythology of Ancient Greece, the founder and king of Corinth. The best-known legend about him is that concerning Sisyphus' deception of Death (Thanatos) whom he put into fetters and held prisoner. *Ares* set Death free, and Death carried off Sisyphus with him. Sisyphus succeeded however in returning to Earth from the Underworld. For this act, Sisyphus, who was duly taken back to *Hades* by *Hermes*, was sentenced by the gods to eternal punishment, which consisted in rolling an enormous boulder up a hill till it reached the top, when it would fall back down again. The expression "the labours of Sisyphus" has since become a byword for exhausting fruitless work.

SKAZKIN, Sergei (1890-1973), prominent Soviet historian, member of the USSR Academy of Sciences. He was the author of fundamental research work into the history of mediaeval Western Europe and in particular the history of heretical move-

ments in France. In his numerous writings he provided a scientific analysis of the role and influence of the Church in the Middle Ages. Skazkin was one of the authors for the "History of the World", and "History of France" published in the Soviet Union. He also edited the publication "Nastolnaya kniga ateista" (Bedside Book for an Atheist, 1968), translated into a number of languages.

SKIT, (1) *Old Believers'* communities of a monastic type: these would usually be situated in remote areas. Particularly famous were the *Kerzhenets communities*; (2) in the *Russian Orthodox Church*, the word usually implied an assemblage of *cells* situated at some distance from a monastery.

SKOPTSY (castrates), one of the fanatical old Russian religious sects which split away from the *Khristovery* in the 1860s and 1870s. In this sect *asceticism* assumed an extreme form and it was demanded of all the believers that they should go through a "baptism of fire", namely, castration. The theoreticians expounding the teaching of this sect referred to the Gospel according to St. Matthew: "There are eunuchs who were born thus from their mother's womb, and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept it, let him accept it" (19:12). It was held that it would be precisely members of this sect who would constitute the 144,000 chosen ones, "angel-like people", who would survive the *Day of Judgement*. In the case of the Skoptsy, just as for the Khristovery, prayer gatherings took the form of ecstatic rituals. Their secret conspiratorial communities were referred to as "vessels". Before the October Revolution there were over 5,000 Skoptsy in Russia. In the USSR this sect is banned.

SKOVORODA, Grigori (1722-1794), Ukrainian educationist, philosopher and poet. He concentrated his attention on classical philosophy, mainly *Stoicism* and free-thinking in the popular tradition. Skovoroda adopted an objective idealist stand, close to *pantheism*, regarding God as a fundamental principle, the cause of all that exists. Starting out from this position he rejected literal interpretations of Biblical miracles as something that belittled the wisdom of God, who predetermines everything.

SKVORTSOV-STEPANOV, Ivan (1870-1928), Soviet party leader and statesman, scholar and political journalist. He was a theoretician and disseminator of Marxist atheism. His works on atheism include: "Religiya i obshchestvennyi stroi" (Religion and the Structure of Society, 1918), "Proiskhozhdeniye nashego boga" (The Origin of Our God, 1919), "Mysli o religii" (Thoughts on Religion, 1923).

SLAVONIC-GREEK-LATIN ACADEMY, the first higher educational establishment to be founded in Moscow, which provided a general education. It was opened in 1687 to train priests and civil servants. It also had the function of combatting free-thinking, was called upon to try heretics and to censor books on spiritual subjects. In 1814

it was reorganized as the Moscow Theological Academy and transferred to the *Trinity and St. Sergius Lavra.*

SLAVOPHILISM, religious-idealist trend in Russian social thought of the 19th century (*Ivan Kireyevsky, Alexei Khomyakov*, Konstantin Aksakov, Yuri Samarin), which affirmed the need for a special path of development for Russia, different from that of Western Europe. The Slavophiles started out first and foremost from a romanticized conception of the peasant commune as the fundamental, immutable element in the Russian popular way of life. The Slavophiles ascribed a special place in their conception of the socio-historical process to religion, which, since it allegedly determines the nature of man's thinking, also shapes man's social life. The historical path of those peoples who profess the true religion and, consequently, follow true patterns of thought, had to be the true one. According to the Slavophiles, only among the Slavonic peoples (above all the Russian people), professing the Orthodox faith, was "living wholeness" to be found, which was the very opposite of the "reasoned" thinking of *Roman Catholicism*; likewise the true principles of social life were rooted in the Slavs' social life (i.e. in the peasant commune). Although there were some positive aspects to Slavophilism (the demand that serfdom be abolished, criticism of the over-bureaucratic administrative machine of the tsarist regime, profound interest in the way of life of the Russian people and Russian folklore etc.), overall it constituted a conservative trend. The Slavophiles opposed the camp of the revolutionary democrats and the foundation of their world outlook, namely, materialist philosophy.

SOBEK, Egyptian god of water and the Nile's flooding, bringer of abundance and fertility. The high-point of the cult of Sobek was in the 18th and 19th centuries B.C. He was represented in the form of a crocodile or that of a man with the head of a crocodile. Later he came to be identified with *Re* and *Ammon*.

SOBORNOST (UNITY IN FREEDOM), term from Orthodox theology and Russian religious philosophy denoting that in the Church there takes place voluntary unity or assembly (Russian "sobor") of individuals on a basis of love of God and love for each other. The specific features of this unity were described in detail by the Slavophiles (see *Slavophilism*). From their point of view, Roman Catholics exaggerate the importance of what is general and of the authority and power of the Church hierarchy, ignoring the personal religious creativity of the faithful, while Protestants concentrate attention on what is individual and fail to appreciate the real meaning of religious life as a whole. Unity in freedom is allegedly intrinsic only to the Orthodox Church, for it harmoniously brings together the specifically individual needs of each believer and those of the Church as a whole. Outside "free" religious ties, and outside Christian love (i.e. outside Unity in Freedom) it is impossible to gain knowledge of Truth or the essence of Man. This idea was to influence Russian religious philosophy (*Vladimir Solovyev, Sergei Trubetskoy, Nikolai Lossky, Nikolai Berdyaev* and others) and Orthodox

teaching regarding the Church, according to which the doctrines concerning the Trinity or the nature of Christ as God-made-Man give expression to the all-embracing nature of the divine spirit.

SOCIAL ENCYCLICALS OF THE PAPACY, documents issued by the *Pope* in which are expounded the basic principles of the social doctrine of the *Roman Catholic Church* and in which is formulated its position regarding property, classes, the class struggle, revolution and the State. The first social encyclical was that issued by Pope Leo XIII and entitled "Rerum novarum" (On New Matters) on May 15, 1891, which is considered to be one of the fundamental documents of Roman Catholicism on social questions. It condemns socialism, gives its seal of approval to private property, class inequality, the bourgeois state as a divinely ordained institution and propagates class reconciliation; it opposes revolutionary struggle and recommends that workers' organizations be set up operating under the control of the Church. The whole content of the Encyclical was aimed against Marxism. To mark the 40th anniversary of the encyclical "Rerum novarum" on May 15, 1931, Pope Pius XI issued another encyclical entitled "Quadragesimo anno" (In the 40th Year) which reiterated the principles of "Rerum novarum" concerning private property, classes and the class struggle, and which approved the idea of the corporations that the fascist government of Italy had tried to introduce. In this document Pius XI anathematized socialism and communism. In connection with the 70th anniversary of "Rerum novarum" on May 15, 1961, yet another encyclical was published entitled "Mater et magistra" (Mother and Mentor), in which alongside the traditional tenets found in the social documents of the Papacy, there were some new elements to be observed, which testified to the changes that had taken place in the social policy of the *Vatican*. A description has been drawn up of the changes that have taken place over the last 70 years, following the publication of the encyclical "Rerum novarum", in science and technology: reference is made to the opening stage in the conquest of space, the growing role of the State in the administration of the economy and in the resolution of the social problems of the present day. Some recommendations are made to the effect that the working people should be represented in the administration of large and middle-sized enterprises, that the proportion of state property should be enlarged, but not in such a way as to reduce the amount of private property on the market. A description of the desperate plight of the peasants is also included, yet no reference is made to its causes. John XXIII proposed several measures aimed at improving the lot of the peasants, yet these did not extend beyond a capitalist framework. In 1963 an encyclical was issued by John XXIII entitled "Pacem in terris" (Peace in the World) devoted to the problems of peace and disarmament. It contains an unqualified condemnation of the arms race and supports the demand that nuclear weapons should be banned: the Encyclical demands that disputes between states should be settled through negotiations. On March 26, 1967, Paul VI published an encyclical entitled "Populorum progressio"

(The Progress of the Peoples) devoted mainly to the problems of the developing countries. In it are to be found side by side with the traditional conceptions familiar from earlier social encyclicals, a number of new ideas, indicating the departure of the Vatican from its old course in certain social questions, for example, the question of private property. The traditional Roman Catholic approach is reviewed here and then it is stated that the possession of private property is not an unquestionable and absolute right. "Alienation" of private property is accepted as admissible when it is in the interests of the general welfare. While condemning revolutionary uprisings, the Pope at the same time admits that they are a legitimate step against blatant and enduring tyranny. The Pope called upon Roman Catholics to co-operate with all people of goodwill without any exception, and at the same time he condemned materialist philosophy and atheism. In 1981, John Paul II issued an encyclical entitled "Laborem exercens" (On Human Labour) in which global problems of the present day are reviewed: in particular, reference is made to inflation, unemployment, international corporations and trade unions; problems of ecology are mentioned and certain social evils of capitalism are criticized. In the course of 90 years the Roman Catholic Church has been taking into account the changes at work in the world and in the wake of this has been introducing appropriate amendments in its social doctrine.

SOCIAL GOSPEL, a version of Social Christianity which came into being in American *Protestantism* in the second half of the 20th century as an attempt to resolve social contradictions through conciliation and Christianization. *Christianity* is viewed as the only force capable of implementing in social life the principles of true morality and of bringing about the Kingdom of God on Earth, in which relations between men will be based not on social antagonism but on mutual love and respect. The Social Gospel was condemned by conservatives as being incompatible with the "free enterprise" they advocated, and also because it narrowed down the concept of *sin* to concrete and therefore surmountable social and moral evil, and, when it came to theology, because it was permeated by a spirit of *pantheism*.

SOCIAL ROOTS OF RELIGION. See *Roots of religion*.

SOCIAL WEEKS, public seminars organized every now and then by the Roman Catholic Church in France, Italy, Belgium, Canada and other countries, at which topical problems are discussed in the light of the social doctrine of the *Vatican*. These seminars are usually held once a year and last a week. They were first organized in France in 1903 and were held annually, each time in a different town. Their aim was to propagate the social doctrine of *Roman Catholicism*. Each seminar was devoted to one particular subject, for instance: "The Crisis of Production and Catholic Thought" or "Social Problems in the Colonies". At the present time these social weeks are not being held on a regular basis.

SOCINIANS (from the Latinized name of *Fausto Sozzini*), Sozzini's followers who founded [illegible]

rationalist trend in *Protestantism*, which was noted for its religious radicalism. As regards the socio-political content of the teaching they propagated, the Socinians' ideas could be seen as representing a conservative wing of the *Polish Brethren*. The Socinians were *Antitrinitarians* (i.e. they rejected the doctrine of the *Trinity*), regarding Christ not as God but as a human being, who showed men the path to *salvation* and acquired divine qualities after his resurrection. They recognized the *Holy Scriptures* as the only source of dogma, but only when they did not contradict reason. They also held that there was no such thing as *original sin* and that therefore *redemption* was not necessary, and they rejected the Calvinist doctrine of *predestination*. The philosophical views of some Socinians constituted what was essentially latent *deism*. When the Socinians were driven out of Poland in 1658-1660, they settled in Holland, Germany and England, where they were gradually absorbed into other Protestant movements.

SOCIOLOGY OF RELIGION, one of the branches of the study of religion. Marxist sociology of religion is a branch of atheism concerned with the study of religion as a socially determined phenomenon, the patterns discernible in its emergence and development, the way it functions and fades away, the nature of its constituent elements and structure, and the place and role of religion in society. The underlying principles in Marxist sociology of religion were formulated in the works of Marx and Engels and later carried further by Lenin. The general methodology used by Marxists for the investigation of social phenomena, including religion, is *historical materialism*. Bourgeois sociology of religion took shape as a scientific discipline at the turn of the century. *Max Weber* and *Emile Durkheim* were regarded as its founders, although some of the principles had already been elaborated in the works of *Auguste Comte* and *Herbert Spencer*. Two different trends can be distinguished in the sociology of religion in the West – the secular and confessionary trends, whose philosophical basis is idealism in its various forms (e.g. neo-Kantianism, *positivism*, *pragmatism*, phenomenology).

SOGLASIYE (Concord), a group of the faithful within the Russian *Old Believers'* movement, which adhere to one or other of the types of "ancient Orthodox" practice with regard to ritual. It constitutes a structural unit that forms part of a larger formation, *persuasion* (Russian "tolk").

SOKA GAKKAI (Value-Creating Academic Society), a neo-Buddhist organization in Japan that was founded in 1931. It propagates the humanist and moral values of *Buddhism*, attempting as it does so to make these compatible with the achievements of modern culture. In the political arena Soka Gakkai advocates the "middle path", calling for pacifism and class peace. It has its own party Komeito (Clean Government Party) that was set up in 1964 and which draws its support from non-organized workers and small businessmen. Soka Gakkai also has its own organizations for sport and amateur artistic activities and brings out its own publications.

SOLAR THEORY OF THE ORIGIN OF RELIGION. See *Naturistic theory*.

SOLOMON, ruler of the Kingdom of Israel and Judaea in the period 965-928 B.C., son of *David*. King Solomon succeeded in centralizing religious worship and he built the temple to *Yahweh* in *Jerusalem*. It is however also stated in the *Bible* that Solomon built temples to other gods, for example, *Moloch* and *Astarte*. Biblical tradition, which presents Solomon as the epitome of wisdom, ascribes to him the authorship of *Ecclesiastes*, Proverbs and the *Song of Songs*. Scientific research into the Bible however has demonstrated that these works were compiled at a later stage – in the 8th, 3rd and 2nd centuries B.C.

SOLOVETSKY MONASTERY, Russian Orthodox monastery founded in the first half of the 15th century on Solovetsky island in the White Sea. It was the centre for the Christianization of the north of Russia. It served as a frontier fortress as well and played an important economic role in the life of the North, thanks to the salt mines it possessed and its hunting, fishing and trading activities. Persons inacceptable to the tsarist regime and the Church were sent into exile there. The prison in the monastery set up in the 17th century was known for the very harsh conditions in which prisoners were kept. This prison was in existence till 1903. At the present time the Solovetsky Monastery is a historical and architectural monument: the walls of the fortress complete with towers date from the 16th century, as do the Refectory and the Cathedrals of the Assumption and the Transfiguration. The Church of the Annunciation dates from the late 16th and 17th centuries. The first of the canals within the territory belonging to the monastery, which link the 52 lakes in the area, were dug in the 16th century.

SOLOVETSKY UPRISING (1668-1676), uprising of peasants and tradespeople, run-away serfs, soldiers from the Strelets Corps, supported by some of the priests and monks from the *Solovetsky Monastery*, which was an outlet for their spontaneous protest against feudal oppression and serfdom. The uprising began as a movement associated with the *Old Believers' schism*, for the insurgents refused to recognize the reforms introduced by Patriarch *Nikon*. In response to this the tsarist authorities decided to confiscate from the monastery "all the patrimonial villages large and small, its salt mines and other trading posts, and its holdings in Moscow and other cities", but this did not result in the insurgents' submission. Troops from the Strelets Corps sent out from Moscow were met with canon fire at the walls of the Solovetsky Monastery. The large stacks of food in the monastery enabled the insurgents to withstand a long siege. It was at this stage that the so-called Solovetsky sit-out began. After the execution of Stepan Razin, the latter's former supporters led by the run-away serf Isachko Voronin, joined forces with them. By this stage the uprising had, to a significant extent, lost its religious motivation. The insurgents refused to pray for the Tsar, declaring that they did not acknowledge either the old or the new faith, and they also drove out from their midst the priests who

did not suit their purposes. The leaders of the monastic fraternity, who did not support the political demands of the majority of the insurgents, turned their back on the uprising. The betrayal of the monk Feoktist who showed the besiegers a secret entrance into the monastery fortress, helped the Tsar's troops to take the monastery. The leaders of the uprising and many of those who took part in it were executed or sent into exile.

SOLOVYEV, Vladimir (1853-1900), Russian religious mystical philosopher, who in his works such as "Kritika otvlechyonnykh nachal" (Critique of Abstract Principles, 1880), "Chteniya o bogochelovechestve" (Readings on God-Made-Man, 1877-1881), "Opravdaniye dobra" (The Vindication of Good, 1897-1899) attempted to create an all-embracing philosophical-cum-theological teaching, that he referred to as the "metaphysics of Universal Unity". The initial premise for this teaching was the idea of "Unified Being", the concept of the Creator and his creation as one (with the so-called Universal Soul as the mediator between the two). "Unity" was the indissoluble integrity of Truth, Goodness and Beauty, which, according to Solovyev, could only be achieved through "integral" knowledge, which was a synthesis of empirical (scientific), rational (philosophical) and mystical (religious-contemplative) knowledge. In society this unity could be achieved within the framework of a "free theocracy" (the Kingdom of God on Earth), which had to be founded on a basis of a merging of the *Roman Catholic* and *Orthodox Churches* within the framework of a theocratic-monarchist state. In his ethical principles Solovyev proceeded from the affirmation of universal moral values compatible with "Absolute Good" brought to Earth by Christ. Solovyev's ideas were to exert a great influence on Russian idealist philosophers at the end of the 19th and early 20th century (such as *Sergei* and *Yevgeni Trubetskoy*, *Semyon Frank*, Lev Karsavin, *Pavel Florensky* and *Nikolai Berdyaev*).

SOMA, (1) intoxicating drink, made from the sacred soma plant, and used in *sacrifices* to the gods in Ancient India; (2) one of the gods in the Vedic pantheon who was the personification of the soma plant and the mediator between celestial beings and men on Earth; he was the god of sacrificial drinks and sacrifice in general.

"SONG OF SONGS", erotic love poem included in the *Old Testament*. Theologians attribute it to King *Solomon* and interpret it as an expression of reciprocated love between God and his "chosen people" (in *Judaism*), or between Christ and his Church (in *Christianity*). In actual fact the "Song of Songs" is a secular work written in the 3rd century B.C. Scholars investigating the Old Testament assume that the "Song of Songs" is a collection of lyrical folksongs that were performed at weddings. Their author extols love and the beauty of the female body. The cult of physical beauty stemming from Ancient Greece tradition was important for the author of the "Song of Songs" in connection with his view of the world, and it was aimed against religious *asceticism*. Clearly indicative of the non-religious character of the poem is the fact that the name of God is not

mentioned even once in its 116 verses.

SOOTHSAYER, general term denoting those who predict the future – sorcerers, *oracles*, diviners and fortune-tellers, astrologers, interpreters of dreams and omens, "clairvoyants" and so on, who allegedly are the recipients of reliable information about the future by supernatural means – through signs from above, mystical intuition, illumination or *revelation*. To soothsayers were attributed special capacities for foresight, which other people did not possess. They existed and exist in all times and in all religions (for example, in the United States there are approximately 90,000, and in France nearly 40,000 officially registered professional fortune-tellers).

SOOTHSAYING. See *Divination*.

SOPHIA (Greek word meaning "craft", "knowledge" or "wisdom"), a concept or mythologem recurring in classical or mediaeval philosophy associated with the conception of things that are filled with meaning and harmoniously arranged. It was reflected in the orthodox and mystical literature of *Judaism* and *Christianity* and finds expression in Orthodox services, church architecture and icon-painting. In the Western Church German mystics turned to the symbol of Sophia in the 14th-17th centuries (*Jakob Boehme*); in Russia at the turn of the century the idea of Sophia was fundamental to the teachings of *Vladimir Solovyev*, *Pavel Florensky*, *Sergei Bulgakov* and others (see *Sophiology*). The idea of Sophia which admits of an endless range of symbolic interpretations was one of the factors contributing to the appearance of Russian Symbolism (Andrei Bely, Alexander Blok, Maximillian Voloshin, Vyacheslav Ivanov and others).

SOPHIOLOGY (from the Greek words "sophia" meaning "wisdom" and "logos" meaning "word" or "teaching") or **SOPHIANISM**, influential movement in Russian religious philosophy and theological thought in the late 19th century and first third of the 20th century. Its main representatives were *Vladimir Solovyev*, *Pavel Florensky* and *Sergei Bulgakov*. The central concept of Sophiology was Sophia-Wisdom, which was used by these thinkers to mean very different things. It could mean the inner essence of God (for which the Greek term was "ousia") and one of its *hypostases* (the "fourth hypostasis" of deity). It could be the dividing line between God and the world and one of the two diametrically opposed aspects of the Universal Soul. Sophia in its earthly aspect was interpreted as the organizing principle of unity – *Sobornost (Unity in Freedom)* – i.e. the unity of all mankind, the real embodiment and concentration of which is provided by the Christian Church. Sophia is either presented as the complete world (Cosmos) or as the irreproachable human being (Saint), or yet again as the ideal faultless organization. The Sophiologists believed that a Church, reformed in keeping with their ideals, would become a crystallized historical memory, the custodian of national and worldwide culture. Russian Sophiology, which developed when European civilization was in a state of crisis, represents a kind of refined Christian apologetics, the Utopian aim of

which was to create an integrated culture for the whole of mankind stemming from the authority of a revitalized Church.

SORCERER, a person who engages in *sorcery* and works charms. Professional sorcerers appeared in early clan-based society. To them were attributed a supernatural ability with the help of *spells* and invocations and other magic practices to influence the forces of Nature, the will of men, the harvest and to call forth cattle plague and natural disasters.

SORCERY, harmful witchcraft enacted to the accompaniment of harmful magic rituals and based on belief in the "evil eye". Ethnographers note that the social basis of sorcery is alienation between different tribes. The practice of attributing all sorts of diseases and deaths to sorcery carried out by a member of another tribe is a phenomenon widespread in all primitive societies. Sorcery was clearly one of the ways of fostering primitive animistic concepts, in particular, a belief in evil spirits. See also *magic*, *sorcerer*.

SOROKIN, Pitirim (1889-1968), American sociologist of Russian extraction. He emigrated in 1922 and in 1931 became a professor at Harvard University. He elaborated an idealist conception of social development and he attached primary importance for this development to a system of values, whose repositories were deemed to be certain individuals and social institutions. According to Sorokin, social reality was a complex hierarchy of various social and cultural systems and subsystems. As a basis for his typology of social values Sorokin took various philosophical postulates, in accordance with which he singled out three types of culture: (1) sensual culture, in which man's immediate sensory perceptions predominate; (2) ideational culture in which rational thought predominates; (3) idealist culture in which intuitive methods predominate. The whole historical process constitutes, from Sorokin's point of view, numerous variations of the above-said basic types of culture. The modern crisis of capitalism he links with the crisis in scientific knowledge and materialism and he places his hopes in a triumph of religious-idealist culture. His works include: "Sociology of Revolution" (1925), "Crisis of Our Age" (1941), "Altruistic Love" (1950).

SOTERIOLOGY (from the Greek words "soterion" meaning "deliverance" and "logos" meaning "word" or "teaching"), teaching concerning *salvation*, which is to be found in many religions (*Buddhism*, *Christianity*, *Islam* and others), or the branch of *theology* concerned with the question of salvation.

SOUL (Greek equivalent—"psyche", Latin—"anima"), from the religious viewpoint the spiritual essence of man, a special entity, the opposite of the physical, which shapes Man's life, abilities and personality. Belief in a soul can be traced back to a primitive animistic interpretation of such natural phenomena as breathing, dreaming, shadows, death etc. The myth concerning Man's soul grew up out of naive conceptions of the soul as a smaller, more delicate copy or shadow of man and evolved later into the abstract conception of the soul as

something exclusively non-material, incorporeal and autonomous. The main psychological source of belief in the soul is fear of death. In later religions the idea of the soul is linked with the teaching concerning God's gift to Man of a soul at birth and its separation from Man's body after death. Immortality is an attribute of the soul, i.e. eternal existence in the world beyond the grave, or, as in *Hinduism*, for example, the endless transmigration of souls into other bodies after death. The doctrine of the immortal soul provides the basis for the system of religious dogma, ideology and worship, it permeates religious psychology, which gleans from belief in a soul some illusory consolation, hope for overcoming death and attaining bliss beyond the grave. The religious teaching concerning the soul is of a marked reactionary social nature, since it facilitates the spiritual enslavement of the faithful, shifting their attention and will away from the struggle for liberation from social oppression in this world to the salvation of the soul in the "Kingdom of Heaven". The myth of the soul also provides the basis for all religious morality, since it relates all moral norms to the salvation of the soul from *sin* and death. Modern science concerning Man's mind and emotions (neurophysiology, psychology, psychiatry etc.) firmly rejects the idea of the soul as an independent spiritual essence and confirms the thesis, that is part of the scientific materialist world outlook, to the effect that consciousness is an attribute of highly organized matter.

SOUTHERN ARABIA, RELIGION OF, term used to denote for easy reference the beliefs and cults of those peoples who inhabited Southern Arabia during the 1st millennium B.C., at the stage when slave-owning societies were taking shape there. The religion of this area had many features in common with the *Babylonian* and *Phoenician religions. Astral cults* predominated in it and the god of the moon was venerated as the supreme deity, who among certain peoples of Southern Arabia was given the same name as that used by the Babylonians, namely, Sin. Athtar was venerated as god of the morning star and Shamash as the goddess of the sun. The priests of this religion, who owned large tracts of land and who collected tithes from the people, exerted their influence over all aspects of life in that society.

SOVIET LEGISLATION REGARDING FREEDOM OF WORSHIP, norms of Soviet law which define the concept and content of *freedom of worship* and the guarantee of that freedom, ensure citizens the right to profess any faith and to take part in its rituals of worship; they also guarantee the freedom to hold atheist convictions and to propagate atheism. These norms regulate the social relations which emerge in connection with the exercise of the freedom of worship. The basis of Soviet legislation regarding freedom of worship are the norms laid down in the Constitution. The main principles and tenets of this legislation were formulated in the decree of the Russian Soviet Federative Socialist Republic's Council of People's Commissars of January 23, 1918 "*On the Separation of Church and State and School and Church*".

SOZZINI, Fausto Paolo (1539-1604), prominent figure in the *Refor-*

mation in Italy and Poland, founder of the religious movement known as the *Socinians*. He used his influence among the *Antitrinitarians*, speaking out against the Christian doctrine of the *Trinity*. He was persecuted by the *Inquisition*. Sozzini's struggle against *Roman Catholicism* promoted the advance of *rationalism* and free-thinking.

SPAS PERSUASION, a trend in the *Bezpopovtsy* branch of the *Old Believers*, which came into being at the end of the 17th century. Its social basis was provided by the peasantry. Starting out from the general principles of the Bezpopovtsy councils concerning the dawning of the "Kingdom of the Antichrist" on Earth, which would allegedly destroy all sacraments, the adherents of this trend maintained that it was impossible to achieve salvation of the soul by whatever actions devoid of the "grace of God". The path to salvation was only known to the Saviour (Russian "Spas") – Jesus Christ – and therefore it was essential to put one's trust in His mercy and pray. As a result of their rejection of the Russian Orthodox clergy, sacraments, churches, vespers and so on, the adherents of this persuasion also came to be known as the Nyetovtsy (from the Russian "nyet" meaning "No"). As the Spas Persuasion developed, it split into a number of smaller groups (concords), among which were moderate groups very close to the Popovtsy, and extreme groups that rejected any sort of ritual.

SPASY ("Saviour's Days"), a term used in the Russian Orthodox Church for the three festivals which are associated with the "Saviour" (Russian "Spas"), *Jesus Christ*. The first, or Honey Spas, is celebrated on August 1 (14) and is officially described as the Commemoration of the Procession with the Holy Life-Giving Tree. The source of this festival can be traced back to the custom of carrying the cross through the streets of Constantinople to "ward off disease". Particular importance is attached to this festival, because, according to tradition, it was precisely on this day that Prince Vladimir had been baptized in 988. The second, or Apple Spas, is the name given to the festival of the Transfiguration, and the third, or Spas on a Sheet, is the festival when "the image of the Lord Jesus Christ not fashioned by hand was carried from Edessa to Constantinople". This is a reference to a miraculous towel on which the face of Jesus allegedly left its imprint.

SPELL, INCANTATION, verbal formula which to the superstitious appears endowed with the miraculous property of being able to influence the natural course of events. Spells were an intrinsic part of ancient religions and magic cults. They were regarded as a means of averting disasters or bringing them down on others, of healing sickness, ensuring prosperity and so on. In the religions of today they are preserved in the form of curses and certain prayers, although officially they are not recognized any longer by the Church.

SPENCER, Herbert (1820-1903), English positivist philosopher and advocate of evolutionary theory. In his *theory of knowledge* he came out in favour of agnosticism. He held that science, religion and positivist philosophy come together in their acknowledgement of the fact that

the primary cause underlying all phenomena under examination is beyond man's grasp, is "unknowable". Yet insofar as Spencer's mechanistic evolutionism admitted of materialist interpretation, his conception was severely criticized by religious philosophers and theologians.

SPENGLER, Oswald (1880-1936), German idealist philosopher. His most famous work is "Der Untergang des Abendlandes" (English translation, The Decline of the West, in 2 vols., 1918-1922). Spengler came very much under the influence of *Friedrich Nietzsche*. His philosophy is distinguished by irrationalism and historical pessimism. In "The Decline of the West" Spengler criticized the idea of social progress and contrasted it with his philosophy of culture, according to which the culture of each people is clearly distinct from all other cultural systems (of which there are eight altogether in the history of mankind). Each is based on a "primal phenomenon of culture" which Spengler described from his own irrationalist angle and "philosophy of life".

SPHINX (name derived from the Greek word meaning "to hold fast"), mythical creature with a lion's body and a human head, found first in Ancient Egypt and then adopted in Ancient Greece. The Greek myth tells of a sphinx as a female monster who dwelt on a rock outside Thebes, asked travellers a riddle and killed those who failed to find the answer. After Oedipus had answered the riddle the Sphinx then killed herself.

SPICE-BEARERS. According to St. *Mark*'s Gospel, three women – Mary Magdalene, Mary the mother of James and Salome – brought sweet spices to the tomb of Jesus on the third day after the crucifixion in order to anoint his body, but they found the tomb empty and inside the sepulchre sat a young man in a long white robe who said to them: "Ye seek Jesus of Nazareth, who was crucified. He is risen! He is not here" (Mk. 16:1-8). This meant that these three women were the first to learn of Christ's resurrection. Despite the fact that the other Gospels list contradictory evidence concerning the spice-bearers (St. Matthew names only two – Mary Magdalene and "the other Mary"; St. Luke names Mary Magdalene, Joanna and Mary the mother of James, and St. John makes reference only to Mary Magdalene), it is the tradition in the Church to focus attention on the version in the Gospel according to St. Mark. The Orthodox Church sets aside a whole week (the third after Easter) for celebration of these Gospel figures.

SPINOZA, Baruch (1632-1677), Dutch-Jewish materialist philosopher. According to Spinoza's teaching, Nature, which he identifies with God, is a single, eternal and infinite substance, possessed of the capacity of extension and thought. Nature is presented as its own cause which does not need to be created. In Nature, according to Spinoza, everything is causally determined: Man, as part of Nature, is also drawn into the chain of the world's determinism, which rules out chance and restricts Man's *free will*. Spinoza's materialism was presented in pantheistic form and it was essentially atheist. In his works entitled "Tractatus theologico-politicus" (Theological-Political Treatise,

1670) and "Ethica" (1677) Spinoza rejected the idea of a personalized god as found in the monotheistic religions, the doctrine of the immortality of the human soul and the concept of the miracle; he also laid the foundations for scientific criticism of the Bible. All existing religions he declared to be superstition, based on ignorance and prejudice. For his atheist convictions Spinoza was excommunicated by the leaders of the Jewish religious community in Amsterdam.

SPIRIT (from the Latin "spiritus" meaning "breath" or "spirit"), a philosophical concept denoting the non-substantial principle, as opposed to the material, natural principle; a religious concept denoting a supernatural being, one of the main objects of *religious faith*. In idealist teachings Spirit was the first principle of the world. Belief in the Spirit emerged in primitive society, when men, confronted by the power of Nature, perceived natural phenomena as living and animate forces. Spirit was identified with things (*fetishism*) or seen as separate from the latter (*animism*). Distinctions were drawn between spirits of trees, springs, rivers, woods, mountains, birth and death, human health and illness, spirits protecting the commune or clan, spirits of the Sun and Moon etc. During the epoch of slave-owning society attempts were made to formulate various laws of Nature and society in a more or less abstract form. In the philosophy of Ancient Greece the categories of "pneuma" (spirit or soul), "nous" (mind) and "*logos*" (reason, thought) were elaborated. In the Middle Ages the Spirit was represented as something that had existed before the Earth, Nature or the Cosmos and had created all of these out of nothing. The Modern Era brought forth theories of the Spirit, that reflected the then emergent trends towards bourgeois individualism. In modern bourgeois theories the concept of Spirit is construed as something quite separate from material reality. *Dialectical materialism* rejects the concept of the spiritual as something existing independently of matter. The spiritual is seen as the function of highly organized matter, the fruit of men's socio-historical experience.

SPIRITUAL CHRISTIANS, general name embracing several movements within old Russian sectarianism dating back to before the reforms of 1861. The movements in question grew up as an expression of the socio-political protest of the peasant masses against a society dominated by feudal landowners with the blessing of the *Russian Orthodox Church*. By the end of the 1760s Spiritual Christians split into the Doukhobors and the Molokanes. The movement of the Spiritual Christians was an expression of opposition to the Russian Orthodox Church, first and foremost on the part of state-owned peasants and smallholders, known for their economic independence and less tied down by patriarchal traditions. The social significance of the term "Spiritual Christians" and the system of values that they advocated go far beyond the confines of religious sectarianism. The Spiritual Christians gave voice to their anti-feudal protest in religious concepts and spoke out as defenders of the "eternal, Divine spiritual truth", which they sought to cleanse from the "deadening belief in rituals".

They called upon their co-religionists to trust not in "external laws" but in the "internal" law embodied in the "spirit and true reason and conscience of Man". While rejecting any veneration of "idols", they demanded that Man be respected insofar as he was the vessel for the Divine Spirit. They not only rejected the social order in Tsarist Russia, but also supported a new set of humanist values. This was the result, first and foremost, of their assessment of the importance of human reason and Man's activity, the assertion of the individual's worth, Man's free will, his sense and awareness of his own dignity, Man's right to his own individual beliefs, and of the emphasis on the important role that moral principles play in men's lives etc. In the Spiritual Christians' teaching concerning Man as the "living temple", as the "miraculous and wondrous Divine creation" (Doukhobors), as the possessor of "spiritual reason" (Molokanes), and in the ideas of Man's "inner power", the "might of his soul" and of future equality and freedom, the seeds of a profound humanism are to be found, that can be accounted for by the fact that the Spiritual Christians' movement was rooted in peasant democratic beliefs. The ideals of the Spiritual Christians reflected the social Utopia of the peasant masses, albeit in religious guise, and their dreams of a classless society.

SPIRITUALISM (from the Latin "spiritualis" meaning "of the spirit"), (1) a term used to denote objective-idealist conceptions, according to which the *spirit* is seen as the underlying principle of the world, as a substance that is independent of matter. In modern irrationalist movements special emphasis is laid on the integrated nature of the spiritual principle, which cannot be reduced to either Reason or a moral sense etc. All religions are spiritualist by definition; (2) belief in the life after death of spirits of the departed and the possibility of direct contact with them through individuals known as mediums. Spiritualist concepts can be traced back to very ancient faiths (see *animism*, *shamanism* and so on). In the 19th century in the USA there came into being a mass-scale mystical movement known as Spiritualism, which later was to gain wide popularity in Europe; it founded its own societies and associations, put out its own publications, flooding the market with its own brand of "specialized" literature. The holding of spiritualist seances also became popular: these involved table-turning, fortune-telling using tea-leaves or coffee-grounds, the summoning forth of the spirits of the dead etc. Spiritualist ideas were the subject of bitter criticism from natural scientists and materialist philosophers.

St. PETER AND St. PAUL, Christian festival celebrated on June 29 in the *Roman Catholic Church* and on July 12 in the *Orthodox Church* (in the *Anglican Church* only St. Peter is remembered on this day). This festival is linked with the names of the two most important *Apostles*, who are held to be the first propagators of Christian teaching. The Lives of SS Peter and Paul have been compiled in such a way as to ensure that their selfless devotion should serve as an example for the faithful. It was instituted initially in Rome, whose Bishops (i.e. the Popes) had de-

cared themselves to be the heirs of St. Peter, and it quickly spread further afield. Its popularity was ensured by the fact that it coincided with specific landmarks in the agricultural year: in Russia this was the beginning of the hay-making; in Finland, Iceland and Karelia sowing used to take place ten weeks before this festival. St. Peter was also regarded as the patron saint of fishermen.

STARCHESTVO or SPIRITUAL DIRECTION, Russian monastic movement based on the spiritual direction by a "starets" (a monk who has achieved a high degree of asceticism and selfless devotion to his faith) of a novice in ascetic practices. This tradition first emerged in the early 4th century among the Christian monks in Egypt. The spiritual direction (or "nourishment") presupposed the novice's voluntary obedience and subordination of his own will to that of the starets, the elimination of his own will. It was imperative upon the novice not to argue, not to contradict the starets, and to voice all his own thoughts to him. Other monks living in the same monastery and faithful from the surrounding area would revere the starets as a "spiritual father". The practice of Starchestvo assured the continuation of the monastic frame of mind and the religious world outlook and a whole range of traditions. It consolidated the religious, social and political influence of the Church over the faithful. Starchestvo appeared in the 14th century in the hermitages (*pustyns*) to the east of the Volga River. The movement had taken firm root by the late 18th and early 19th century, its main promoter being Schema Archimandrite Paisy (Velichkovsky), who in 1793 published his translation of "Philocalia" (known in Russia as "Dobrotolyubie"), a collection of ascetical and mystical writings dating from the 4th to the 5th centuries. The most important centre of this movement in 19th-century Russia was the *Optina Hermitage*.

STATE, RELIGION AND THE CHURCH. The State is the main tool of political power. In our times the state machine uses a whole system of social views and ideas, including religion. Religion is one of the elements of the social structure. It has the capacity to adapt to changing patterns of reality, to socio-historical changes and to various types of State, ranging from the absolutist monarchy, through the constitutional monarchy and the bourgeois republic to the totalitarian fascist regime. Yet religion is not only an ideology but also an organization: the Church finds itself in a specific relationship to the State. From the point of view of their legal position in society there are three different categories of modern capitalist states: states in which there is an official state or dominant religion or Church (e.g. the Anglican Church in Great Britain, the Roman Catholic Church in such countries as Spain, Bolivia and Italy, Islam in many countries of the Middle East, such as Iran, Kuwait etc., Buddhism in Thailand etc.); states which content themselves with recognition of a formal equality between religions and Churches, without separation of Church and State (West Germany, Austria, Peru, Japan etc.); states in which the Church is officially separate from the State (the United States, France etc.). Relations be-

tween modern states and the Church are rather complicated. They are not always confined to open and unquestioning obedience of the latter to the former. Many Churches in recent years have modified their social doctrines in an attempt to demonstrate their independence of state power. Indeed, modern capitalist states vary in their attitudes to religious organizations, declaring themselves sometimes to be emancipated from the Church. The Church of today, although it has lost many of its privileges and special rights, still performs important political, legal and ideological functions. In the USSR Church and State are separate, and schools are separate from the Church. The Church only carries out religious functions in keeping with its dogma, the prerequisites of its canons and traditions, bearing in mind as it does so the requirements of Soviet legislation regarding religious worship.

STATES OF THE CHURCH. See *Papal States or States of the Church.*

STERNBERG, Lev (1861-1927), Russian ethnographer and historian of religion. He was exiled to the Island of Sakhalin on account of his membership of the Narodnaya Volya (People's Will) organization. While there Sternberg engaged in the study of the languages, family and domestic relationships and religious beliefs of the indigenous peoples, in particular, the Nivkhi (Gilyaks). After the 1917 October Revolution he became one of the leading figures in Soviet ethnography, making an enormous contribution to the study of the peoples of the North. His main work was entitled "Pervobytnaya religiya v svete etnografii" (Primitive Religion in the Light of Ethnography, 1936).

STICHARION or SURPLICE. See *Vestments.*

STICHERON, psalm or canticle consisting of many lines of the same length. Originally these were poetic writings from the Old Testament, later taken as a model for Christian canticles. The first author of a sticheron was Patriarch Anatolius of Constantinople in the 5th century.

STIGMAS or STIGMATA (Greek word meaning "brand", "stain", or "mark"), a reddening of the skin, bruising or sore which appears involuntarily on the body of certain devout believers in those places where, according to Biblical legend, Christ was wounded by the crown of thorns and the nails with which he was crucified. The appearance of stigmata was viewed by the Church as a miracle and used by it to whip up religious fanaticism. Cases in which there have been changes in the integument under the influence of suggestion and auto-suggestion (imaginary burns, imaginary injuries etc.) are known to medicine and can be explained by the fact that every part of the body is linked by neural conductors via the spinal cord and subcortex to the cerebral cortex. In specific conditions changes in the nervous system can give rise to metabolic disorders in tissues, which in their turn can cause reddening or swelling of the skin and other abnormalities. This mechanism underlies the phenomenon of stigmata.

"STIMME DER ORTHODOXIE" (Voice of the Orthodoxy), monthly journal published in German in East

Berlin. It is the mouthpiece of the Middle European *exarchate* of the Moscow Patriarchate. It publishes materials on the main aspects of activities of the Russian Orthodox Church and its exarchates, and also sermons and articles on theological subjects. Space is also devoted to oecumenical questions.

STOICISM, one of the schools of Hellenistic and Roman philosophy. Classical Stoicism (3rd-2nd century B.C.: Zeno of Citium, Cleanthes of Assus, Chrysippus) represents a revival of *Heraclitus'* teaching about fire as the cosmic principle, interpreting it, however, in the spirit of *theology, providentialism* and *fatalism* as simultaneously matter, Universal Reason (Logos), fate and God. In the system of Stoicism which represents a mixture of physics (including theology), logics and ethics, it is the latter which occupies the predominant position. The ethical principle of Stoicism – that man should live "in accordance with the laws of Nature" and therefore also in accordance with Reason, which penetrates the whole of Nature – determines the ideal of the wise man: submission to fate ("amor fati" – love of fate), impassivity, abstinence, strict performance of duty. There were also two further periods of Stoicism, known as the middle or transitional period (2nd-1st century B.C.) and the late period (1st-2nd centuries A.D.: *Seneca*, Epictetus and *Marcus Aurelius*). Stoicism gradually came to embrace within its teaching elements of *Platonism* and, as a result, its religious-ethical element came gradually to the fore and its general pantheistic thrust came to be replaced more and more by *monotheism*. Stoicism influenced the development of *Christianity*, as is borne out, for instance, by the adoption of Cleanthes' formula concerning God: "...in him we live, and move, and have our being" (cf. Acts of the Apostles, 17:28). Frederick Engels even referred to Seneca as the uncle of Christianity (Marx, Engels, *Collected Works*, Vol. 26, p. 113).

STRAUSS, David Friedrich (1808-1874), German Young Hegelian philosopher, a historian of *Christianity*: he belonged to the *Tübingen School*, but was more consistent than other of its representatives in his critique of teaching concerning *Christ* and the *New Testament*. His "Das Leben Jesu" (Life of Jesus, 1835) and "Der alte und der neue Glaube" (The Old and the New Faith, 1872) proved very influential in their day. Strauss came to the conclusion that the majority of information contained in the *Gospels* was not historically authentic and was rather mythological in character. In the last years of his life the anti-Christian thrust of his works was somewhat gentler and he attempted to synthesize religion and pantheistic philosophy.

STRIBOG, the god of the air, wind and storms in the mythology of the Ancient Slavs.

STRIGOLNIKS, heresy widespread in Novgorod and Pskov in the 14th and 15th centuries. The social composition of this movement (junior priests and townspeople) shaped its popular character. The movement was led by Deacons Karp and Nikita, who were executed as heretics in 1375. The adherents of this movement questioned the divine origin

and nature of the *sacrament* known as the *Ordering of Priests* and on this basis they rejected the *Church hierarchy* and also the sacraments of the *Eucharist, Penance* and *Baptism*. The movement called for the right to preach to be granted to laymen. Thus the programme of this movement can be seen as providing parallels with the urban heresies of Western Europe, since it demanded a "cheap Church", the abolition of the clergy as a special corporation and the transfer of its functions to the *laity*, thus anticipating the demands of the *Reformation*.

STUNDISTS (from the German "Stunde" meaning "lesson"), name used by the tsarist administration in Russia and by the Russian Orthodox Church for sectarian trends, that appeared in Russia in 1860s, as a result of the activities of Protestant preachers in the German settlements in certain parts of the country. For Ukrainian and Russian farm-labourers they organized religious discussions and classes for Bible Study ("Bibelstunden"). Stundism became fairly widespread among peasants and artisans. The Stundists rejected the Russian Orthodox Church, its hierarchy, the *sacraments* and so on. At the end of the 19th century, the most radical elements broke with the Stundists. Moderate groups came to predominate in the Stundist membership, which in the end gradually merged with the *Baptists*.

STUPA (Sanskrit word meaning "dome"), in *Buddhism*, this was a type of building whose origins can be traced back to burial mounds. In early Buddhism the stupa was used as a place to store "sacred objects" such as the first eight stupas, which, according to legend, were erected over the ashes of *Buddha*. In later Buddhism the more typical kind of stupa was a memorial edifice in honour of certain events in the history of Buddhism. The architectural features of the stupa were determined in each country by local traditions, however an obligatory element was the inclusion of a circle or square in the plan. In Buddhist symbolism the stupa was held to represent the Universe and it was usually domed.

STYLITES or PILLAR HERMITS, zealots who practised a specific kind of Christian asceticism, which involved voluntarily condemning themselves to a solitary life over a long period on an open platform erected on top of pillar. The founder of this ascetic practice, according to Church tradition, was St. Simeon Stylite (390-459) from Syria. Many other Christian ascetics followed his example, in the period between the 5th and 10th centuries.

STYX, in the mythology of Ancient Greece, a river which flowed round the underworld kingdom – *Hades* – and across which Charon ferried the souls of the dead. It was held that an oath by the water of the River Styx was sacred for both the gods and for men and could not be broken.

SUFFERING, CULT OF, religious-theological ideas affirming not only that suffering in the lives of men cannot be surmounted but also that suffering is something necessary and salutary that facilitates *salvation*. The cult of suffering is an extreme expression of the powerlessness of the oppressed classes in the struggle first and foremost against social oppression and at the same time a spe-

cific illusory form for the surmounting of sufferings, which does not touch upon their social causes. According to religious teaching, the causes of suffering lie not in the real conditions of men's lives but in man himself: in man's desires (*Buddhism*) or sinfulness (*Judaism, Christianity* and *Islam*). At the same time suffering is seen as a means of freeing man from *sin*, a means of achieving moral self-improvement and salvation. The cult of suffering came into its own particularly vividly and was given its most detailed exposition in the Christian faith, the central figure of which is the suffering, crucified God-made-Man – *Jesus Christ*. Christianity idealizes suffering, lending it mystique in its interpretation. The ideas found in the cult of suffering were embodied in *asceticism*. The cult of suffering persuaded people that it could enhance their chances of salvation, if they meekly endured injustice, cultivating attitudes of passivity and doubt in their own powers.

SUFISM, mystical movement in *Islam*. The name of the movement is derived from the Arabic "sufi" meaning "woollen". Initially the Sufis, i.e. those "clad in a woollen garment", propagated the idea of complete renunciation of individual will. Then there grew up a teaching concerning mystical love, using the symbols of Persian poetry. Later Sufism acquired a more speculative and pantheistic character, while retaining its *quietism* and piety. Important for the evolution of Sufism were its components that stemmed from sources outside Moslem teaching. *Christianity* with its hermits and non-orthodox sects exerted a powerful influence on Sufism. The impact of *Buddhism* on it was also powerful. Four stages of Sufism are usually identified: (1) the Sharia – strict observance of all the laws of the Moslem religion; (2) the Tariqa – a period of novitiate in the role of a *murid* under the guidance of an authoritative Sufi elder (*shaikh* or *pir*); the endeavour through prayer and intense meditation, and also ecstatic rites to wipe out personal will; (3) the *Marifa* – attainment of knowledge, not via the mind but via the heart, of the oneness of the Universe in God (the world being seen as an emanation of God), acceptance of the equality of all religions (equal rays from the single sun), the relative nature of good and evil; (4) the Haqibat (truth) – complete identification of the man with knowledge and the deity. Sufism was to exert an influence on all spheres of spiritual life in the Moslem East – religious dogma, philosophy, ethics, and literature.

SUGGESTION, a process of bringing psychological influence to bear on one or more individuals so that they may absorb uncritically the information being imparted to them. Suggestion plays an important part in religion. The most effective form of suggestion is that which is achieved during collective religious activity, during services. Susceptibility to suggestion is increased through the reproduction and imitation of emotional states during worship.

SUKKOT or FEAST OF TABERNACLES, a traditional agricultural festival of the Jews, which falls in the autumn. In *Judaism* it was linked with the legend of the exodus of the Jews from Egypt. The last day of this

festival is called Simchat *Torah* (Rejoicing of the Law). On that day solemn processions of worshippers bearing aloft the scrolls of the Torah are held in synagogues: laudatory psalms in the honour of *Yahweh* are also sung on this day. The *Rabbis* instituted this festival to mark the end of the annual cycle of public readings of the Torah in the synagogues: the reading of *Deuteronomy*, the last book of the Torah (Pentateuch), is completed and that of *Genesis*, the first book in the cycle, commenced.

SUMERIAN-BABYLONIAN RELIGION. See *Babylonian religion*.

SUN WORSHIP, veneration of the Sun, which numbers among the most ancient forms of religion. At an early stage man linked the idea of the awakening to life of corn seeds with the beneficial warmth of the Sun. Accordingly, *sacralization* of the Sun was linked first and foremost with the development of agriculture. This was reflected most vividly of all in the festivals celebrating the rebirth of Nature. Such celebrations included the *Saturnalia* of Ancient Rome, European carnivals and *Shrove-tide*, the midsummer festival known in Russia as Ivan Kupalo, carol-singing in December or the Nauruz (No Ruz) festival celebrated by the peoples of the Near and Middle East. They are all centred round four points in the calendar – the autumn and spring equinoxes and the winter and summer solstices. At the festivals bonfires were lit and wheels were burnt, symbolizing man's close link with the Sun and its warmth; omelettes were cooked, since eggs were seen as symbols of the Sun and Nature; pancakes and flat cakes were cooked and so on. Adherents of *Mithraism* celebrated the festival of the "Invincible Sun" on December 25, which in the 4th century the Christian Church turned into its own festival of the *Nativity of Christ*. Many different versions of Sun worship are to be found in the mythology and religious practices of American Indians. In folklore and popular applied art symbolic representations of the Sun are often to be encountered to the present day: sun wheels, rings, wreaths, round goblets, gold decoration, fire-birds, round wedding loaves etc.

SUNDAY, the first and most important day of the Christian week, on which is commemorated the legend of Jesus Christ's resurrection from the dead. The origins of the seven-day week can be traced back to Chaldean-Babylonian astronomical calculations: it was later adopted by the Jews of ancient times who chose as their day of rest the Sabbath, or seventh day, to mark the completion of God's creation of the world. Initially Christians also used the Sabbath (Saturday) as their day of rest. Later in order to dissociate themselves from *Judaism* Christians began to take as their holy day the first day of the week, the day on which Jesus Christ is alleged to have risen from the dead.

SUNNA (from the Arabic "sunnah" meaning "rule" or "custom"), the sacred tradition of *Islam*, expounded in the *Hadith* (traditions) concerning the deeds and sayings of the Prophet *Mohammed*. In Islam the Sunna is seen as the source which elucidated and supplemented the *Koran* and constituted the second (after the Koran) fundamental body of Islamic law. The compila-

tion of the Sunna can be traced back to the second half of the 7th and early 8th centuries. Six collections of the Hadith – the most important of which were compiled by *al-Bukhari* (810-870) and Moslem (817-875) – are regarded as canonical. Aside from the predominantly legendary material, the Sunna also contains historical data which shed light upon the evolution of Islam and the position of the various social strata in the first two centuries of the Caliphate. Interpretations of the Sunna provided by Moslem theologians lend it a more modern flavour than that of the writings themselves.

SUNNI, THE. See *Sunnism*.

SUNNISM, the largest of the two main branches of *Islam* (*Shi'ism* being the other). Those who acknowledge the authority of the *Sunna* – the Sunni (Sunnis, or Sunnites) – live mainly in Asia and Africa (in Pakistan, Bangladesh, India, Indonesia, Malaysia, China, Afghanistan, Turkey, Syria, the Lebanon, Saudi Arabia and other countries of the Arabian Peninsula and the Persian Gulf, in Jordan, Iran and the countries of North, East and West Africa), also in the USSR, Bulgaria, Yugoslavia, Albania, Cyprus and in the United States. The followers of the Sunna came together as a movement in the second half of the 7th century in Arabia and between the 8th and the 12th centuries, in the course of religious-political struggle in the Caliphate, this movement emerged as the predominant branch of Islam. The Sunni recognize as Holy Scripture the Sunna, in addition to the *Koran*, and together with the prophet *Mohammed* and Caliph *Ali* they venerate a number of other Caliphs, rejected by the Shi'tes. As a religious movement the Sunni have no central organization. Between the end of the 8th and beginning of the 9th century mystical trends began to emerge within the movement, such as *Sufism*, and in the 18th and 19th centuries puritanical religious-political movements developed (*Wahhabi movement*), and in the 19th and 20th centuries reformist and modernist movements appeared.

SUPERNATURAL, THE, according to the religious world outlook, the reality beyond the senses, the opposite of the real, perceptible world. Religion transforms fantastical creatures, properties and associations into objects of veneration and declares them to be supernatural. The concept of the supernatural embraces gods, spirits, angels, souls, miracles, Providence etc. Religion imparts to men the belief that objects (icons, crosses) and people (priests, miracle-workers) who actually exist, can, as a result of "a gift from above", be endowed with supernatural properties. The natural world is seen as being derived from the supernatural one. Starting out from the principle of the material unity of the world, Marxist atheism sheds light on the true nature of man's conceptions of the supernatural: religious images take shape according to a logical pattern (see *Roots of religion*), and conceptions of the natural and the supernatural provide an erroneous reflection of the way elemental natural and social processes dominate the lives of Men.

SUPERSTITION, mistaken belief in accordance with which many things occurring in life are manifestations of supernatural forces and omens.

Those who officiate in various religions often use this term to embrace all the beliefs that they do not acknowledge and which in their eyes have no foundation. Religion and so-called every-day superstitions (belief in omens, prophetic dreams, divinations) have one and the same origin: religious conceptions and superstitions came into being in primitive society and were born of the helplessness experienced by our distant ancestors in their fight against the forces of Nature.

SURA. See *Koran*.

SUTRA (Sanskrit word meaning "thread", "string of rules"), short exposition of Ancient Indian religious-philosophical teaching in the form of laconic sayings; a distinctive type of religious-philosophical literature. In *Brahmanism* sutras provide practical guidance based on the *Vedas*, regarding matters of worship and the way men should behave in life. They are allegedly divinely inspired. In *Buddhism* sutras are part of sacred canonical collections such as *Suttapitaka*.

SUTTA-NIPATA (Pali word), part of the Suttapitaka (or *Tripitaka*), consisting of works in verse devoted to an exposition of early Buddhist morality.

SUTTAPITAKA. See *Tripitaka*.

SVAROG, SVAROZHICH (name derived from the Indo-European root "Swarda" meaning "heaven"), Ancient Slav deity, protector of the heavenly flame. The age of the cult of Svarog coincides with the end of the Bronze Age and the beginning of the Iron Age (1st millennium B.C.). According to legend, Svarog threw down or dropped from Heaven his blacksmith's tongs and "men began to forge weapons". Another fundamental change in the social life of the Ancient Slavs is also associated with the cult of Svarog, namely, the establishment of monogamous marriage.

SVYATKI. See *Christmas-Tide or the Twelve Days of Christmas*.

SVYATOVIT, SVETOVIT, god of war according to the religious beliefs of the Western Slavs.

SWEDENBORG, Emanuel (1688-1772), Swedish natural scientist and mystical philosopher. He wrote a number of works on mathematics, astronomy, mechanics and mining. In his philosophy he initially adhered to mechanistic, rationalist views, but later adopted a stance close to that of Neoplatonism. In the 1840s he took up *mysticism*, declared himself to be a "clairvoyant" and began to propagate theosophical teaching with regard to the precise correspondence between earthly phenomena and those of the "other world".

SWIFT, Jonathan (1667-1745), Anglo-Irish satirical writer and well-known political figure. In his pamphlet "Tale of a Tub" (1704) he made fun of the religious feud between the Roman Catholic, Anglican, and Calvinist Puritan Churches. His main work "Gulliver's Travels" (1726) is a harsh satire of the policies of the ruling classes and the morals of the society of his times. In "Gulliver's Travels" Swift presents a satirical picture of the

Anglican Church and condemns religious intolerance and fanaticism.

"SYLLABUS ERRORUM" (Latin "List of Errors"), appendix (under the title "List of the Main Delusions of Our Time") to the *encyclical* issued by Pope Pius IX on December 8, 1964, in which are enumerated and condemned socio-political and religious movements, and scientific principles that undermine the teaching of the *Roman Catholic Church* and the authority of the *Papacy*. An anathema is pronounced in particular upon socialism and communism, atheism and the demand for *freedom of conscience*, and *rationalism*. In 1907, under Pius X, another such "Syllabus" was issued, aimed against progressive social movements, free-thinking, the achievements of science and *modernism in theology*.

SYMBOLISM, RELIGIOUS, range of symbols typical for advanced religious systems, with the help of which various abstract concepts and ideas are expressed. Various material objects, as well as verbal and depictive signs, may be used as religious symbols: these are of a ritual character and provide equivalents or substitutes for sacred texts, deities, ethic commandments etc. In early forms of religion the dividing line between objects of veneration and their substitutes was virtually non-existent. Any object of unusual shape could be regarded both as a spirit and the receptacle for a spirit, and as its symbol at one and the same time (see *fetishism*). Metal pendants in the shape of birds or animals on the costume of a *shaman* constitute symbols of his spirit-helpers and at the same time are those spirits themselves. As human society develops and religious systems become more refined, so too does religious symbolism become more sophisticated. With its help a specific aim is achieved: the sacral significance of a particular teaching is being hidden from the uninitiated. Examples of religious symbolism are endless: in *Christianity*, a lamb is the symbol of Jesus Christ, and a dove the symbol of the Holy Spirit; in *Buddhism*, the Triratna symbolizes the triad of the Buddha, the *Dharma* and the Sangha or community; in *Lamaism*, central to the imagery forming part of the "Wheel of Life" is the cock – symbol of lust, the snake – symbol of evil, and the pig – symbol of ignorance (the three primary causes giving rise to man's endless cycle of reincarnation in the sinful world). The rich nature of religious symbolism is a distinctive feature of religious art (painting, architecture, music); in particular, icons in Christianity and Buddhism contain many layers of sacral meaning and information, that can be deciphered with the help of symbols. Sacred texts from a variety of religions are full of religious symbolism. Some symbols have come to be virtual banners of the particular religion with which they are associated. This applies to the Cross – symbol of Christianity; the Chakra (wheel with eight spokes) – symbol of Buddhism; the Vajra (bundle of crossed flashes of lightning) – the symbol of Vajrayana and Lamaism; the crescent moon – symbol of *Islam*.

SYNAGOGUE (from the Greek "synagoge" meaning a "gathering"), in *Judaism* a house of prayer and community of believers. Synagogues ap-

peared in Palestine in the 4th century B.C. and after the destruction of the Temple in Jerusalem by the Romans (70 A.D.) they began to be built in the *diaspora*, where, along with their religious functions, they also carried out the administration of the Jewish communities. Services are held in synagogues and passages from the *Torah* are read and commented upon. Typical features of synagogue buildings are a rectangular shape, with a portico at the entrance, behind which is situated the actual synagogue, divided by rows of pillars into several naves (3 or 5); by the east wall stands the *Ark of the Covenant* complete with the scrolls of the Torah and in front of this is a raised platform from which the scrolls are read. The part of the synagogue set aside for women is usually separated from the remainder by a grille. Synagogues may have religious schools attached to them, in which the teaching is usually confined to training children to learn texts from the Holy Scriptures by heart.

SYNCRETISM, RELIGIOUS, merging, combination of heterogeneous doctrinal principles and practices of worship, resulting from the influence which various religions exert on each other in the course of their historical development. A striking example of this is provided by *Shintoism*.

SYNOD OF BISHOPS OF THE ROMAN CATHOLIC CHURCH, a consultative organ attached to the *Papacy*, set up by Paul VI in response to recommendations made by the Second Vatican Council. It is convened by the Pope once in three years. This Synod discusses matters of significance for the Church, that have become burning issues of the day. Synod decisions are passed when voting produces a two-thirds majority and they begin to operate after the Pope has ratified them. Some of the members of the Synod are elected by national conferences of bishops, while others are appointed by the Pope.

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TABERNACLE (Christian), in the Orthodox and Roman Catholic Churches a special box, in which are kept pieces of consecrated bread – the so-called blessed gifts – for all the faithful, who were unable to be present at the *Eucharist*.

TABERNACLE (Jewish), also called "tent of meeting", portable temple or shrine of the Jews of old. According to the Bible story, the Tabernacle was built in accordance with the model described by God to *Moses* on Mount Sinai. The Tabernacle was divided into two parts: the larger part was the sanctuary and the smaller was the Holy of Holies, in which was kept the *Ark of the Covenant*. The Tabernacle provided the prototype for Christian church buildings.

TABOO (Polynesian word), religious-magical prohibition in pre-class society, violations of which would be followed without fail by punishment (illness or death), sent down by a supernatural force, i.e. spirits or gods. The most highly developed system of taboos was that to be found in Polynesia. Specific objects, words, actions, animals or people might be the subject of taboos, but most frequently of all they involved various material objects. As society and its class stratification became more advanced taboos also came to be applied to rules of social inequality, that began to be regarded as sacrosanct. Some taboos were later codified as norms of an ordinary legal system, while others, constituting a greater proportion, were incorporated in religion as prohibitions, whose violation was associated with the concept of *sin*.

TABOOS, RELIGIOUS, norms of ordinary law, reinforced by tradition, that are interpreted as religious (or magical) taboos, whose violation is punished by gods, spirits or some sort of supernatural force. The majority of religious taboos (connected with sexual practice, eating, habits, hunting, production and so on) have a biological or social basis, although as a rule they are presented with pseudo-religious trappings.

TABORITES, radical democratic wing of the *Hussites*. The Taborite Community, so called because it had its stronghold in the town of Tabor in Southern Bohemia, drew its social support from wide strata of the peasantry, the urban poor, craftsmen, junior clergy and some sections of the lesser nobility. The most revolutionary sections of the Taborite movement were the Picards, led by, among others, Martin Húska. Their political platform included demands for the liquidation of social estates, the abolition of feudal and Church property, the elimination of "sinners and opponents of God's law", i.e. feudal lords, nobles and knights. In accordance with chiliastic principles (see *Chiliasm*), the Taborites interpreted the "thousand-year Kingdom

of God on Earth" as a kingdom of universal equality. They rejected the *sacraments* of the Church and Roman Catholic patterns of worship: some Taborites even went as far as to reject all Christian shrines and rites. The Picards attempted to put their ideas on equality into practice and this led to differences between them and the more moderate sections of the Taborite movement, consisting of prosperous peasants, junior priests, and well-to-do burghers. All the Taborites, however, were united in their fight against German domination, both foreign and Bohemian nobles, the Roman Catholic Church and the *Papacy*. The differences dividing the Taborites and the Utraquists (or Calixtines), the camp of burghers and knights within the Hussite movement, led to open war between them, in which the Taborites were routed. The Taborite movement and its ideology were to have a considerable influence upon events leading up to the *Reformation*.

TAFSIR (Arabic word meaning "interpretation"), scholastic interpretation of the *Koran*, based on the *Sunna*.

TAGALID (Arabic word meaning "tradition" or "custom"), the principle of unquestioning observation of all directives from authoritative theologians and lawyers, that rules out any possibility of independent judgements on questions of theology, morality and law. The domination of this principle throughout the Moslem East over many centuries has impeded development in the socio-cultural sphere. Even at the present time its influence is still strong in countries where *Islam* is widespread.

TAI CHEN (1723-1777), Chinese materialist philosopher. He led one of the groups within the philosophical movement known as Han Xue, which called for a return to the study of the Confucian classic texts in the edition dating from the Han period and opposed the *Neo-Confucianism* of the Sung period. Tai Chen rejected the idealist Neo-Confucian interpretation of Li, of the law as the highest principle sent down from Heaven and preceding all things. He maintained that Ch'i particles constitute the material basis of the world and that their movement and changes in them give rise to the perpetual emergence of life.

TALISMAN (from the Middle Greek "telesma" meaning "ritual"), an object which is superstitiously perceived to possess the magic capacity of bringing its owner happiness, success etc. Belief in talismans is linked with primitive *magic* and *fetishism*.

TALMUD, a collection of religious treatises, consolidating the ideological and religious-legal conceptions of *Judaism* of the feudal period, and also those regarding practices of worship. The written text of the Talmud was compiled in the 3rd – 5th centuries A.D.; in the oral form it came into being much earlier (2nd-1st centuries B.C.). The Talmud represents a whole range of eschatological ideas (conceptions of the *end of the world*, belief in the *Day of Judgement*, resurrection from the dead and *retribution or reward* beyond the grave), that had not been found in the religious consciousness of the

Jews dating from earlier periods. The authors of the Talmud elaborated a cumbersome system of Judaic rituals consisting of 248 instructions and 365 prohibitions. In the conditions of life of the *diaspora* prescriptions for rituals laid down in the Talmud consolidated Judaism and promoted the transformation of mediaeval Jewish communities into closed religious corporations headed by *Rabbis*. Similar aims were pursued when norms for religious legislation were drawn up for the criminal, civic and family law as laid down in the Talmud. The Talmud is linked with the activity of the Sopherim (or scribes), who headed the *synagogues* that first emerged in Egypt (3rd century B.C.) and later in other countries. The Sopherim laid the foundations for the interpretation of the *Torah*, which already was no longer appropriate in the conditions of the diaspora. In the year 210 A.D. the head of the school of the *Tannaim* (religious teachers), Rabbi Judah ha-Nasi, gathered together the material consisting of interpretations already collected, that were later to be known as the Mishnah (Hebrew "instruction"). Later the Mishnah itself was made the subject of interpretation: these interpretations made up the Gemara, which together with the Mishnah, formed the Talmud. This provided a most unsystematic picture of the feudal period in the history of the Jews, of the religious influences of various eras and peoples (mainly from the East), and of the diametrically opposed ideas of various religious schools and certain theologians within Judaism itself. There are in existence two different texts of the Talmud, compiled in Babylon (Babylonian Talmud, or Talmud Babli) and in Palestine (Palestinian Talmud, or Talmud Yerushalmi). Jewish tradition attributes greater importance to the Babylonian Talmud.

TALMUD TORAH ("Study of the Torah"), a religious school for Jewish boys – orphans and children of the poor – who study the *Torah* (*Pentateuch*) and the *Talmud*. Those who had completed the course at such schools could then enter a *Yeshivah*. The Talmud Torah schools first appeared in the 16th century and were used by the Rabbis as a means of ensuring that young people had a religious education. Jewish leaders in the West attempt now to revive the Talmud Torah schools in a somewhat modernized form (Sunday, summer and evening classes), presenting their provision of "Jewish education" as an indispensable part of Judaism's "survival" today. The traditions embodied in these schools, permeated with the nationalist ideas of *Zionism*, are strong in Israel, where 36 per cent of elementary schools (providing for the first eight years of education), are religious ones.

TALMUDISM, term denoting the tradition of casuistic interpretation of the *Bible* in Judaism. Scholastic deliberations of the Talmudists made it possible to obviate the prescriptions of the *Torah*, retaining at the same time its "divinely revealed" character. In the enormous range of methods used in Talmudic casuistry the most widely used techniques are those of Gematria (the substitution of numbers for letters, followed by the substitution of various concepts for the original ones on the basis of the fact that the words and phrases concerned are of equal numerical

value) and Notarikon (the division of a word into parts and drawing unsubstantiated conclusions after arbitrarily interpreting the said parts).

TAMMUZ, god of water and fertility in the religion of the peoples of Ancient Mesopotamia, personification of the agricultural circle. The cult of Tammuz later became widespread through the whole of Asia Minor.

TANIT, goddess of the Moon, fertility and love in the religion of the Carthaginians. Tanit was considered to be the founder and patroness of the town of Carthage. She was a variant of the Phoenician goddess *Astarte*. The Greeks identified her with *Artemis*.

TANNAIM, Jewish religious teachers from the school in the city of Yavneh on the Mediterranean coast, who interpreted the *Torah* (*Pentateuch*). These commentaries (dating from the 3rd century A.D.) were born of the need to adapt liturgical literature to the needs of the Jews of the *diaspora*. The commentaries of the scribes (Sopherim), the Pharisees and the Tannaim made up the Mishnah (see *Talmud*).

TANTRA (Sanskrit word meaning "warp", hence "doctrine"), sacred texts of the Shaktist sects in *Hinduism*. Other movements within *Tantrism* had their own sacred texts: for the Shivaist sects these are the Agamas, for the Vishnuite sects these are the Puranas. Often the term Tantra is used as a general name that embraces all these texts.

TANTRISM, general name for the various schools and movements in *Hinduism* (Shaktism, Shivaism, Vishnuism) and in *Buddhism* (Vajrayana). Hindu sects grew up among the members of the lower *castes* as a counterweight to *Brahmanism*. A characteristic feature of adherence to Tantrism is veneration of some natural energy, sexual power principle, more often than not a female one, less often a male one. Man is regarded as a microcosmos, his body is viewed as being constructed in a similar way to the Cosmos and from the same material. From the Tantrist point of view the generosity of Nature is called forth or intensified by imitation of an act of impregnation. Tantrist rituals are linked with Yogic practice, with the help of which man's dormant potential is believed to be set free.

TAOISM, philosophical teaching in China in the 4th and 3rd centuries B.C., on the basis of which there grew up in the 2nd century A.D. a religion which went by the same name. The principles of Taoist philosophy were expounded in the book "Tao Tê Ching" (The Canon of Reason and Virtue), the authorship of which is ascribed to the semi-legendary author *Lao Tzu*. The main concept in this teaching, "Tao", is declared to be the essence and first cause of the world, the source of its diversity, "Mother of all things". This is some sort of natural path, which the world and all men must take. In the philosophy of Taoism elements of materialism and spontaneous dialectics are to be discerned. In the Taoist religion natural processes are given a mystical interpretation and a pantheon of Gods takes shape, led by the trinity of Shang Ti (the Jade Emperor), Lao Tzu and

the creator of the world, Pan-ku. The organizational structure of the Taoist religion is based on the hierarchical principle. Priests and monks play an important part in it. At the beginning of the 5th century the doctrine and rituals of Taoism took shape and it became a state religion. Under the umbrella of Taoism, however, there have merged a large number of sects, distinguished by their independent interpretations of theological problems, dogma, rituals, and various views with regard to the obligations of the faithful. Characteristic of the Taoist religion is a rather eclectic combination of elements taken from *Buddhism* and *Confucianism*, everyday superstitions, and other mystical ideas. Taoist priests when preaching ideas concerning the individual's search for perfection, suggest to the faithful specific methods for attaining longevity, including diets and series of physical exercises. At the same time, they engage in the driving out of "evil spirits", divination etc. Taoism has long since lost its former influence on other religions which became widespread in China. At the present time the number of its adherents is comparatively small.

TAREYEV, Maxim (1866-1934), Russian Orthodox theologian and philosopher. Unlike scholars specializing in *Patristics* and representatives of *Scholasticism* he did not regard dogmatic and ascetic theology as sufficient substantiation for *Christianity*. Tareyev saw the core of theology to be Christian *anthropology*, the main purpose of which was to substantiate Biblical conceptions of Man as the image and likeness of God, and also to recognize faith as the primordial attribute of Man.

TARIQA (Arabic word meaning "path" or "way"; its figurative meaning is "path to truth"), moral-psychological methods of self-improvement in *Sufism*. They involve renunciation of logical, rational cognition of the world, "mortification" of the will and the flesh on the part of a pupil – *murid* – in keeping with the behests of a mentor (*pir, ishan*).

TARTARUS, the nether regions, the lower part of the Underworld in the mythology of the Ancient Greeks. Tartarus was the same distance from the Earth as the Earth from the Heavens and it was separated from the rest of the Earth by a triple layer of gloom and a bronze fence with iron gates around which whirlwinds raged eternally.

TATHAGATA (from the Sanskrit words "tatha" meaning "thus" and "gata" meaning "come" or "gone"), an enlightened one, one who has attained perfection – constant epithet applied to *Buddha Shakya-Muni*.

TATIAN (c. 120-c. 175), Christian writer, one of the Christian *Apologists*. In his work "Oratio ad Graecos" (Address to the Greeks) he rejected classical science and culture. While slighting Greek philosophy he extols the "wisdom of the barbarians", and he strives to prove their superiority to the Hellenes both as regards intellect and moral qualities. Tatian developed the teaching on *Logos* as the mediator between God and the world. He also upheld the idea of the *Day of Judgement* and *retribution or reward* after death.

TATISCHEV, Vassily (1686-1750), Russian scholar, historian, philosopher and statesman. Tatischev

maintained that not everything in history was the work of God, and that man's contribution should not go unnoticed. Tatischev had a high opinion of the social reforms that had been introduced by Peter the Great. His writings are permeated with religious scepticism and he was critical of the Church, although not entirely consistent in his criticism. His main work was entitled "Istoriya rossiiskaya s samykh drevneishikh vremyon" (History of Russia from Ancient Times).

TAXIL, Leo (real name **Gabriel-Antoine Jogand-Pagès**, 1854-1907), French writer and public figure, anticlerical. In the 1870s he published a number of pamphlets aimed against the Roman Catholic Church. In 1885 he declared that he regretted his former anticlerical and anti-religious activity and that he was prepared to serve the Church by exposing *Freemasonry* as the "synagogue of Satan". He put out a number of books on the monstrous crimes allegedly committed by the Masons in league with the Devil. His "exposures" were rapturously received by the Church. However, in 1897 he exposed his own former activities, declaring that he had spent twelve years indulging in mystification aimed at discrediting the Church. He continued subsequently to publish anti-religious works, among which the following are deserving attention: "La Bible amusante" (An Entertaining Bible), and "Les pornographes sacrés..." (Holy Pornographers).

TEILHARD DE CHARDIN, Pierre (1881-1955), French palaeontologist, philosopher and theologian. He was admitted to the Order of *Jesuits* in 1899. He saw one of the main purposes of his work to be to provide confirmation for the evolutionary theory and to formulate "scientific phenomenology", aimed at resolving the contradiction between science and religion. He held that the "stuff of the Universe" lay at the foundation of all that exists and that it possessed both material and spiritual aspects described as "tangential" (physical, material) and "radial" (spiritual) energies, and it is precisely "radial" energy, that leads man along the path of evolution. The driving force behind the development of the Universe, and the sum of that development, is the Divine Spirit, personified as the *Omega* point. The Universe, according to Teilhard de Chardin, in the course of its movement towards God, i.e. to the Omega point, passes through the following stages: the Advent of Life, Life, Thought and Super-Life. He saw the key to resolving the problems of the development of the Universe to lie in Man as the privileged vehicle of evolution, who is indissolubly linked with God. He regarded the life of society as a kind of variation of a biological process. The Roman Catholic Church condemned Teilhard de Chardin's teaching as modernist, yet his ideas won wide popularity in the West. His chief work, "Le phénomène humain" (The Phenomenon of Man), was published posthumously in 1955.

TEKKE (also ribat, zawiya or khankah), refuge or cell of a hermit, dwelling of a Sufi *dervish*. They were built as a rule near well-known tombs, large mosques or caravanserais. The men living in them usually sustained themselves thanks to *waqf*, funds bequeathed by a benefactor,

and also thanks to donations from the faithful. Usually Sufi *shaikhs* with their pupils – *murids* – lived in a tekke.

TELEOLOGY (from the Greek words "telos" – "teleos" in the genitive – meaning "aim" or "result" and "logos" meaning "word", "reason" or "discourse"), a religious-idealist view of the domination in the world of *expediency* and goals which have always been preordained and for the sake of whose attainment everything in the world around Man exists and develops. Teleology finds expression in the anthropomorphization of natural objects and processes, and in the linking of the latter with the operation of the principles that are dependent on immanent ends. In asserting that the world was created by God in the interests of Man, teleology comes close to *anthropocentrism*. The idea that everything that exists is expedient in every way, which presupposes the presence of a super-intelligent creator, underlies the teleological evidence for the existence of God and serves to substantiate *creationism*. Teleology is also organically linked with *theodicy* and *predestination*. Modern *fideism* presents a more up-to-date form of teleology, using idealist conceptions such as Holism and Neo-finalism. Science and practical experience explained development in Nature and society with reference to natural causes and refuted teleology. *Darwinism* revealed the natural character of expediency, and modern natural science has substantiated that conception.

TELESIO, Bernardino (1509-1588), Italian philosopher and natural scientist. His main work was "De Rerum Natura iuxta Propria Principia" (On the Nature of Things in Accordance with Their Own Principles, 1565). Telesio founded an academy in Naples for the experimental investigation of the phenomena of the natural world. He regarded matter as something indestructible, and the heat inherent in Nature and combatting cold was what he saw as the driving principle underlying natural evolution. He designated the primary cause of life and the consciousness of animals and man as the "life spirit". Although he upheld the idea of the unity of living matter, Telesio acknowledged the existence of a "supreme" soul created by God, when explaining the social nature of man.

TEMPLARS or KNIGHTS TEMPLAR (from the Latin "templum" meaning "temple"), *military monastic order* founded by French knights in 1119 in Jerusalem, soon after the First Crusade, and which received its name on account of the site of the original headquarters near the spot where, according to legend, Solomon's Temple had stood. This Order, founded to defend pilgrims and the states that had been won from the Moslems by the Crusaders, succeeded in becoming, thanks to donations from the faithful and gifts of land and also to its involvement in trade and money-lending, the most powerful feudal landowner and banker of the Middle East and Western Europe. In the 13th century the number of the Templars had reached 15,000. On more than one occasion the *Papacy* used the Order in its fight against heresies and popular uprisings. After the failure of the Crusades, the Templars settled in Europe, mainly in France.

Fearing the growing power of the Templars and in an attempt to gain possession of the Order's wealth, the French king, Philip the Fair, succeeded in obtaining the arrest of the Templars in 1307 and having them summoned for trial by the Inquisition. The knights together with the head of their Order were accused of sodomy, blasphemy, as well as *Manichaeism*, and burnt at the stake in 1310. The property of the Order was transferred to the French treasury. In 1312 Pope Clement V suppressed the Order of the Templars at the Council of Vienne.

TEMPTATION, a religious and mythological motif encountered in many religions and linked with the effort by mythological heroes to overcome all possible enticements placed in their way by dark and evil supernatural forces. In societies based on exploitation tales of overcoming temptation, and aspirations towards voluntary *asceticism* served to reconcile the working people to their difficult social position.

TEN COMMANDMENTS. See *Commandments (Ten) or Decalogue.*

TENRI-KYO, religious movement which appeared in Japan in 1838. Its founder was Miki Nakayama (1798-1887), a female shaman, who preached in the name of a creator deity, declaring herself to be his "living temple". This teaching consists of a mixture of elements taken from *Shintoism*, *Buddhism* and *Christianity*. Acknowledging as they do that all that exists is given us by God "on loan", the followers of Tenri-Kyo hold it to be their duty to work selflessly for the good of their sect or organization and for the propagation of its teaching. In the "Holy City" of Tenri (Nara prefecture), a university, schools and medical establishments have been set up. There are also a publishing house, a radio station and a film-studio to boost the propaganda effort.

TEPHILLIN (pl.). See *Phylacteries or Tephillin.*

TERA (Japanese word). This type of Buddhist temple was usually built on elevated ground, mountains or hills. In order to disseminate *Buddhism* in Japan, decrees were issued calling for the building of Buddhist temples in every province, often close to Shinto sanctuaries. The central temple, or group of temples, which enjoyed authority over all the provincial temples, was situated in the capital. In the late Middle Ages work began on building "combined" Shinto-Buddhist temples, in the wake of a bringing together of Shintoism and Buddhism in Japan.

TERTIARIES (from the Latin "tertius" meaning "third"), lay brotherhoods that were affiliated to certain Roman Catholic *monastic orders* (e.g. the *Franciscans*, *Dominicans* and *Carmelites*). One of the first such brotherhoods was instituted in 1221 by St. *Francis of Assisi* after he had set up Franciscan monasteries and convents, i.e. it was the third kind of Franciscan organization to be established. Hence the name "tertiaries" which was later also used by other similar organizations. The Tertiaries provided active support for the Church in all its undertakings.

TERTULLIAN, Quintus Septimus Florens (c. 160-c. 220), Christian *Apologist*, the author of many works

on questions of philosophy, theology, the organization of the Church, practical ethics and law. He defended Christian principles relating to the world outlook, dogma, and practical ethics. In his polemical works he criticized the *Gnostics*, condemned the philosophers of the Ancient World as corrupters and heretics, and he advocated the conception of "pure faith", which did not require any rational evidence ("It is certain because it is impossible"). Tertullian opposed allegorical interpretations of the *Holy Scriptures*. He formulated the principle of the triunity of the Christian God and introduced the concept of the persons, or *hypostases*, of the triune God.

TESHUB, a god from the Hurrian pantheon, whose cult later became widespread during the Hittite Kingdom (particularly in the 14th and 13th centuries B.C.). He was worshipped as the god of storms and depicted in the form of a bull.

TEUTONIC ORDER (derived from the Latin word "Teutoni" meaning the "Teutons", a tribe of Germanic origin), a *military monastic order* founded by the German *Crusaders* at the end of the 12th century and originally based at the St. Mary's Hospital for German Crusaders. (Hence the full name of the order – Teutonic Knights of St. Mary's Hospital at Jerusalem.) It was approved by the Pope in 1198. At the beginning of the 13th century the Order established itself in Northeastern Europe and was thus able to implement the policy of feudal and Roman Catholic expansion in the Baltic territories and the princedoms of Northwestern Russia. In the lands they seized the Teutonic Knights pursued a policy of coercive Germanization and forced conversion of the local population to Roman Catholicism. The aggressive tactics of the Teutonic Knights gave rise to determined resistance on the part of the population of Poland and Lithuania, which was supported by Russian and other Slavonic peoples. In 1410 Polish-Lithuanian-Russian troops inflicted a crushing defeat on the Teutonic Knights at the Battle of Tannenberg. In the 16th century when the *Reformation* had gripped the whole of Prussia, the lands of the Teutonic Knights were secularized: together with this wealth the Order lost much of its military might and political influence. The Teutonic Order exists to this day as a very small Church organization in West Germany and its members are for the most part representatives of the aristocracy.

THALES OF MILETUS (c. 625-c. 547 B.C.), philosopher of Ancient Greece, founder of the Milesian School. In his attempts to explain the diversity of the world around him he viewed water as the fundamental substance from which all things proceed. Despite the fact that his teaching remained no more than a religious-mythological conception in view of objective historical conditions, traces of a primitive materialist approach to the world are clearly to be seen in it, as in his endeavour to see the "divine" first and foremost in material things and to provide an explanation of the Universe on naturalistic principles. This gives grounds for regarding Thales as the forefather of materialist philosophy.

THEISM (from the Greek "theos" meaning "god"), religious teaching

that recognizes the existence of a personal, transcendental god, who created the world and governs it in accordance with his will. The term was introduced by the English philosopher Ralph Cudworth (1743). From the theist point of view, the course of events in world history is predetermined by divine *Providence*. Unlike *pantheism*, theism views God as a personal being, a supernatural eternal principle existing outside the world. Unlike *deism*, theism acknowledges the constant and direct dependence of all natural and social processes on God. Theist conceptions are more advanced in *Judaism*, *Christianity* and *Islam*. Modern theology brings theism up to date, using the methodological devices of idealist philosophy and at the same time distorting data from the natural and social sciences.

THEMIS, the goddess of justice in the mythology of Ancient Greece. She was depicted with a bandage over her eyes, that served as a symbol of her impartiality.

THEOCENTRISM, a theological conception according to which God, interpreted as absolute, perfect Being and the Supreme Good provides the source of all Being and all Good. Imitation and emulation of God is then viewed as the supreme goal and main purpose of human life, while veneration and service of God is seen as the basis of morality. Theocentrism is closely linked with *theism* and also with such of its fundamental principles as *creationism* and *providentialism*.

THEOCRACY (from the Greek words "theos" meaning "god" and "kratos" meaning "power"), a form of government, under which power in the state is in the hands of the head of the Church and the clergy. It was characteristic of slave-owning and feudal societies. A theocracy held sway in the 5th-1st centuries B.C. in Judaea, where power was in the hands of the Chief Priest. Other theocratic states were the caliphates of the Omayyad and the Abbasid dynasties and the *Papal States*, in which the Pope wielded both political and spiritual power. The present-day *Vatican* is also a theocratic state: its head, the *Pope*, enjoys unlimited power.

THEODICY (from the Greek words "theos" meaning "god" and "dike" meaning "right", "judgement", "justice", hence "justification of God"), religious-philosophical teaching, the purpose of which was to prove that the existence of Evil in the world does not rule out religious conceptions of God as Absolute Good. The concept of theodicy is first encountered in the writings of *Leibnitz*, who regarded the world as the "perfect creation", and who viewed Evil as a blessing for mankind that was indissolubly linked with Good. In a number of philosophical systems Evil appears as something sent down by God as a test for men on Earth, with the help of which their spirit and their faith in God are strengthened. A considerable amount of attention was devoted to theodicy by *Vladimir Solovyev*, who used the term "agathodicy" (justification of Good) for it. Modern theodicy is closely linked with "anthropodicy" (justification of Man) and sometimes combined with "demodicy", i.e. justification of a given people or ethnic group and its non-material culture.

THEODORUS OF CYRENE (late 4th century-early 3rd century B.C.), Greek philosopher. He was driven out of Athens for his views and later he was subjected to persecution. Theodorus was the author of a work, that has not survived, entitled "On the Gods", in which he rejected the existence of any deities.

THEODOSIUS KOSOI (THE SQUINT-EYED), representative of the Russian peasant-plebeian heresy in the mid-16th century, a fugitive peasant who took his monastic vows. In 1551 he began to preach the so-called New Teaching, in which he rejected the basic doctrines of *Christianity*: the Holy *Trinity*, the divine nature of Jesus Christ, the resurrection of the dead etc. He appealed for universal equality, religious toleration, the elimination of wars and exploitation. In 1553, in connection with the *Matvei Bashkin* case, Theodosius Kosoi was condemned to death but succeeded in escaping to Lithuania where he helped shape the newly emerging Polish-Lithuanian Antitrinitarian movement (see *Antitrinitarians*). Information on the views of Theodosius the Squint-Eyed can be gleaned from the polemical works of *Zinovy Otensky* and the 17th-century Polish writer Andrzej Wegierski.

THEODOSIUS OF PECHERY, St. (c. 1036-1091), Father Superior of the Kiev-Pechery Monastery (Kiev Monastery of the Caves), and one of its founders. He introduced a strict monastic rule on the Greek model, and he is regarded as the father of monasticism in mediaeval Russia.

THEOGONY, myths concerning the origin of gods personifying the elemental forces of Nature. The picture of the Cosmos based on animistic conceptions (see *Animism*) is presented in terms of a chain of divine births and deaths. The first attempt to describe and systematize the origin and descent of gods, as well as the links between certain deities, was made by the Ancient Greek poet Hesiod (8th century B.C.): *Gaea* with the help of *Eros* brought forth Uranus. Then, marrying Uranus, she bore a whole pleiad of gods, who personified the forces of Nature, fighting against each other (*Cronus* and Uranus, *Zeus* and Cronus and so on).

THEOLOGICAL ACADEMY, Church institution providing higher education for the training of theologians, teachers of theological disciplines and specialists for pastoral work in the Church. At the present time, the Russian Orthodox Church has two such academies in the USSR: the Moscow Theological Academy, situated in the town of Zagorsk in the Moscow Region, and the Leningrad Theological Academy. Both provide a four-year course. The Armenian Church has a theological academy providing a three-year course in Echmiadzin near Yerevan. The Roman Catholic and some Protestant Churches also have theological academies. Higher theological education is also provided in a number of countries by theological colleges and by the theological faculties of various secular universities.

THEOLOGICALLY SYMBOLIC NUMBERS, natural numbers, to which are attributed supernatural origin and significance. Belief in numbers as symbolic can be traced back to the difficulty primitive man

faced when trying to go beyond last numbers of ancient number systems (3, 7, 10, 12, 40, 60 etc.), to mythological explanations for numerical correlations in Nature (cycles of natural events), to the inability to understand laws of numbers and operations with them, and to the numerical significance of letters in ancient arithmetic. Theologically significant numbers figure in one way or another in all religions and mystical teachings (*Pythagoreanism*, Gnosticism, *Cabbala* etc.). A sacred significance is attributed to the numbers 3, 7, 9, 12, 40 and others. These are contrasted with so-called diabolical numbers: the unlucky number 13 (that follows on after the lucky number 12), the Number of the Beast, or the Number of the Antichrist 666 (the total of the numerical values in the name "Caesar Nero", written defectively in Hebrew). Theologically symbolic numbers provided the basis for numerical mysticism.

THEOLOGY, system for the substantiation and defence of religious teachings about God, his qualities, characteristics and properties, the range of proofs for the true nature of dogma, religious morality, rules and norms of day-to-day life for the faithful and the clergy, laid down by this or that religion. Theology incorporates proofs for the supernatural origin of the *Holy Scriptures*, the *divine revelation* of holy legends, the divine essence of the Church; and also a number of practical disciplines linked with the conduct of services. All theological systems are based on the recognition of a personal God, who created the world and rules it according to laws outside man's knowledge. The basic philosophical foundation for official theology in the Christian Church is provided by the teaching of *Plato*, *Aristotle* and *Neoplatonism*. Christian theology was never a homogeneous doctrine. There exist Orthodox, Protestant and Roman Catholic theologies, to name but three. Each has its own specific features, that distinguish one system from others. Nevertheless they have a good deal in common. A theological system is understood to embrace a selection of various theological disciplines, each of which expounds various aspects of the dogma and cult concerned. Orthodox theology, for instance, consists of fundamental theology or *apologetics*, which expounds and justifies in apologetical argument with non-believers and members of other faiths a certain number of basic beliefs; dogmatic theology demonstrates that the basic doctrines adopted by the first two *Oecumenical Councils* are true and divinely ordained; moral or practical theology teaches how the Christian should behave in his life on earth, in order that life might become a means for his attainment of eternal *bliss*. Denunciatory or comparative theology demonstrates how Orthodoxy is superior to other Christian *confessions*. Then there are also *exegetics* and pastoral theology, shedding light on the practical questions concerned with the work of priests. Closely connected with the latter are liturgics (theory of conducting services), homiletics (the branch of theology concerned with questions regarding the theory and practice of preaching), Canon Law (the theory behind Church Law). At the present time theology is going through a crisis that finds expression in a rejection of certain traditional concepts

and in the appearance of an enormous quantity of the most contradictory theological concepts, such as *crisis theology, Death-of-God Theology* and the *theology of revolution*.

THEOLOGY OF CULTURE, a movement in modern Protestant theology, its leading exponent being *Paul Tillich*. In his works "Systematic Theology" (1951-1964) and "Theology of Culture" (1959) he substantiated the need for dialogue between the Christian Church on the one hand and science and art on the other, by saying that the autonomy of culture and the loss of its "religious" substance was tantamount to its loss of meaning. The Church should endeavour not to regenerate its "cultural rudiments", but to open up within the patterns of the culture existing independently of it the widest possible dimensions – its ultimate meaning, and relationship to the Unconditional. A theonomous (i.e. governed by God) culture of this sort, that surmounts the contradiction of life through communion with the "foundation of being", is presented in the Theology of Culture as a "foretaste of the Kingdom of God".

THEOLOGY OF DEVELOPMENT, PROGRESS THEOLOGY, one of the modern Christian conceptions, which in the wake of the documents issued by the Second Vatican Council (1962-1965) and the Encyclical drawn up by Paul VI entitled "Populorum progressio" (see *Social encyclicals of the Papacy*) defines development as a process that simultaneously touches upon the technical-economic, socio-political and moral-ideological spheres: man is the focus of this global process, called upon to change the world and dominate it; progress finds expression in the "humanization" of the world, which involves the liberation of the individual within society. Thus the history of human progress is a fragment of the history of man's *salvation*, and therefore believers must play an active part in the historical process. The Theology of Development represents an attempt to justify from the standpoint of Christian teaching the involvement of Christians in the struggle for social progress.

THEOLOGY OF HOPE, one of the conceptions in modernist *Christian socialism*, in which Christianity is interpreted as the "great social hope", or social liberation, that represents the triumph of Christian moral ideals and will also be men's *salvation*. Christian hope, according to the Theology of Hope, involves not only passive waiting for the future, but also action aimed at radical renewal of life and contributing towards the implementation of the Gospel ideals of love, justice and human brotherhood, ideals which were contradicted by capitalist practices. For this reason Christians are seen to need to work together with Socialists in the struggle to overthrow the capitalist system and to bring about the socialist ideal which corresponds to that of the Gospels. Thus it follows that the implementation of the socialist ideal will signify the implementation of the Kingdom of God on Earth. Advocates of the Theology of Hope maintain that this fusing of Christianity and socialism is a historical necessity, insofar as Christianity will be able to have a new lease of life only after it has become the religion of the popular

masses, and, conversely, the latter will only be able to implement their social aspirations, when their faith in the coming of the Kingdom of God is revived. The Theology of Hope attempts to draw into the orbit of Christian *eschatology* the involvement of the popular masses in the struggle for fundamental social change, for socialism.

THEOLOGY OF POLITICS. See *Political theology.*

THEOLOGY OF REVOLUTION, one of the movements within the sphere of "social theology", whose exponents endeavour from the point of view of Christian dogma to justify believers' involvement in the revolutionary struggle on the side of the Left forces. *Jürgen Moltmann*, a theologian from West Germany, defines Theology of Revolution as theology of Christians who are suffering yet fighting. The Christian moral ideal is used by the supporters of the Theology of Revolution as the basis for their critique of the capitalist social order, which contradicts the ideas of justice, equality and brotherhood to be found in the Gospels. According to these theologians, the ideals of socialism are identical with Christian values. Socialism, they maintain, does not contain any metaphysics and provides no answer to the question as to the meaning of human life and therefore it does not contradict religion. Christians are therefore encouraged to take part in activities aimed at implementing the socialist ideal, for in this way they are putting into practice Christian values and helping to fulfil the divine plan for *salvation*. The Theology of Revolution won support on a considerable scale in the countries of Latin America in the 1960s. The Colombian priest *Camilo Torres* wrote that revolutionary struggle is an obligation for a Christian and a priest, insofar as that is the only way, in the conditions obtaining today, for man to put love for his neighbour into practice. Theology of Revolution comes out in favour of socialism as a moral ideal and social revolution as an eschatological event.

THEOMACHISM, a negative attitude of the individual towards supernatural forces, recognized by him as extant. Theomachism is rooted in a refusal to accept the "perverse" world, which appears to the theomachist to be incompatible with the idea of *Good*. God is seen to be the cause of evil in the world. Theomachism discredited the Christian idea of man's sinfulness as the cause of the imperfections in social relations. Man's guilt, allegedly stemming from original sin, is transferred by the theomachists to God. They also deny certain aspects of the religious and ethical ideal, such as humility and unquestioning acceptance of suffering. It is no coincidence that theomachist ideas often paved the way to protests from the working poor against the ruling classes. As the *secularization* of society gained ground, the ideas of theomachism were used in the context of general culture as well: the figure of the theomachist became a symbol for aspirations to freedom (for example, in the work of such writers as Byron or Lermontov). Sometimes theomachism (for example, in the works of *Nietzsche* or so-called theomachist existentialists) appears as a means of asserting the individual's right to "self-will"

THEOPHANUS THE GREEK (c. 1340-1405), a Byzantine painter who worked in the mediaeval Russian state. Together with Russian craftsmen he decorated many churches in various towns in Russia, and also painted icons and miniatures. Typical of Theophanus' icons and miniatures are the inspired images and dramatic tension: they are distinguished by the originality of the style and the clarity of the drawing. The painting workshop Theophanus set up in Moscow promoted the development of Russian fine art.

THEOPHANY, (1) a spring-time festival in Ancient Greece in honour of the birth of *Apollo*; (2) an appearance of God in visible form; a brief personal manifestation of a deity to an individual.

THEORY OF KNOWLEDGE. See *Epistemology or the Theory of Knowledge*.

THEOSOPHY (from the Greek words "theos" meaning "god" and "sophia" meaning "wisdom", hence literally "knowledge of God"), religious-philosophical teaching regarding the possibility of direct experience of the divine with the help of mystical intuition and revelation, within the reach of a select circle of the "initiated". Representatives of this movement usually try to provide logical justification for their subjective mystical experience of "knowing God". The theoretical basis for theosophy is provided by the pantheistic conception of the single, impersonal, all-embracing Absolute, constituting the divine essence of all things. The practical essence of theosophy finds expression in mystical "illuminations" and *magic*. Acceptance of the possibility of direct contacts with the supernatural forces from the other world gives theosophy something in common with *spiritualism* and *occultism*. The origins of theosophy can be traced back to the dim and distant past. Elements of theosophy are to be found in *Brahmanism*, *Buddhism* and *Cabbala*. Theosophical ideas permeated *Neoplatonism* and Gnosticism in the Ancient World, and in the Middle Ages they influenced the sect of the *Cathars*, the Order of the Rosy Cross, and the alchemists' guild. In the 16th-18th centuries the ideas of theosophy were elaborated in more detail by *Paracelsus*, *Jakob Boehme*, *Emanuel Swedenborg* et al. Elements of theosophy are also to be found in the work of *Vladimir Solovyov*, who considered theosophy to be the supreme synthesis of rational and empirical knowledge with mysticism. Theosophical ideas were intensively propagated by the Theosophical Society founded in 1875 on the initiative of Helena Blavatsky. Based initially in New York and later in Madras (India), the society developed its activities in many countries of the world. Theosophists recognize the transmigration of souls and they propagate ideas of universal brotherhood, tolerance towards all religions, since in each of them there allegedly lies hidden a common divine essence, and they aspire to the goal of "developing man's supersensory forces".

THERAPEUTAE, an ascetic religious community, which was either a group of *Essenes* or a sect closely related to the latter. It came into being in the 1st century A.D. among the Jews of Alexandria. The Therapeutae regarded themselves as "healers"

in the service of God, hence the name with which they chose to designate themselves. They did not acknowledge slavery, renounced property, despised all forms of sensual pleasure and preached pacifism. The main virtue from their point of view was abstinence and in view of this celibacy was strictly observed within the community.

"THESES ON FEUERBACH", eleven theses written by *Karl Marx* in 1845 and published after his death by *Frederick Engels* in 1888. According to Engels, they were "the first document in which is deposited the brilliant germ of the new world outlook" (Marx and Engels, *Selected Works* in three volumes, Vol. Three, p. 336). The theses provide a concise formulation of the basic tenets of Marxist philosophy: the materialist interpretation of history and social experience, and a fundamentally new view of *Man*. They identify the dependence of ideological phenomena (including *religion*) on the conditions of material life in society. The theses contain a critique of *Feuerbach's* historical idealism and of Utopian socialism, and they shed light on the main shortcoming of all preceding materialist theories, namely, their contemplative character. Substantiation is provided for the essence and objectives of dialectical-materialist philosophy and its significance for the revolutionary transformation of society. The theses laid the foundation for the consistently atheist interpretation of the material, "terrestrial" basis for religion. When criticizing Feuerbach's anthropological philosophy Marx wrote: "The essence of man is no abstraction inherent in each single individual. In its reality it is the ensemble of social relations" (Marx, Engels, *Collected Works*, Vol. 5, p. 4). This meant that the true sources of religious conceptions can be revealed only when the social relations that give rise to them are investigated. The central principle of the new revolutionary world outlook was formulated in the final thesis: "The philosophers have only *interpreted* the world in various ways; the point is to *change* it" (Ibid., p. 5).

THETIS, in the mythology of Ancient Greece, one of the *Nereids*, wife of the mortal Peleus and mother of the hero Achilles. At the wedding of Thetis and Peleus the goddess Eris (Discord) allegedly threw down the "apple of discord" which led to the Trojan War.

THIELICKE, Helmut (b. 1908), German Protestant theologian. He is known above all for his works in the field of Christian ethics. The main subject of his ethical writings is the relationship between the individual and the State. Thielicke does not represent any movement or school of Protestant theology, he assumed the role of popularizer and preacher. He is a supporter of *secular Christianity*, the aim of which is to help believers find their bearings in the modern world. His ethics are not so much theological as political in character.

THOMAS À KEMPIS (**Thomas Hammerken**, c. 1380-1471), German religious writer and mystic; Augustinian monk. The most famous of his works is his "De Imitatione Christi" (Imitation of Christ, c. 1418), in which asceticism and humility are advocated in view of the sinfulness of the world. According to Thomas à

Kempis, only imitation of the life of Christ can save Man and bring him to eternal bliss. This book, whose message coincided with the ideological and socio-political objectives of the Church, was widely publicized by the clergy of many different Christian denominations.

THOMAS AQUINAS, St. (1225-1274), Roman Catholic theologian, follower of St. *Albertus Magnus*. He was canonized by the Roman Catholic Church in 1323. He attempted to provide philosophical substantiation for Christian doctrines, to which end he systematized the main ideas of Aristotle's philosophy and wrote commentaries on them from the Christian standpoint. The writings of St. Thomas Aquinas show clear traces of the influence of *Neoplatonism*. The synthesis of Aristotelianism and Christianity arrived at by him involved emasculation of the materialist elements of Aristotle's philosophy and exaggeration of the idealist tenets. The core of St. Thomas Aquinas' philosophy was the principle of the harmonious balance between Faith and Reason and acknowledgement of the fact that Reason is capable of substantiating the existence of God and of repudiating the philosophical arguments against the "truths of faith". In the encyclical issued by Leo XIII entitled "Aeterni patris" (1879) St. Thomas Aquinas' philosophical system was referred to as the only true philosophy of Roman Catholicism. His main works were "Summa Theologica" and "Summa contra Gentiles".

THOMISM, the dominant trend in Roman Catholic philosophy. It was founded by St. *Thomas Aquinas*, from whom it took its name. *Roman Catholicism* used Thomist ideas in its fight against the science of the Modern Era. The *Reformation* and the bourgeois revolutions gave rise to a crisis in Roman Catholic ideology as a whole and to the decline of Thomism. In the second half of the 19th century a revival of Thomism began, which took the form of *Neoscholasticism* and *Neo-Thomism*.

THOR, in Scandinavian mythology, the god of thunder, storms and fertility, son of *Odin* and Jorth (Earth), one of the main *Aesir*. He was depicted as a red-bearded man armed with a thunder hammer Mjollnir (which always landed on its target and returned to Thor of its own accord), with a belt of strength and iron gloves. Thor was the main defender of the gods and men from giants and monsters. Thor's counterpart among the Germanic peoples of continental Europe was Donar and Thunor (or Thonar) among the Anglo-Saxons.

THOTH or DHOUTI, in the mythology of Ancient Egypt, the god of the Moon; the scribe of the gods, hence the creator of the sacred books and the protector of libraries and archives; also measurer of time and inventor of numbers and the god of wisdom and magic. In the judgement hall of *Osiris* at the divine tribunal it was Thoth who recorded the final verdict after the deeds of the deceased had been assessed, and accompanied him into the Underworld. Thoth was depicted as a man with the head of an ibis. The centre for his cult was Hermopolis.

THURIBLE or **CENSER**, metal vessel suspended on three or four chains that is filled with smouldering

coals and *incense* or other aromatic substances. It is used during services in Christian churches.

TIAMAT, in the mythology of Babylonia and Assyria, a female being who personified primordial Chaos or the Great Ocean. She was depicted in the form of a monstrous dragon. She was the primogenitrix of gods, with whom she subsequently engaged in battle. In her battle with *Marduk* Tiamat was eventually slain and from her body were then formed Heaven and Earth.

TIARA, triple crown of the *Pope*. Its basic shape is that of an episcopal *mitre*, on top of which are attached three crowns, which perhaps were designed to symbolize the three roles of the Pope as a judge, lawgiver and priest, although they are sometimes seen to symbolize also the Pope's power over Heaven, Earth and Hell. The crowns are made of precious metals and decorated with precious stones. The tiara is topped with a cross. It has existed in this form since the 14th century. Pope Paul VI donated his tiara to help the poor and needy and subsequent Popes—John Paul I and John Paul II—renounced the act of coronation completely.

TIDINGS OF ZION. See *Ilyintsy*.

TIKHON (Belavin, Vassily, 1865-1925), Patriarch of Moscow and All Russia who was elected at the Local Council of the Russian Orthodox Church in November 1917. He called upon the faithful to overthrow Soviet power, pronounced an *anathema* upon it, and spoke out against the Decree on the *Separation of Church and State*. However, on the eve of his death, in April 1925, Tikhon signed an address to believers, in which he called upon the clergy and the faithful to give their loyal support to the Soviet state.

TILLICH, Paul (1886-1965), German-American Protestant theologian, one of the founders of the *Theology of Culture*. The task of theology, according to Tillich, was to re-establish the lost synthesis of *Christianity* and modern consciousness or culture, to provide an answer to the fundamental questions of human existence. God should be sought not in the other world, bu in the "depths of being" of both the World and Man. Man as he saw him was alienated from God, from the World and from himself. The goal of history was to surmount that alienation. The bringer of "New Being" that surmounts the alienation is *Jesus Christ*, not God-made-Man, but Man as he ought to be, and in this sense the "divine image" embodied in Man. Tillich saw religion as the "substance of culture" and culture as the form of expression for religion.

TIMIRYAZEV, Kliment (1843-1920), Russian Darwinian biologist and public figure. His work followed in the tradition of progressive natural science in his country and abroad. He propagated and popularized Darwin's teachings and the materialist approach to natural sciences. He made important contributions to Darwinism in his works "Istoricheskii metod v biologii" (The Historical Method in Biology) and "Faktory organicheskoi evolyutsii" (Factors of Organic Evolution). He defended the materialist stance and opposed idealism in science and attempts to use scientific data to

strengthen religious faith. He was one of the first Russian men of learning to come out in support of the new Soviet state. In a number of his works Timiryazev spoke out against attempts to reconcile science and religion, demonstrating the reactionary role of clericalism in the resolution of socio-political questions.

TINDAL, Matthew (1655-1773), representative of English *deism*. According to Tindal, positive Christian *revelation* does not add anything to natural religion, that was originally revealed to men by God through Reason alone. From the deist point of view Tindal subjected the *Bible* to harsh criticism, particularly the *Old Testament*. His main work "Christianity As Old As the Creation" (1730) was regarded as the Bible of rationalist deism and had a definite influence on the writings of *Voltaire* and *Holbach*.

TITANS, second generation of gods in the mythology of Ancient Greece: the children and sometimes the grandchildren of Uranus (god of the Sky) and *Gaea* (goddess of the Earth). They all personified elements and the forces of Nature. The general outline of the myths linked with the Titans is as follows: the Titans led by *Cronus* overthrew their father Uranus; in his turn, Cronus was overthrown by his son *Zeus* and there then began a war of the Titans against the new generation of gods, the Olympians (a family of gods headed by Zeus who settled on Mount *Olympus*). The Olympians eventually conquered the Titans, who were then sent down to *Tartarus*. The myths concerning the war between the Titans and the Olympians reflect the period of the consolidation of an Olympian religion throughout the whole of Greece.

TITHE (Russian name – "desyatina" – based on the word for "ten" – "desyat"), a tax levied for the support of the Church, clergy or some charitable purpose, consisting of a tenth part of all income of the faithful (either in money or produce). The practice of paying tithes was found among many peoples in ancient times. It is mentioned in the Bible and this fact was exploited as a pretext for Christian priests to demand that observance of this custom be regarded as essential. It was retained in feudal Europe and Russia until it was replaced with other forms of levying money for the upkeep of churches and the support of the clergy. At the present time payment of tithes is only compulsory for members of the Adventist sects, for whose income it constitutes the central component.

"TO THE RURAL POOR. An Explanation for the Peasants of What the Social-Democrats Want", a work by Lenin, written in 1903. In this work, alongside the economic and political tasks, Lenin formulated the demands the Social-Democratic Party was making with regard to *freedom of worship*: "The Social-Democrats," he wrote, "demand that everybody shall have the full and unrestricted right to profess any religion he pleases... There should be no *'established'* religion or Church. All religions and all Churches should have equal status in law. The clergy of the various religions should be paid salaries by those who belong to their religions, but the State should not use state money to

support any religion whatever..." (*Collected Works*, Vol. 6, p. 402). These ideas of Lenin's were later reflected in the programme documents of the Communist Party of the Soviet Union.

TOLAND, John (1670-1722), Irish materialist philosopher. He developed a teaching concerning movement as an essential property of matter, as one of its attributes, and the indissoluble link between space and time and matter and movement. In his work "Christianity Not Mysterious" (1696) and others, he criticized from a deist standpoint both religion and the Church, and endeavoured to reveal the human origin of the gods, the earth-bound roots of the conceptions of the immortality of the soul, life beyond the grave and so on. In his "Pantheisticon" (1720) he propagated the ideas of naturalist pantheism and defended the principle that the world is material and the Universe is infinite and eternal.

TOLERATION, acknowledgement of the right to confess any religion (freedom of belief), a tolerant respectful attitude to the representatives of all faiths. Campaigns for toleration arose in conditions, where a specific religious movement predominated and adherents of any other religions were subjected to persecution. These campaigns were of a progressive character and contributed to the humanization of society. Unlike bourgeois constitutions which reduce *freedom of worship* to no more than toleration, the Constitution of the USSR guarantees Soviet citizens both freedom of worship and the right to be atheists and to conduct *atheist propaganda*.

TOLSTOY, Lev (1828-1910), Russian writer, whose writings had an enormous influence on world literature and reflected the contradictions characterizing a whole era in the life of Russian society (1861-1905). Tolstoy is the author of the novels "War and Peace", "Anna Karenina" and "Resurrection", a large number of novellas, plays and short stories. At the same time he was a religious-Utopian thinker, who strove to transform society through moral-religious self-improvement. Tolstoy also wrote a number of philosophical-religious and religious-ethical works. Tolstoy's religious-ethical teaching was profoundly contradictory, reflecting both the strong and the weak sides of the social attitudes of the peasantry after the abolition of serfdom in 1861. On the one hand, Tolstoy came out with profound criticism of the Russian Orthodox Church as a hypocritical instrument "through which certain groups of people seek to hold sway over others" and demonstrated the grovelling of the Church before the power of tsarism, and, on the other, he preached universal love, *rejection of resistance to evil by violence*, and *asceticism*. Despite the Utopian nature of his moral-religious teaching, Tolstoy's criticism of the Orthodox Church and tsarism was so harsh that he was subjected to persecution by the authorities and the Church. In 1901 the *Holy Synod* decided to excommunicate Tolstoy from the Russian Orthodox Church.

TOLSTOYISM, religious Utopian social movement in Russia. It came into being in the late 1890s on the basis of the religious-ethical teachings of *Lev Tolstoy*. When evaluating the social roots of Tolstoy's teaching

Lenin pointed out that it reflected the views of millions of peasants, that Tolstoy introduced into his teaching "their naïveté ... their alienation from political life, their mysticism, their desire to keep aloof from the world, 'non-resistance to evil', their impotent imprecations against capitalism and the power of money" (*Collected Works*, Vol. 16, p. 332). Tolstoy himself resolutely opposed the use of his teaching as a new sectarian doctrine (in 1906 he published a brochure entitled "Against Tolstoyism"). The social composition of the following Tolstoyism enjoyed was most varied: apart from members of the intelligentsia there were also peasants, clerks and workers who had arrived from the country. The Tolstoyans took as their creed the weakest aspects of the writer's religious-ethical teaching, i.e. the ideas of social passivity, non-violent resistance, asceticism, quietism, the idealization of patriarchal patterns of social and family life, propagation of "universal love" and forgivingness. Typical features of the Tolstoyan movement were refusal to pay taxes and to do military service, the organization of agricultural communes based on "evangelical" principles, work in education and publishing aimed at spreading books among the people. At a time when the revolutionary movement in Russia was on the rise, Tolstoyism constituted a Utopian activity.

TONSURE (from Latin "tonsura" meaning a "clipping"), (1) the shaving of the head or the crown of the head as a sign that a man belongs to a monastic order or the *priesthood* in the *Roman Catholic Church* and certain others. It can be traced back to the ancient custom of shaving the heads of slaves, so as to set them apart from free men; (2) the part of the head left bare by shaving, which serves to single out those persons who have voluntarily taken a vow to devote themselves to the service of God.

TORAH ("Sepher Torah" meaning "Book of the Law"), Hebrew name for the *Pentateuch*. For purposes of worship only texts written by hand on parchment scrolls are used.

TORQUEMADA, Tomás de (1420-1498), Dominican monk, who headed the Inquisition in Spain. He was the author of the Inquisition code of practice and the procedural directions for the Inquisition tribunals. He introduced the practice of auto-da-fé and was also famous for his persecution of Moslems and Jews.

TORRES, Camilo (1929-1966), a Colombian priest, one of the first representatives of the so-called rebel Church in Latin America. He condemned in harsh terms the alliance between the Church, the oligarchy and imperialism, and he supported co-operation with the Communists in the fight for social change. He joined partisans and was killed in a clash with the punitive detachment. The Camillo Torres Movement brought together in the 1960s the most active of the "rebel priests".

TOSAPHOTH or TOSEPHTA (Hebrew word meaning "addition"), in Hebrew religious literature, a collection of commentaries on the Law of Moses, similar to the Mishnah (see *Talmud*). It contains chiefly resolutions relating to religious rules and laws and materials that have not

been included in the Mishnah. It provides the material for Biblical *exegetics*.

TOTEMISM (derived from the word "ototeman" meaning literally "his totem" in the language of the North American Ojibwa Indians), one of the early forms of religion, the essential feature of which was belief in a supernatural relationship between groups of human beings – clans, tribes or families – and the animal and plant world (less frequently inanimate objects like stones). A totem is a plant or animal (more often the latter) perceived to be a real ancestor, on which the life and well-being of the clan or family as a whole and each of its members separately was supernaturally dependent in every way. In Australia the spirits of totem ancestors are thought to live within *churingas* which are being kept in holy places. The traditional range of concepts linked with totemism is as follows: belief in the possibility of recurring "immaculate" embodiment (incarnation) of the totem in new-born members of the family (clan), i.e. in living descendants; belief that it is possible to influence the totem and call forth an abundance of animals and plants and stones etc. within the territory of the family or tribe in question and thus ensure its well-being; belief that the destruction or loss of an object which symbolizes the totem may lead to the loss or destruction of its living double. The most detailed studies of totemism have been made among indigenous peoples of Australia, Central Africa and North America, but there are elements of totemism still to be found in all religions of the world, including *Judaism*, *Christianity*, *Buddhism*, *Hinduism* and *Islam*.

TOWER OF BABEL. See *Babel*.

TRADITIONALISM, a trend in theology which rejects attempts to review religious dogma or socio-moral conceptions of the Church with regard to the development of science, changes in social life and the consciousness of believers. In contrast to the Modernists, who count on saving the authority of religion by abandoning those of its conceptions which looked outdated from the contemporary angle, the Traditionalists insist upon the eternal and unchanging character of the content of religious teachings, fearful lest renunciation of some religious dogmas might undermine the whole edifice of their particular religion. Traditionalism comes particularly clearly to the fore during periods of major social change. At the beginning of the 19th century the term "Traditionalism" was used to denote the positions adopted by a group of French writers (Chateaubriand, de Maistre and *Lamennais*), who rejected *deism* and *anticlericalism*. At the Second Vatican Council (1962-1965) advocates of Traditionalism opposed a certain level of democratization of worship and changes in the social teaching of the Roman Catholic Church.

TRADUCIANISM (from the Latin "traducere" meaning to "lead over" or "to transmit"), a movement in Christian theology with regard to the *soul*. In contrast to *creationism*, which asserts that the soul is created by God from nothing and is granted immortality each time a man is born, advocates of Traducianism assume

that the soul was created by God when the first man – *Adam* – was created and is then transmitted to parents to children at conception. Adherents of Traducianism included *Tertullian* and *Luther*.

TRANCE, RELIGIOUS. The term denotes a state of impaired consciousness and also one of aloofness, ecstasy, "clairvoyance". Reference is made to religious trances as the result of *hypnosis* or self-hypnosis in various denominations and various worship situations: *meditation* in *Buddhism*, the state of the *oracles* at the moment they pronounced their predictions (for example, in respect of the *Delphic Oracle* in Ancient Greece, or the State Oracle at the court of the Dalai Lama in Tibet), the state of *mediums* in necromancy and occultism, or that of prophets in *Christianity* or *Islam*.

TRANSCENDENCE (literally "continuous existence outside the confines of a given object or phenomena"), in *scholasticism*, the transition from the sphere of being in this world to the sphere of the next world, lying above this one. Another interpretation of transcendence proved to be more important in the philosophy that followed: movement beyond the confines of possible experience, exceeding the possible scope of human cognition. *Kant* held that God, the soul and immortality were all transcendent. The concept was used in modern philosophy by existentialists (*Karl Jaspers* interpreted transcendence as the openness of human existence to the Absolute, as the transition from pure being to "being-oneself" and *Martin Heidegger* as the transition from an individual human existence to the world existing as a whole, to the synthesis of the modes of human existence). In its meaning in general use transcendence signifies a state that is supersensory, beyond this world, supernatural.

TRANSFIGURATION, THE (**The Transfiguration of Our Saviour Jesus Christ**), one of the *Twelve Great Feasts* of the Orthodox Church that is also celebrated by Roman Catholics and some Protestants on August 6 (19). It was instituted to celebrate the allegedly real event of the "transfiguration" of Jesus Christ (the appearance of the Lord in glory), which is described in the Gospel according to St. *Luke*. In accordance with the Gospel story, one day when Jesus was praying on a mountain with his disciples, his face was transfigured, his robe turned white and glistening and God's voice came out of the cloud saying: "This is my beloved Son. Hear him" (Lk. 9:35). In this way, according to Christian tradition, Jesus performed one of his greatest miracles, revealing his divine essence. The Gospel story was designed to elevate Jesus in the eyes of believers, to have him referred to as the Son of God, in the Lord's own words. The Feast of the Transfiguration was instituted in the 4th century. In Russia it appeared at the same time as *Christianity* itself and it was timed to coincide with an ancient agricultural festival, which marked the beginning of the apple harvest in the orchards: hence the other name for this festival which took root in popular tradition, Saviour of the Apples ("Yablochny Spas"). The Church lent its blessing to the previously established custom of not eating apples until they were ripe, linking the reaping of this har-

vest with the date of the Feast of the Transfiguration. This was how the date of the Church feast entered the popular calendar.

TRANSMIGRATION OF SOULS, REINCARNATION or METEMPSYCHOSIS, conception of the reincarnation of the *soul*, when it leaves one body and enters another (of a man, animal, sometimes even a plant or an inanimate object of the natural world), typical of a number of philosophical systems in the Ancient World (*Orphism*, *Pythagoreanism*) and many early and advanced forms of religions. Fundamental to the concept of transmigration of souls is primitive *animism*, which would endow with a soul all objects and phenomena of the world around us. In the philosophical-religious tradition of India the idea of the transmigration of souls took particularly firm root: in *Brahmanism*, *Hinduism* and *Buddhism*, in which it was closely interwoven with the concepts of *Dharma* and *Karma*. In Brahmanism and Hinduism the concept of the soul is not fundamentally different from its interpretations as found in most other religions: it is a part of the supreme deity – *Brahma* – and after many reincarnations it can fuse with Brahma, and therein lies its salvation from sufferings in *Samsara*. The approach to this question in Buddhism is somewhat different. Here the spiritual essence consists of a multitude of tiny, indivisible particles – Dharmas – which disintegrate at the moment of a living creature's death and then come together in a new combination, which again creates the illusion of the world of sufferings. Yet this interpretation does not alter the essence of the situation: the specific form of a new combination and all that is experienced by the new combination also depends upon Karma, the sum of all *virtues* and *sins* of all previous reincarnations. In Buddhism only incarnation in human form is seen as positive. The final stage in the chain of reincarnations in Buddhism is *Nirvana*. Common to all teachings concerning the transmigration of souls is the premise that the fate of each specific living creature depends only on the creature itself, on its deeds in its previous reincarnations.

TRANSVESTISM, man's changing of his role by resorting to disguise via the change of his clothes or the adoption of patterns of the behaviour of representatives of the opposite sex. Distinctions are drawn between the following types of transvestism: theatrical, ritual, sexual. The best-known examples of ritual transvestism are *shamans* assuming the role of the sex opposite to their own among the peoples of Northeast Asia, i.e. shamans who lend themselves female appearance, explaining this with reference to the fact that it is the demand of the shaman spirit of the male sex who had "selected" them to this end. Ritual assumption of female roles by men and less often the assumption of male roles by women was recorded in the *initiation* ceremonies of Australian aborigenes and of certain African tribes and peoples, in the orgiastic cults of the religions of the Middle East and the classical world and in the carnival *mysteries* of the Middle Ages.

TRANSVOLGA HERMITS. See *Non-Possessors*.

TRENT, COUNCIL OF. See *Oecumenical or General Councils*.

TRIBAL GODS, WORSHIP OF, a form of religion found in the period of early class-based society and the emergence of the state. Such worship was rooted in early religious-mythical concepts: (1) *totemism*, features of which some of the gods of Ancient Egypt retained, e.g. *Horus*, who was worshipped in the form of a falcon at Edfu, the goddess *Hathor*, worshipped in the form of a cow in the nome of Dandarah, and so on; (2) concepts concerning the founders of tribal initiation ceremonies or the mythological images of a hero or *demiurge* likened to them; (3) the *personifications* of celestial or atmospheric phenomena; (4) worship of ancestors and forefathers. The worship of tribal gods comes to constitute the point of departure for advanced *polytheism* on the one hand, and *monotheism* on the other.

TRIMURTI (from the Sanskrit "tri" meaning "three" and "murti" meaning "form"), in *Hinduism* and *Buddhism*, three hypostases of the single and impersonal cosmic principle – *Brahman* – expressing his three main functions: *Brahma* – the Creator of the Universe, *Vishnu* – the Sustainer and Preserver of all worlds and *Shiva* – their Destroyer and Regenerator.

TRINITARIANS (from the Latin "trinitas" meaning "trinity"), members of the Roman Catholic *monastic order* of the Most Holy Trinity founded at the end of the 12th century. In 1609 the Trinitarians were numbered among the mendicant orders. The main task of the Trinitarians was to ransom those Christians who had been captured by Moslems. Apart from observing the general monastic *vows*, the Trinitarians did not eat meat and renounced property in all its forms. They were distinguished by their extreme intolerance with regard to adherents of other creeds. With the approval of Pope Innocent III they actively supported existing feudal practices. During the *Reformation* there was a marked decline in the influence of the Trinitarians and by the end of the 18th century the Order had virtually ceased to exist. At the present time there are only a few Trinitarian monasteries still functioning.

TRINITY, according to Christian conceptions, the Three Persons in whom God exists – God the Father, God the Son and God the Holy Spirit. Belief in the fact that God exists in Three Persons, or *hypostases*, and one substance was laid down as a dogma at the Council of Constantinople in 381. When propagating this belief to its adherents, the Christian Church stresses the "ineffable" nature of this dogma for human reason, which allegedly testifies to its supernatural character. In actual fact the conceptions of a divine trinity had existed since time immemorial in religions such as those of Ancient Egypt (*Osiris, Isis, Horus*), Ancient India (*Brahma, Vishnu, Shiva*), and Babylon (*Anu, Ea, Bel*). According to a number of scholars these trinities emerged as the connecting link between *polytheism* and *monotheism* during the period of transition from the former to the latter.

TRINITY AND St. SERGIUS LAVRA (MONASTERY), the largest Russian monastery, situated in the town of Zagorsk (some 50 miles north of Moscow). It was founded in

the 14th century by St. *Sergius of Radonezh*. The title of *lavra* was granted to the monastery in 1744. Between the 14th and the 18th centuries the Trinity and St. Sergius Monastery played an important role in the political life of Russia and owned large feudal estates. At the present time the residence of the Patriarch of Moscow and All Russia, a theological academy and a seminary are to be found in the grounds of the monastery.

TRIODION (a Greek word meaning literally "three songs"), a liturgical book used in the *Orthodox Church*. It consists of two books: the Lenten Triodion containing canticles and prayers for Lent, and the Festal Triodion (Pentecostarion), containing various prayers and lections for use between Easter and the Sunday after Pentecost.

TRIPITAKA (Sanskrit "three baskets"), the earliest and most complete collection of Buddhist canonical literature alleged to be the revelations of *Buddha* as expounded by his disciples. Over the centuries these revelations were passed on by word of mouth and they were first written down, according to legend in the 1st century B.C. The Tripitaka consists of three parts (pitakas): the first is Vinayapitaka ("Basket of Discipline"), which comprises five books devoted to the principles of organization for Buddhist monastic communities, rules of admission to the latter and the demands made on monks. The Vinayapitaka provides detailed rules for every aspect of the lives of monks and for their relations with the laity. The Suttapitaka ("Basket of Discourses") is the second section of this collection comprising five parts and expounding the teaching of Buddha in the form of parables and conversations, which he allegedly had with his closest disciples and also collections of legends, aphorisms, poems, commentaries and so on. The Abhidhammapitaka ("Basket of Metaphysics") comprises seven books containing theological interpretations of the basic principles of Buddhist dogma. The changes that have taken place in the course of time in the various editions of the text of the Tripitaka make it possible to study the way in which *Buddhism* has developed at various periods and in various countries.

TRIPTYCH (from the Greek "triptychos" meaning "having three folds"). Initially this word was used for a folding icon consisting of three parts. At the present time it is used for any work of art consisting of three parts, linked by a common idea or a subject.

TRITON, in the mythology of Ancient Greece, the son of *Poseidon* and Amphitrite, who lived with them in a gold palace on the sea-bed. He was depicted as a man with a dolphin's tail.

TROELTSCH, Ernst (1865-1923), German theologian and philosopher. He sought to consolidate the position of *Christianity* and to substantiate its integrating function in the life of society, adapting it with this end in mind to changed social conditions. Troeltsch regarded Christianity as the high point in the development of Western culture, seeing its task to be the humanization of social practices. He saw Christian ethics and social teaching to be the means for overcoming social antagonisms. Troeltsch's ideas

are made wide use of at the present time, particularly in West Germany.

TROPARION, a short hymn in rhythmic prose sung or chanted liturgically in the *Orthodox Church*, which reveals the essence of the church festival or event being celebrated or which lists the exploits of the saint being honoured.

TRUBETSKOY, Sergei (1862-1905), Russian religious philosopher and follower of *Vladimir Solovyev*. His main works are devoted to substantiation of Christian dogma, including the idea of immortality. He devoted his attention first and foremost to the elaboration of the law of "universal correlativity", proceeding from the assertion that knowledge acquires logical consistency only when it is the consequence of Universal Reason, or the second *hypostasis* of the divine *Trinity*.

TRUBETSKOY, Yevgeni (1863-1920), Russian religious philosopher, follower of *Vladimir Solovyev* who expounded his own philosophical system in works entitled "Metafizicheskiye predpolozheniya poznaniya" (Metaphysical Assumptions of Knowledge, 1917), and "Smysl zhizni" (The Meaning of Life, 1918). According to his teaching, the meaning of life is determined not by man and society, but by "absolute consciousness" or the "all-embracing mind", i.e. by God. Only God constitutes the beginning and end of evolution, its basis and purpose. "Absolute consciousness" enables knowledge of truth to bear fruit, and makes consciousness active. From an orthodox standpoint Trubetskoy defended Biblical *creationism* and explained the presence of Evil in the world with reference to man's will. He also maintained that the life of society is shaped by divine *Providence*.

TRUE ORTHODOX CHRISTIANS (TOCH), an Orthodox sect with monarchist sympathies, which came into being in the 1930s, after the decline of a number of sectarian groupings of an openly anti-Soviet character (Fyodorovtsy, Cherdashniki, Krasnodrakonovtsy et al.). After declaring the *Russian Orthodox Church* which had adopted a stance of loyalty to the Soviet state to be the "handmaiden of the Antichrist", the leaders of the sect proclaimed they would follow instead of the official Church's line the behests of Patriarch *Tikhon*, who had been in opposition to Soviet government. They advocated self-isolation of the faithful, i.e. that they should refuse to work in the collective farms and in state organizations, and announced that the *end of the world* was at hand and that the Lord would punish those who deviated from the "true faith" or who co-operated with the "regime of the Antichrist". They campaigned for the restoration of the monarchy in Russia. During the Second World War, some of them collaborated with the fascist army of occupation, associating with those forces their hopes for the restoration of a capitalist society. In the post-war years the demise of the TOCH communities accelerated. At the present time there only exist small local groups of this sect's followers.

TRUE ORTHODOX CHURCH (TOC), a group set up by a section of the Orthodox clergy for the fight

against Soviet power under the screen of religion. After condemning categorically the shift of the *Russian Orthodox Church* to a stance of loyalty to the Soviet state, the anti-Soviet section of the clergy rallied round the Leningrad Metropolitan Joseph (Petrovykh) and declared its irreconcilable opposition to the "power of the Antichrist". In 1928 an attempt was made to set up a centre to supervise TOC communities. While advocating the idea that the monarchy should be restored in Russia, the leaders of the TOC demanded that the faithful refuse to co-operate in any way with the Soviet order. They attempted to organize anti-Soviet demonstrations by their followers and to perpetrate terrorist acts against active supporters of Soviet power. Yet as the socialist order grew stronger, the TOC leaders gradually lost their influence over the faithful and the TOC communities disintegrated.

TRUE ORTHODOX WANDERING CHRISTIANS (TOWCH), a branch of the *Old Believers'* movement which came into being in the second half of the 18th century, as an offshoot of the *Bezpopovtsy*. The TOWCH preaches that the *end of the world* is at hand and demands from the faithful that they turn their backs on society, in which allegedly the Antichrist holds sway. It is also demanded of the faithful that they should not carry out their obligations towards the state or their civic duties such as paying taxes, military service or accepting official documents which they dismiss as "clear signs of the Antichrist". The sect considers that it is possible for its members to carry out these demands if they live aloof from the rest of society and lead a wandering life. Members of the sect are extremely intolerant with regard to all other religious persuasions. From an organizational point of view the sect consists of active members (leaders) and "benefactors" (or followers): the first lead an underground existence and the second register in accordance with the legal requirements and keep secret meeting-houses, cells and stores of food.

TSAGAN-SARA-KHURAL (Mongolian word meaning literally "prayers to the white crescent moon") or **TSA-LALGAN**, one of the most meticulously observed festivals of *Lamaism*. It is celebrated at the beginning of the New Year of the lunar calendar. It involves a series of shamanic rites devoted to the Twelve Deeds of the Buddha. Adapted to meet the requirements of Lamaism, these rites, aimed at combatting evil spirits, are supposed, according to the Lamas, to destroy the "enemies of Buddhism".

TSAI YUAN-PEI (1868-1940), Chinese teacher, scholar and political figure, participant in the revolutionary-democratic movement. As Minister of Education in the Provisional Government of the Chinese Republic in 1912-1913, he rejected the monarchist principles of education (loyalty to the Emperor and veneration of *Confucius*) as incompatible with a republican form of administration and *freedom of conscience*. He called for a replacement of religious cults with a cult of the Beautiful and for moral education of the people in a spirit of liberty, equality and fraternity.

TSONGKHAPA LOZANG DRAGPA (1357-1419), Tibetan religious

leader, founder of the Tibet Buddhist sect known as the Yellow Hoods (the Gelug School); it constituted a movement within *Buddhism* that became known as *Lamaism*. Tsongkhapa combined the teachings of the *Sutras* and *Tantras* and founded the "graded path" (or Lam-rim) to "enlightenment" (Bodhi), depending upon the intellectual level of those whom he was teaching. In 1409 Tsongkhapa founded a Lamaist monastery of Ganden, in which he established a complex religious hierarchy and introduced lavish services, and which was to become one of the three principal seats of the Gelug tradition.

TSULAIN-KHURAL (Mongolian word meaning literally "meeting with the Lamas"), service in the practice of *Lamaism* held in honour of *Tsongkhapa Lozang Dragpa*, the founder of that branch of *Buddhism*. By the light of lamps and candles in the temples the faithful repent of the bad treatment they have meted out to their domestic animals, which is a serious sin that allegedly results in subsequent inauspicious incarnations. The Tsulain-Khural is linked with the conception that relatives of the believer might have been reincarnated in their domestic animals.

TÜBINGEN SCHOOL, a group of liberal Protestant theologians in the late 19th century, whose most prominent representative was *Ferdinand Baur*. In the early stages soon after the group took shape it was supported by *David Strauss*. Sometimes it is also referred to as the Neue Tübingener Schule, to set it apart from the group of Tübingen theologians in the 18th century. The Tübingen School made a significant contribution to Biblical criticism to research into the history of early Christianity. Baur and his followers demonstrated that the *New Testament* reflects the struggle between the various trends and movements within the Christian Church, and they shed light on the contradictions to be found in the *Gospels*.

TURBAN, man's headdress worn by Moslems, Hindus and Sikhs: a length of cloth wound round a cap-like base. In the USSR it is for the main part only members of the Moslem ministry who wear turbans.

TURBEH (Turkish word), edifice built over a grave or a mausoleum in the countries of the Middle East.

TWAIN, Mark (pen name of **Samuel Langhorne Clemens**, 1835-1910), American writer. In his vivid satirical works he came out with strong criticism of religious doctrines, exposed the inconsistencies in the *Holy Scriptures* and the sanctimonious hypocrisy of religious morality. Some works by Mark Twain, atheist in their implications, could not be published during his lifetime (for example, his "Letters from the Earth"). Even now a significant proportion of his literary legacy still lies unpublished in archives, including some anti-religious stories, pamphlets and sketches.

TWELVE GREAT FEASTS, the twelve most important festivals of the Orthodox Church. These are: the *Nativity of Christ*, the *Baptism of Christ in the Jordan* (Epiphany), the *Presentation of Our Lord in the Temple*, the *Annunciation of the Mother of God*, the *Entry of Our Lord into Jerusalem* (Palm Sunday),

the *Ascension of Our Lord Jesus Christ*, *Whitsun*, the *Transfiguration of Our Saviour Jesus Christ*, the *Nativity of the Mother of God*, the *Exaltation of the Honourable and Life-Giving Cross*, the *Presentation of the Mother of God in the Temple*, and the *Assumption of the Mother of God*. Throughout its whole history the Church has used these festivals to propagate its doctrine and to achieve ideological and emotional/psychological influence over the faithful.

TWOFOLD TRUTH, THEORY OF, a teaching which emerged in the 12th-14th centuries to the effect that philosophy and theology constitute separate paths for the attainment of truth and communion with God. Advocates of this theory Averroës (*Ibn Rushd*), *Siger of Brabant* and *William of Occam* held that philosophy leads man to truth by way of his understanding of the world around him acquired through reason, while theology formulates that truth proceeding from faith in *revelation*. Philosophy should not be subordinate to theology. Ibn Rushd and Siger of Brabant maintained that the conclusions to be drawn from Aristotle's philosophy, to the effect that the world was not created, that God and the world are eternal, and that the individual soul is mortal, while the impersonal reason of the human species is immortal, were higher truths than theological assertions to the effect that the world had been created and that the human individual was immortal. William of Occam suggested that philosophy as a whole should not concern itself with knowledge of God, since philosophy is natural rationalist knowledge—knowledge of the world, and God is irrational and inaccessible to the philosopher, because knowledge of God is acquired through faith. Yet not even theology should impede philosophy from examining the object of its investigations. The progressive aspect of the twofold truth theory was that it served to promote rationalism and provided the basis for the right of philosophy and science to draw conclusions that contradicted theological constructions. This theory retained its progressive significance in the age of the *Renaissance* and at the beginning of the Modern Era. Moslem and Christian religious leaders opposed the twofold truth theory. The Roman Catholic Church saw this theory as the opposite to the teaching of Thomas Aquinas with regard to the harmony of reason and faith. At the present time theologians exploit the twofold truth tenet regarding the independence of each other of theology and the philosophy of scientific cognition, so as to reconcile religion and science that are allegedly mutually complementary spheres of man's intellectual life.

TYLOR, Edward Burnett (1832-1917), English ethnologist and religious historian. Together with *Herbert Spencer*, Tylor founded the evolutionist school, which explained the development of human culture as an unending quantitative process. Tylor applied his ideas on development to his analysis of the origin of religion. Starting out from the concept of *animism*, Tylor elaborated a conception (to counter the ideas of the mythological school) which analyzed all stages in the development of religion with reference to man's mental and emotional activity, linked with his attempts to explain facts and phe-

nomena that were not yet understood. His chief works are "Primitive Culture" (1871) and "Anthropology" (1881).

TYPES OF RELIGION, groups of religions that are singled out, for purposes of classification, on the basis of features they have in common. Typological grouping is used for the comparative-historical study of significant characteristics or functions of certain religions and the links that may exist between them. It provides not a formal, but a meaningful classification and brings out not only the similarities between religions in a particular group and the features that set them apart from religions in other groups in certain respects, but also sheds light on the links existing between religions of different types. Non-Marxist typological patterns start out from a religious-idealist or metaphysical interpretation of religion. On the basis of these preconditions appropriate arguments for the division of religions into various groups are elaborated: they are classified as "pagan" and "revealed", "natural" and "spiritual", "natural" and "ethical", "monotheist" and so on. Marxism approaches religion as a social phenomenon and therefore bases its classification of religions on social criteria. In this classification the following types of religion are singled out: *clan-based and tribal religions, ethnic religions* and *world religions*. A typology of religions is of necessity an approximation, but at the same time it helps identify some general socio-historical trends in the history of religion.

TYPES OF RELIGIOUS AND NON-RELIGIOUS INDIVIDUALS reflect the specific character of *piousness* or an absence of piousness, common for a certain number of people. They serve as a basis for identifying various classification groups. Intrinsic to types are not merely qualitative but also quantitative characteristics. In Soviet social science it is customary to single out the following types of religious and non-religious individuals: (1) believers whose religious orientation is the dominant factor in their lives; (2) believers whose religious orientation is subordinated to other factors; (3) individuals vacillating between belief and non-belief, whose religious orientation is not stable; (4) individuals who are indifferent to both religion and atheism; (5) spontaneous atheists; (6) convinced atheists.

TYR or TYRR (Anglo-Saxon counterpart **TIU**). See *Religion of the ancient Germanic peoples*.

TZADDIK (Hebrew word meaning "holy or righteous man"), in *Hasidism*, the head of the flock; a righteous intercessor before God, to whom is revealed the future. He would be regarded as a miracle-worker and clairvoyant. Tzaddiks first came to the fore in the 18th century and are still to be found in the United States and Israel.

U

ULAMA (from the Arabic word meaning "scholars"), the name given in the Middle Ages to theologians and lawyers skilled in the art of casuistry, virtually all the Moslem religious leaders in charge of religious establishments, legal bodies and educational institutions. The term is also used to refer to those who have made the pilgrimage to *Mecca*, teachers and people seen to have deserved the respect of others.

ULTRAMONTANISTS (from the Middle Latin "ultramontanus" meaning "situated beyond the mountains"), followers of a religious-political movement which came into being in the 15th century in the *Roman Catholic Church*. The Ultramontanists supported the restoration of the prestige of the *Papacy*, after the *Avignonese Captivity*, and the Papacy's striving for unlimited secular power. In the 16th century the *Jesuits* were active Ultramontanists. At the beginning of the 19th century the ideas of the Ultramontanists were used by the representatives of the reactionary aristocracy, such as Joseph de Maistre, who viewed centralized Papal power as a weapon in the struggle against the revolution. De Maistre even proposed to create a group of monarchist states lent cohesion by the authority of the Pope. At the Vatican Council of 1870 the efforts of the Ultramontanists were crowned with success when the dogma concerning *Papal infallibility* was put forward. The ideas of the Ultramontanists were reflected in the *Syllabus errorum* (Syllabus of Errors).

UNCTION, one of the seven Christian *sacraments* recognized in both the *Roman Catholic* and *Orthodox Churches*. Through this sacrament divine grace is allegedly bestowed on man. The ritual of Unction consists in anointing the forehead, eyes, ears and other parts of the face and body of the believer with fragrant oil or *chrism*. Unction represents a survival of ancient notions and ceremonies associated with witchcraft and based on superstition to the effect that anointing a man's body with oil would frighten off evil spirits. Hence the use of Unction when a priest is admitted to Holy Orders or when a sovereign is enthroned. Christianity took over this ritual, lending it new meaning and linking it with the principles of the new faith.

UNIATE CHURCHES, a Church movement based on the union of various Christian Church organizations with the *Roman Catholic Church*, subject to the other Churches' acknowledgment of the *Pope* as head of the Church and adherence to Roman Catholic dogma, while retaining traditional patterns of worship and the use of the local language for services. Uniate Churches of the Greek, Armenian, Coptic, Maronite and other rites exist. In the Ukraine there existed a Greek-Catholic Church over the period

1596-1946, which had come into being as a result of the *Union of Brest-Litovsk*.

UNIATES, adherents of Uniate religious movements (see *Uniate Churches*).

UNION OF BREST-LITOVSK, union of Orthodox Churches in the Ukraine and Byelorussia with the Roman Catholic Church, officially set up in 1596 at a council in the town of Brest. According to the conditions laid down in this Union, these Orthodox Churches submitted to the *Pope* and accepted Roman Catholic doctrine while preserving Orthodox ritual. The religious motive behind the *Vatican*'s action was to promote its expansion into the Orthodox East, while the socio-political motive was to enable the Polish landowners to consolidate their domination of the Ukraine and Byelorussia and to disrupt by means of this Union the traditional links between the Ukrainian and Byelorussian peoples, on the one hand, and the Russian people, on the other. The working masses of the Ukraine and Byelorussia put up resolute resistance to the Union of Brest-Litovsk. All anti-feudal uprisings of the 17th and 18th centuries were aimed not only against Polish landowners, but also against those in favour of the Union. Up until the October Revolution the leaders of the Uniate Church campaigned for the Ukraine to break away from the Soviet Union, trying to fan bourgeois-nationalist sentiments there. During the Second World War those Church leaders collaborated closely with the Nazis. In March 1946 the council of the Uniate clergy that had assembled in Lvov adopted a decision to annul the Union of Brest-Litovsk and to bring all former Uniate parishes into the Russian Orthodox Church.

UNION OF CHURCHES, an amalgamation of two or more Churches on the basis that one will take precedence, while the other(s) will retain its (their) specific rites, language and canon law (see *Union of Brest-Litovsk, Uniate Churches, Florence, Union of*).

UNION OF EVANGELICAL CHRISTIANS – BAPTISTS. See *All-Union Council of Evangelical Christians – Baptists*.

UNION OF THE COMMUNITIES OF THE EARLY APOSTOLIC TIMES. See *Renovationists*.

UNITARIANS, movement within *Protestantism*, which defended the idea of a single God in contrast to the dogma concerning the Holy *Trinity*. Linked with their rejection of the Trinity is their rejection of the divine nature of Christ and of the teaching concerning the *Fall* and *redemption*, and the Christian *sacraments* (including *Baptism* and the *Eucharist*). Unitarians admit free interpretation of the *Holy Scriptures* and they speak out in favour of religious toleration. In the 16th-18th centuries the Unitarians were persecuted by the Roman Catholic Church and orthodox Protestants. In the 19th century the centre of the Unitarian movement was transferred from Europe to the USA. In the broad sense of the word, the term "Unitarian" is used to denote all Christian movements which do not acknowledge the doctrine of the Trinity.

UNITED METHODIST CHURCH OF THE USA, major Methodist organization. It exerts a powerful influence on the political life in the US, having adherents both in the Republican and Democratic Parties. Branches of this Church are to be found in 27 countries. In 21 of them so-called autonomous churches have been set up, which are supervised by the United Methodist Church of the USA. The Church is administered by its General Conference which is convened every four years and which forms administrative bodies, directing the work of the Church between conferences. This Church has a number of educational establishments and Sunday schools. Its "Methodist Publishing House" puts out every year about 1,500,000 copies of religious books and over 100,000,000 copies of various periodicals. The official mouthpiece of the United Methodist Church of the USA is the newspaper "Daily Christian Advocate".

UNIVERSAL HARMONY, a concept of the world as a single whole, whose various parts are arranged in such a way as to balance and accord with each other. Concepts of Universal Harmony played an important role in the cosmology of the classical philosophers. The Pythagoreans, for instance, saw harmony as the fundamental property of the spherical Universe and held, moreover, that its essence lay in the mathematical relations of proportion and number. According to *Heraclitus*, the foundation of Universal Harmony is constituted not by numbers, but by the connection between material things and their properties, which arise out of a single primordial substance (Fire) and are in a constant flux. According to *Plato*, whose outlook was close to that of the Pythagoreans, the *Universal Soul*, while animating the world, is itself subordinated to numerical relationships, to a harmonious order. *Aristotle*, on the other hand, while inclining towards *teleology*, developed, following in Heraclitus' footsteps as he did so, a realistic view of Universal Harmony born out of chaos, assuming that its source lay not in a Universal Soul but in the very nature of things. Mediaeval thought, absorbed as it was with the dualism of the terrestrial and celestial, looked upon Universal Harmony as a reflection of God's perfection. *Leibnitz* elaborated the idea of "pre-determined" harmony, according to which the activity of autonomous spiritual "monads" forming the world is harmonized and accorded with the help of God and divine pre-determination. Rational thoughts on the subject of Universal Harmony were voiced by representatives of classical German philosophy. Dialectical materialists reject the religious-idealist interpretation of Universal Harmony. They see the harmonious nature of the world as a property of objective existence stemming from its fundamental laws and characteristics such as contradiction, symmetry, rhythm, integrity, system and structure.

UNIVERSAL SOUL, the term used by idealist philosophers and theologians to denote some sort of a single, active principle or being, that allegedly animates and enlivens the Universe and possesses the capacity to feel and to understand. *Plato*, for instance, held that the Universal Soul had been created by the Demiurge as the connecting

link between the world of pure ideas and perceptible material objects. Its life, according to Plato, was subordinate to mathematical relationships and harmony, which are also intrinsic to cosmic phenomena and the soul of man. In one or other form the idea of the Universal Soul is to be found in many philosophical teachings. In *Stoicism* the Universal Soul (an ethereal fiery stuff or Pneuma) is identified with Nature; in the philosophical system of the *Vedanta* the soul of the world (*Brahman*) constitutes divine reality. Sometimes it is reduced to one of the divine hypostases (as, for example, Christ-Logos in the writings of *Origen*). For *Giordano Bruno*, the Universal Soul was a principle lending shape and life to all material things. *Schelling* saw in the Universal Soul a tool of God, with which he brought his influence to bear on Nature, the world of the spirits and artistic wisdom inherent in the world as a whole. The concept of the Universal Soul plays an important role in *sophiology* (*Vladimir Solovyev, Sergei Bulgakov* et al.). Two trends need to be singled out in teaching about the Universal Soul. Representatives of the one (such as Giordano Bruno) try with the help of this concept to explain the notion of consciousness and the movement of matter (hence their *pantheism* and *hylozoism*). Supporters of the other trend, the predominant one, by introducing the concept of the Universal Soul as a mediator between God and the world, strive to avoid pantheism and divest God of responsibility for the evil that reigns in the world. This is one of the ways in which the religious world outlook is promoted.

UNIVERSAL UNITY, central idea of the religious and philosophical teachings of *Vladimir Solovyev* and his followers. From the ontological point of view this concept represents the indissoluble unity of the Creator and man's immortal soul. In its epistemological aspect, the concept emerges as "integral knowledge" constituting the inseparable link between empirical (scientific), rationalistic (philosophical) and mystical (religious-contemplative) knowledge, to be achieved not through cognitive activity, but through faith, through *intuition*. In the axiology of universal unity pride of place is accorded to the absolute value of truth, goodness and beauty which correspond to the three *hypostases* of the divine *Trinity*. The world as a complete system is determined by Universal Unity, i.e. by God. The main objective behind the formulation of this concept was to establish more firmly the Christian understanding of the world on the basis of a renewal of religion.

UNIVERSAL WILL, a term which idealist philosophers use to denote the Will which allegedly exists independently of Man and the human race and which constitutes the essence of reality. In the writings of *Jakob Boehme*, who is sometimes regarded as the founder of "metaphysical voluntarism", God, who contemplates himself and creates the world, is identified with an undefinable single will (the "Ungrund"). Teaching with regard to the "World as Will" is elaborated in detail in the works of *Schopenhauer*. For him the Will is a thing in itself, "unconscious" reality that exists outside space and time. All the diversity of the inorganic and organic world is

nothing other than its embodiments. The concept of Universal Will is to be encountered also in the writings of modern philosophers. In the religious existentialism of *Nikolai Berdyaev*, for instance, fundamental reality, that manifests itself in Nature and history, is seen as creative will.

UNIVERSE, COSMOS, the material world as a whole, the whole inexhaustible diversity of types of moving matter.

UNLEAVENED BREAD or MATZO (the latter being a Hebrew word meaning "biscuit"), flat biscuits made from unleavened dough. In *Judaism* it is stipulated that they be eaten in place of bread during the religious festival of the Passover. The custom of baking unleavened bread (which was an embodiment of the spirits of ploughed fields) during the agricultural religious festival known as Matzot, can be traced back to *totemism* and *magic*. At a time when the Jews of old were adapting to a settled existence after they had conquered Palestine (13th century B.C.), this custom gradually replaced the more ancient religious rite of nomadic herdsmen, who used to sacrifice the first lamb to the spirits of the desert. Later, after the cult of *Yahweh* had taken root, priests linked the ancient custom of baking unleavened bread with the Exodus of the Jews led out of Egypt by *Moses*, allegedly in response to a command from God.

UPANISHADS (Sanskrit word meaning literally "to sit down near", hence "secret session", "secret doctrine"), religious-philosophical commentaries on the *Vedas*. The first were compiled in the period from the 7th to the 3rd centuries B.C. and they were completed by the 14th-15th centuries A.D. They can be divided into the early and late Upanishads. Their main purpose was to justify *Brahmanism* and a number of ideas fundamental to *Buddhism* (the teaching concerning *Ahimsa*, i.e. the avoidance of causing pain or harm, and the idea that life is suffering). In the Upanishads the conception is found to the effect that man's very life is a sacrifice. The teaching concerning the fusion of the *Atman* (the individual self or soul) with the *Brahman* (the divine Universal Soul) underlies the conception of *Moksha* – liberation from the chain of the individual's reincarnations.

URMONOTHEISMUS (Primitive Monotheism), a clerical theory of the origin of religion elaborated by the Vienna School of Father *Wilhelm Schmidt* at the beginning of the 20th century. It was aimed against the animistic theory (see *Animism*). According to Schmidt, mythological figures of demiurges, forefathers, heroes from the cultural past, celestial beings, who figured in the legends and the religions of primitive peoples, represent fragments of original conceptions of a single God-Creator. After juggling with the relevant ethnographic material, advocates of Primitive Monotheism went out of their way to demonstrate that the initial form of religion was monotheistic. In their quest for ethnographic data to substantiate this theory, missionaries embarked on numerous expeditions, particularly to Oceania and Africa, to the least advanced peoples they could find (e.g. their work among the Pygmies of Central Africa and the dwarf tribes of the Malay Peninsula). The

theories of the clerical school of Primitive Monotheism has been rejected by many scholars.

URSULINES, the oldest teaching order of women in the *Roman Catholic Church* which was founded in Italy in 1535 and was named after St. Ursula. The sisters devoted their work to girls' education and carry out religious propaganda work in hospitals. The Order has convents and various institutions in many countries of Western Europe and in America. At the end of the 18th century, during the period of the French Revolution, the Order was disbanded in France, but later reintroduced by Napoleon I.

UTRECHT, CHURCH OF, a church organization of a Roman Catholic type with its centre in the town of Utrecht (in the Netherlands). At the beginning of the 18th century it supported *Jansenism* in the struggle against the *Jesuits* and the *Papacy*. For this its leader – Bishop Petrus Codde – was replaced by Pope Innocent XI. The Utrecht Chapter did not accept that decision. In 1723 the Church of Utrecht broke with the *Vatican* and became an independent Church headed by an Archbishop. The Church of Utrecht recognizes the Pope as head of the Roman Catholic Church, but it rejects the doctrines of *Papal infallibility* and of the *immaculate conception* and corporal assumption of the Virgin Mary. After the First Vatican Council (1869-1870) there followed a drawing together and eventual unification of the Church of Utrecht with the *Old Catholics* who had also not recognized those doctrines.

V

VALENTINUS (2nd century A.D.). See *Gnostics*.

VALIKHANOV, Chokan (1835-1865), Kazakh democrat and educationist, scholar and public figure. His views took shape under the influence of progressive Russian culture. When seeking an explanation for natural phenomena Valikhanov adopted a materialist and atheist stand. His main work was entitled "Traces of Shamanism Among the Kirghiz".

VALKYRIES or WALKYRIES, in ancient Norse and Germanic mythology, female battle-spirits, maiden priestesses of *Odin*, who hovered over the battlefield, choosing those destined to perish, before they carried away the souls of the fallen heroes, on magical flying horses, to Odin's heavenly Hall of the Slain—Valhalla.

VALLA, Lorenzo (1406-1457), Italian humanist living in the age of the *Renaissance*. He campaigned against dogmatism and authoritarianism in the Christian Church. He called into question the divine origin of the *Bible*, the truth of various religious doctrines, including the belief in the immortality of the soul. In his dialogue entitled "De Voluptate" (Concerning Pleasure), with reference to the concept of Epicureanism, interpreted by him in keeping with the spirit of the Renaissance, he outlined a secular view of the Christian ideal, claiming that man's aim is pleasure on Earth, which does not bar the way to eternal bliss. He criticized monasticism and the *papacy* and demonstrated the spuriousness of the so-called *Donation of Constantine*, thereby corroborating the secular nature of the state.

VAMPIRE, figure from the mythology and legends of a number of European peoples (Slavs, Germans, French et al.): a corpse who rises up from his grave at night, sucks blood from sleeping mortals and sends down nightmares—cf. *werewolf*.

VANINI, Lucilio (Giulio Cesare) (1585-1619), Italian pantheist philosopher, who came out with strong attacks against the Roman Catholic Church. He rejected belief in the immortality of the soul, religious legends and he gave voice to materialist views. He was eventually accused of atheism and burnt at the stake in Toulouse. His main works were "Amphitheatrum aeternae providentiae divino-magicum" (The Divine-Magic Amphitheatre of Eternal Providence, 1615) and "De admirandis naturae reginae deaeque mortalium arcanis" (Concerning the Wonderful Secrets of Nature, Queen and Goddess of Mortals, 1616).

VANIR, THE, in Scandinavian mythology, a group of gods associated with fertility, moisture and sea-faring. The most important of the gods belonging to the category are Njord

(god of ships, sea and lakes) and his children *Freyr* and *Freyja* possessed of the magical gift of prophecy. There is reason to assume that the worship of the Vanir came to Scandinavia from Germany and was originally resisted by adherents of the local cult of the *Aesir*. Hence the legend of the war between the Aesir and Vanir which ended with their joining forces

VARNA, social or class group in the society of Ancient India. The *Brahmans* constituted the highest of the four varnas. They had allegedly come forth from the lips – i.e. the "purest" part of the body of the *Brahma*. After them came the *Kshatriya* – the warrior elite and the tribal leaders. They were invested with temporal power, were in charge of the economy and constituted society's military strength. Farmers, craftsmen and merchants, i.e. the bulk of the freemen in the community, made up the Vaishya. They formed the social estate that provided the majority of the tax-payers and the foot-soldiers in the army. The Shudra were obliged to wait on the higher varnas and carry out all the most menial and arduous tasks. The Shudras, unlike the three higher or "twice-born" (duija) varnas, were even denied the right of carrying out the behests found in the *Vedas* and did not possess the property necessary for fusion with Brahma.

VARUNA, in the *Vedic religion* the supreme god, on a par with *Indra*. In the *Vedas* he is represented as the creator (demiurge) and the custodian of the world, the formidable divine judge, punishing sinners and rewarding the righteous. In the post-Vedic period Varuna lost his dominant role in the pantheon a came to be worshipped as the deity of the waters and rain-giver.

VATICAN, (1) the name of one of the seven hills on which Rome is built; (2) a complex of buildings, including St. Peter's Basilica, the Vatican Palace with the Sistine Chapel, in which the Popes have been elected since the 15th century; (3) the official residence of the *Pope* since 1870, when the *papacy* was deprived of all temporal sovereignty and Pius IX declared himself to be the "captive" of the Vatican; (4) the territory of the Vatican city-state which covers 44 hectares as laid down in 1929 after the *Lateran Treaty* had been concluded. The head of the Vatican is the Pope, who enjoys the unlimited power of a monarch. The administrative affairs (finances, building works etc.) are executed by a Cardinals' commission and the governor, who is, as a rule, a civilian layman, appointed to this post by the Pope. Ecclesiastical and political affairs are the province of the *Curia* – the Papal court and government. The Cardinal State Secretary is regarded as the head of the Curia (cf. prime minister) and he is also the Minister for Foreign Affairs, who is in charge of the work of the national churches beyond the borders of Italy. In accordance with a resolution passed by the Second *Vatican Council*, a *Synod* convenes to work alongside the Pope periodically, enjoying consultative voting rights. The Patriarchs and Metropolitans of the Eastern Roman Catholic Churches also form part of this Synod, as do the representatives from national conferences of bishops, *monastic orders* and individuals personally appointed by the

Pope. The Vatican enjoys diplomatic relations with more than a hundred countries, whose representatives form the diplomatic corps attached to the Vatican. The Vatican is represented in the United Nations and in many other international organizations. It has at its disposal a powerful propaganda machine, including radio stations transmitting programmes in a wide range of languages and the daily newspaper, "L'Osservatore Romano", which in its turn is published in a number of languages. It has a printing works, a network of universities, academies, colleges and seminaries, in which representatives of the clergy from many different countries are trained. The Vatican has its own flag, national anthem, currency, stamps, museums, libraries, archives, fleet of cars, railway station, prison, gendarmerie (the so-called Swiss Guard), tribunals and its own intricately ramified intelligence network. An office staff of nearly 3,000 is employed by the Vatican and most of them are Italian priests. The Vatican numbers about 1,000 subjects. Outsiders are admitted into the territory of the Vatican on presentation of special passes.

VATICAN, COUNCILS OF. See *Oecumenical or General Councils.*

VEDANTA, the most widespread school of Indian religious philosophy. In the broad sense the Vedanta is taken to include the Vedanta itself, the Purva-mimamsa, certain teachings of Vishnuism and Shivaism and also of Neo-Hinduism. The Vedanta itself is one of the six orthodox salvation philosophies, or darshanas, which recognize the authority of the *Vedas*. According to the teachings in the Vedanta, ultimate reality and the immanent cause of all that exists is the universal *Brahman*, a divine spirit which is without beginning or end and is not subject to decay. The aim of existence is presented by the Vedanta as "release", that is, the realization of the initial equation of the individual's soul (or *atman*) with Brahman.

VEDAS, the oldest works of Indian religious literature, which came into being in the course of many centuries (from the end of the 2nd to the beginning of the 1st millennium B.C.). They consist of four collections of sacred writings: the Rig Veda – a collection of hymns that are mythological and cosmological in content; the Sama Veda – a collection of hymns with texts similar to those found in the Rig Veda and supplemented with instructions relating to rituals and ceremonies; the Yajur Veda – a description of Vedic rituals and rules for the performance of sacrificial actions; the Atharva Veda – a collection of magical chants and formulae. The Vedas gave rise to a wealth of secondary literature aimed at interpreting them and providing commentaries for them: the Brahmanas (theological explanations of Vedic practices); the Aranyakas (mystical interpretations of philosophical doctrines and Vedic texts); the *Upanishads* (philosophical interpretations of the essence of the Universe). The Vedic religious tradition grew up on the basis of the Vedas, and the numerous images and philosophical conceptions of that tradition were later to be incorporated into such religions and philosophies as those of *Brahman-*

ism, Hinduism, Jainism and *Buddhism.*

VEDIC RELIGION, the religious beliefs and rites of a considerable part of the population of India in the 1st millennium B.C. which was recorded in written form in four collections, or samhitas, consisting of ancient hymns, prayers, formulae for offering *sacrifices* and incantations which make up the *Vedas*: the Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. The gods of the early Vedic religion were the anthropomorphic embodiment of the forces of Nature and natural phenomena: *Agni* was the god of fire, *Indra* – the god governing weather and dispensing rain, Surya – the god of the sun, *Varuna* (Dyaus) – the sky god, *Soma* – the god of the moon and an intoxicating drink, Vritra – the god of drought etc. Later social functions came to be attributed to the gods such as military leadership, the meting out of justice and the government of human affairs. The basis of this religion was the offering of sacrifices. Later the Vedic religion was to evolve directly into *Brahmanism.*

VELES or VOLOS, a pagan god of the ancient Slavs, protector of flocks. He was possibly also regarded as patron of the arts. After the Slavs adopted *Christianity* the role of protector of flocks was transferred to St. Blasius.

VENUS, the goddess of spring and gardens in the mythology of Ancient Rome. This Latin deity was absorbed by the cult of the Greek goddess *Aphrodite* after Ancient Greek cults began to spread through the Roman Empire. As a result, Venus later came to be worshipped as goddess of love and beauty.

VERA, NADEZHDA, LYUBOV and SOPHIA, SS. The day on which the memory of these saints is celebrated in the Russian Orthodox Church is September 17 (30) and the basis for this festival is the legend of the cruel treatment meted out by the Emperor Hadrian (2nd century A.D.) to the Roman woman Sophia and her three daughters who had adopted the Christian faith. As a result of their refusal to renounce their new faith they were subjected to the most terrible tortures which led to their death. In its veneration of these Christian martyrs numbered among the saints, the Church presents them to the faithful as a model to be emulated with regard to the defence of religious convictions. Yet in everyday practice, however, this day is commemorated as the name-day of those who bear the names of these saints. Hence the happy nature of this day which clearly does not correspond to the significance which the Church sought to lend it.

VERIGI (Russian), shackles, chains, fetters and other heavy metal objects worn by religious fanatics to "curb the flesh". The Church regarded wearing these as an ascetic act.

VERIGINITES, a group within the Russian Doukhobor movement (see *Doukhobors*) **led by Pyotr** Verigin, who called upon his followers not to obey the authorities and to refuse to carry out their military service. Persecuted by the Tsarist government the Veriginites emigrated at the end of the 19th century to Cyprus, and later to Canada, where they still have a community today.

VESALIUS, Andreas (1514-1564), a natural scientist of the *Renaissance*, the founder of scientific anatomy. He held that in scientific investigations it was imperative to base findings first and foremost on experience. Vesalius rejected unconditional references to accepted authorities, including those recognized by the Church. While teaching anatomy he dissected corpses which was forbidden by the Church. That was to be one of the reasons why Vesalius came to be persecuted by the *Inquisition*, which decreed that he had to make a pilgrimage to Palestine in order to atone for his sins. He perished during that pilgrimage.

VESTA, in Roman mythology, the goddess of the hearth. The entrance into each house was dedicated to her, hence the word "vestibule". Vesta was also the object of an official state cult. Her priestesses – *vestal virgins* – kept alight within the temple of Vesta a perpetual flame as the symbol of the state's enduring stability. When the flame went out this was interpreted as a bad omen. A festival in Vesta's honour was annually held in Rome on July 9.

VESTAL VIRGINS, priestesses of the goddess *Vesta* in Rome, who kept alight a perpetual flame in her temple. They were chosen by the chief priest (Pontifex maximus) from among the noble families of Ancient Rome. They lived all the time in the temple and enjoyed considerable privileges and respect.

VESTMENTS, the garments worn by members of the *priesthood* during services, which possess special "spiritual" significance. In the *Orthodox Church*, these include the *stichar*ion *or surplice* – a long straight garment with wide sleeves; a *chasuble or phelonion* – a long sleeveless garment with a hole for the head; sakkos (cotta) – a shortened surplice with short sleeves, which is only worn by a bishop during the liturgy. In the Orthodox Church deacons wear over their left shoulder a long narrow stole, an orarion, while priests and bishops wear a wide stole round their neck known as an *epitrachelion*. Much importance is also attached to the headgear: those who conduct Orthodox services may wear a calyptrion, a round scullcap in velvet, or a *kamelavchion*, a high cylindrical hat also made of velvet. Bishops, and also some priests in the Orthodox Church are given the right, in recognition of "special services" to the Church, to wear a *mitre*. Further vestments include the epigonation – a rectangular or rhombic piece of material, worn on the right hip. In addition to these garments bishops also wear the omophorion – a long wide scarf worn round the shoulders and falling loose towards the ground. Priests in almost all religions wear special vestments, in accordance with the specific features of the creed concerned.

VESTRY, room in Christian churches and monasteries, where vestments for the priests, sacred vessels and other requisites for divine worship are kept. It can both be within the church (for example, by the *altar*), at one side of a church, or, in monasteries, it might be situated in a separate building.

VETKA. See *Popovtsy*.

VICAR, a priest deputizing for a Church official: (1) in the Roman

Catholic Church Vicar of Christ was a title given to the *Pope* and a Vicar Apostolic is a titular bishop in countries where the normal hierarchy is not established; (2) in the Church of England (Britain) a clergyman appointed a parish priest; (3) in the Orthodox Church there are vicars in dioceses, eparchies, large parishes and monasteries.

VICTORIA, in Roman mythology, the goddess of victory, whose Greek counterpart was *Nike*.

VIENNE, COUNCIL OF. See *Oecumenical or General Councils*.

VIHARA (Sanskrit), originally a hut, refuge, dwelling-place or place of recreation. In early *Buddhism* it was a place where mendicant monks would meet (a park, garden or cave) during Vassa, the rainy season; later the word came to denote in India and Sri Lanka a *monastery*, built by Buddhist communities that had become prosperous for monks to live in on a permanent basis.

"VILAGOSSÁAG" (Light), Hungarian philosophical monthly journal that has been published in Budapest since 1960 in Hungarian. It prints scientific articles criticizing religious ideology and promotes a scientific materialist outlook among the masses.

VINAYA PITAKA. See *Tripitaka*.

VIPPER, Robert (1859-1954), Russian and Soviet historian. He devoted a good deal of attention to the history of religion, in particular that of early Christianity. His main works are "Vozniknoveniye khristianstva" (The Emergence of Christianity, 1918), "Voznikno[illegible] khristianskoi literatury" (The Em[illegible]gence of Christian Literature, 1946) and "Rim i ranneye khristianstvo" (Rome and Early Christianity, 1954).

VIRGIN MARY. See *Our Lady, Mother of God*.

VIRTUE, a trait of character, deserving of moral approval; it presupposes the concentration of the individual's mind and will on a moral form of action. Virtue is the opposite of vice. In classical philosophy the main virtue was held to be wisdom or judiciousness. *Plato* considered four main or "cardinal" virtues to be prudence, fortitude, *justice* and temperance. Virtue and *happiness* were held to be synonymous concepts, since they both implied a life that would be both prudent and natural. *Christianity* played down the role of wisdom and instead of the four "cardinal" virtues stressed the three "theological" virtues of faith, hope and charity (or love). Virtue in its religious interpretation is a means of pleasing God and provides a path towards personal *salvation*. Yet, even religious people, when they perform any action, do so not to please God, but for some earthly reasons, endeavouring to make life better, and man more perfect. From the standpoint of Marxist atheism, virtue, although it does not guarantee happiness, nevertheless is its essential prerequisite.

VISHNU, one of the chief gods in the Hindu pantheon, alongside *Brahma* and *Shiva*, that form the divine triad or *Trimurti*. Vishnu personifies creative cosmic energy. He has a range of different *avatars*, the

most celebrated of which are *Rama*, *Krishna*, and (according to the Vaishnavas) *Buddha*.

VITALISM, an anti-scientific trend in biology, which explains the essence of *life* as the action of supernatural, non-material and unknowable factors, allegedly to be found within all that is living (the "life-giving" impulse or "creative force" and so on). Vitalism borders on *religion* and *idealism*. Its basic principle is the absolute importance attributed to qualities of a specifically organic nature, the contrast drawn between these and all that is inorganic, rejection of the possibility that life might emerge from any non-living matter. Modern proponents of vitalism falsify complex biological questions (such as the origins of life, its capacity for self-regulation and self-organization). Conceptions found in vitalism are made broad use of by modern theologians in their efforts to propagate *fideism*.

VOCATION or CALLING, Protestant teaching on the religious and moral significance of the social and practical activity of Man, on the "service of God" in the world. *Martin Luther* and other leading lights of the Reformation after him represented the secular activity of the believer as religious activity. *Max Weber* called attention to the fact that in *Protestantism* everyday activity, having been turned into Man's calling, became a source of *salvation*. Martin Luther interpreted Man's calling as his efforts to confine his aspirations within a specific framework ordained by God, his profession and income. Hence the demand that Man should obey the authorities and be meek and humble. *Jean Calvin* developed this teaching on vocation still further, depicting it as Man's activity through which he demonstrates the fact that he belongs to the class of those who have been chosen by God. The Calvinist conception of vocation became an ideological tool in the hands of the *Puritans*, radical English sects which opposed the monarchy. Later on, when the bourgeoisie was losing its religious zeal, the teaching on vocation was lent new form in the demand that a special type of everyday life be evolved and such moral criteria as would promote the attainment of success in business during life on Earth.

VOLKHOVANIYE, Russian word similar to *magic*, enchantment, wizardry or witchcraft. Among the ancient Slavs this involved magic acts performed by sorcerers (or "volkhvy"). In the ancient literature of Russia apart from the sorcery performed by local Russian sorcerers, references are also made to sorcery traditionally attributed to sorcerers of old, such as Apollonius of Tyana or Simon Magus. The Church condemned sorcery, insisting that it was performed with the help of evil spirits. Presenting as opposites pagan sorcery and Church *sacraments* is misleading since both are based on religious concepts. The Russian word "volkhvy" was also used to denote the Magi, who brought gifts to the Christ Child, or any sage of the Ancient East who foretold men's destinies with reference to the stars.

VOLNEY, Constantin, Comte de (1757-1820), French thinker of the *Enlightenment*, historian and political figure. He exposed to criticism

religious teachings, religious morality, the reactionary role of the clergy and religious *fanaticism*. He sought to provide scientific explanations for the origin and evolution of religion. Together with *Dupuis* he put forward the *astral theory* to explain how religion originated, according to which the idea of the existence of gods took shape in Man's consciousness on the basis of his observation of the movements of the heavenly bodies. Sharing with other thinkers of the Enlightenment the view that fear, ignorance and deception were the main sources of religion, Volney tried to identify its social nature, linking religious concepts with the conditions in which men lived.

VOLTAIRE, François-Marie-Arouet (1694-1778), French philosopher of the *Enlightenment* and poet, critic of feudalism and the Church which supported it, a deist. He was the author of graphic exposures of traditional religious beliefs and the activity of the Church. While defending man's right to use his reason, Voltaire rejected the Church teaching with regard to *revelation*, and opposed the subordination of science and philosophy to the interests of religion. Hard on the heels of *Spinoza* he revealed the historical origins of the Books of the *Bible* and directed attention to the contradictions in them. The emergence of religion he explained mainly with reference to ignorance and deception. Pre-eminent among the arguments Voltaire used against religion and the Church is his emphasis of the social damage it does by distracting people from useful labour, and by propagating a spirit of hostility and mutual hatred on the basis of religious *fanaticism* etc. At the same time, however, Voltaire considered it expedient to preserve men's faith in God so as to provide a foundation for morality and so as to hold back the popular masses from threatening the possessions and interests of the propertied classes.

VOLTAIRIANISM, the name given to religious and political *free-thinking* in the second half of the 18th and early 19th century in Russia in historical works written by representatives of the nobility and the bourgeoisie. Progressive social thought and philosophy in Russia in that period was viewed as an imitation of the ideas of *Voltaire* and other thinkers of the French *Enlightenment*. In actual fact, however, the emergence and development of opposition to feudal society, serfdom and the Church among progressive Russian thinkers (such as *Semyon Desnitsky*, Dmitri Anichkov, Ivan Tretyakov, Alexei Polenov, Yakov Kozelsky, Nikolai Novikov, Dmitri Fonvizin) were called forth by the socio-economic and socio-political conditions in the Russia of those times. Lenin was to stress: "It must not be forgotten that at the time when the eighteenth-century enlighteners (who are by general consent included among the leaders of the bourgeoisie) wrote, and at the time when our enlighteners of the forties and sixties wrote, *all* social problems amounted to the struggle against serfdom and its survivals" (*Collected Works*, Vol. 2, pp. 505-506). The majority of Russian thinkers adopted a materialist stand, presented in the form of *deism*. In explaining phenomena of social life they referred to theories of "natural rights" and the "social contract".

VOODOO CULT, syncretic Afro-Christian cult adopted by the inhabitants of the island of Haiti and in other parts of the Caribbean. Voodoo grew up on the basis of a blend of popular beliefs of Africans from Dahomey, who had been brought to the island as slaves in the 18th century, and *Roman Catholicism*. It involves the worship of spirits or gods who personify various forces of Nature, spirits linked with life beyond the grave, ancestral spirits and others. Some of these are zoomorphic, others are anthropomorphic and they all demand the offering of *sacrifices* (sweetmeats, beverages, and the blood and meat of animals). The central rite of the Voodoo cult is the offering of sacrifices. During this rite the priest calls up spirits and believers dance for many hours on end to the accompaniment of drums.

"VOPROSY NAUCHNOGO ATEIZMA" (Questions of Scientific Atheism), a periodical (issued twice a year) by the *Institute of Scientific Atheism* affiliated to the Academy of Social Sciences of the Central Committee of the Communist Party of the Soviet Union. It has been appearing since 1966. Its main task is to examine topical issues connected with the theory and practice of scientific atheism and to make generally accessible experience gleaned in atheist education, to subject to critical analysis bourgeois-clerical, reformist and revisionist distortions of the position of atheism and religion in the socialist countries.

VORONAYEVTSY (Christians of Evangelical Faith – CEF), one of the most widespread groups of the Pentecostals in the USSR. The title of the movement is linked with the name of the missionary I.V. Voronayev (I.P. Cherkasov), who in 1921 organized in Odessa a community of his followers. Typical features of his teaching were acceptance of the divine *Trinity*, the need for *"baptism through the Holy Spirit"* at which can be achieved *glossolalia*, charismata, gifts of prophesy and healing, and so on, and also emphasis of the ecstatic element in worship, the washing of feet before the *breaking of the bread*. In 1945 groups of Voronayevtsy joined the *Union of Evangelical Christians – Baptists* (the so-called August agreement) but in 1947 a group of them, led by A.I. Bidash, broke away from the Union and began to engage in illegal activities. Among the communities of Voronayevtsy that are not officially registered are to be found clear manifestations of religious *fanaticism* and extremism, anti-social attitudes: the members of these communities reject Soviet legislation regarding religious worship, refuse to register, encourage young men not to perform their military service and forbid their children to go to the cinema, watch television or read fiction. Some of the communities which recognize Soviet laws are registered as autonomous organizations. The main groups of Voronayevtsy are to be found in the Ukraine, in Byelorussia, Moldavia, Kazakhstan and in a number of regions within the RSFSR.

VORONITSYN, Ivan (1885-1939), Soviet researcher into the history of *free-thinking* and *atheism* and the author of a fundamental work on the subject entitled "Istoriya ateizma" (The History of Atheism, 1928-30),

which contains a wealth of factual material.

VOW, a religious promise (e.g. a promise to visit *"holy places"*, to donate to the Church a specific sum of money etc.) if a certain request be granted that a believer has addressed to God, to the Mother of God, or a saint. Vows can be both public and private. An example of the first kind is the special celebration organized by the public at large when a community has been saved from some disaster or other.

VOW, RELIGIOUS, a solemn promise, reinforced by kissing the *Bible* or the *Cross*, to give true testimony or to keep a secret, or not to fall short of obligations duly accepted. In mediaeval Europe a religious vow was regarded as proof in a legal trial. In feudal legal proceedings all those directly involved made a religious vow, and in bourgeois legal proceedings, witnesses and experts called in to testify.

VULCAN, a god worshipped by ancient Italic tribes and later by the Ancient Romans as the god of flame, fires and the hearth. He later came to be regarded as the patron of blacksmiths and other craftsmen who used fire in their work; his Greek counterpart was *Hephaestus*, god of fire and metal-working.

VULGAR MATERIALISM, name given by the founders of Marxism-Leninism to the trend in materialist philosophy in the second half of the 19th century, characterized by an oversimplified interpretation of both materialism as such and philosophical problems as a whole. The initiators of this trend were Karl Vogt (1817-1895), Jacob Moleschott, Ludwig Buchner. This trend generally adopted a mechanistic and non-dialectical standpoint: matter was viewed as synonymous with substance and consciousness interpreted as the result of purely biological processes. In their criticism of religion the vulgar materialists did not advance beyond the ideas of the atheists who preceded them. They saw the reason for the existence of religion to lie in man's fear of the natural forces overwhelming him. As they saw it, success in combatting religion went hand in hand with the advance of the natural sciences. Their limited interpretation of religion as no more than belief in God led Büchner to conclude that *Buddhism*, *Taoism* and *Confucianism* were atheistic philosophical systems. Vulgar materialism was subjected to criticism from the classical Marxist philosophers.

VULGATE. See *Old Testament*.

VVEDENSKY, Alexander (1888-1946), one of the leaders of the movement for renewal in the *Russian Orthodox Church* that emerged in 1922 and was known as the *Living Church*. After the Living Church split away from the Russian Orthodox Church, Vvedensky headed the Union for Communities of the Ancient Apostolic Church (UCAAC), which condemned the counter-revolutionary activity of Patriarch *Tikhon* and his supporters, declared its loyalty to the Soviet state and called upon the clergy and the faithful to adhere to the principles of *Christian socialism*. Vvedensky was in favour of modernizing dogma and patterns of worship in the Russian Orthodox Church.

W

WACH, Joachim (1898-1955), German religious historian. After 1935 he lived in the United States. His most famous work is "The Sociology of Religion" (1944). The *sociology of religion*, according to him, is unable to bring out the essence and nature of religion: it is only capable of investigating the social aspects of the relationship between religion and society, which he sees as being no more than the interaction between the individual, on the one hand, and the religious group or society, on the other.

WAFERS. See *Hosts*.

WAHHABI MOVEMENT, a religious-cum-political movement in *Islam* that came into being at the end of the 18th century in Arabia. The founder was the Arab theologian Mohammed ibn Abd al-Wahhab, who preached a revival of "pure" Islam and a campaign for "genuine" monotheism, ruling out all mediators between man and *Allah*. Followers of this movement rejected veneration of holy men (including even the Prophet *Mohammed* himself) and pilgrimages to shrines (*mazars*), which they considered to be manifestations of polytheism; they also condemned luxury, smoking, singing, drinking, dancing and even the use of mosaics. Wahhabism is the official ideology of Saudi Arabia.

WALDENSES or THE "POOR MEN OF LYONS", the followers of a mediaeval heretical sectarian movement which came into being in the last quarter of the 12th century among serfs and artisans in southern France, and was later to spread to Northern Italy, Germany, Bohemia and Spain. The term can be traced back to the name of the founder of the movement, the merchant Pierre Valdès (formerly misspelt Waldo), who founded a commune of the "Perfect" in 1176. This heresy was essentially a form of socio-political protest by the peasants and plebeian masses against the feudal order and the Roman Catholic Church. The Waldenses rejected the right of the Roman Catholic Church to possess property and to collect tithes. They came out against the *Pope* and his claim to be the successor to *Apostle Peter*. They did not recognize the Roman Catholic clergy, the *sacraments*, worship of the Cross, the doctrine of *Purgatory* etc., in this respect resembling the *Cathars*, and in particular the *Albigenses*. The Roman Catholic Church and feudal rulers of the day subjected the Waldenses to fierce persecution. Despite this they are still to be found today in several parts of France, Switzerland and Italy.

WALI, a man properly "confident" and close to God, a *saint* in *Islam*. A wali is deemed capable of performing all sorts of *miracles*: healing the sick, raising the dead, calling down and averting natural disasters, predicting the future etc.

WALPURGIS NIGHT (named after an abbess, St. Walburga, whose memory is honoured by Catholics on May 1). The eve of May 1 was marked in pre-Christian times among Germanic peoples by celebrations in honour of the advent of spring and the awakening of nature. As *Christianity* spread through Germany these pagan celebrations were condemned by the Church as "impure, diabolical idol-worship", and an *anathema* was pronounced on those who took part in them as "servants of the devil". Later Walpurgis Night came to be associated with diabolical orgies, indulged in by witches and devils on the Brocken, in Germany's Harz mountains. Legends connected with Walpurgis Night were used by *Goethe* in his "Faust".

WANG CHUNG (27-104 A.D.), Chinese materialist philosopher and sceptic. He criticized idealist ideas, in particular those of Confucius. His most important extant work is the collection of essays "Lun Hêng" (Critical Discourses). According to Wang Chung, the basic substance for all forms of life was Ch'i, a vital fluid; differences between various forms of life stemmed from different degrees of thickening of that fluid. This gave rise also to man, who was thus fundamentally no different from other animals and also mortal. The real world he interpreted as being accessible to human understanding, and the route to that understanding lay via perception through the senses, contemplation, investigation and interpretation. At the same time, Wang Chung also believed in predestination and was an adherent of *fatal-*

WAQF or **WAQUF**, in Islamic countries, property (usually landed property) that is donated or bequeathed to religious or charitable organizations. Such property is not subject to taxation and rights over it are inalienable. This practice is still to be found in certain Eastern countries where it constitutes the economic foundation for the influence of the *mullahs* and religious leaders.

WATER SPRITE, master of rivers, lakes and other waters in the legends of the ancient Slavs and other peoples of old, who lives mainly in whirlpools or by mills. In order to "ensure" a good catch, fishermen would offer *sacrifices* to water sprites.

WEBER, Max (1864-1920). German bourgeois sociologist, historian, and idealist philosopher. He denied the objective nature of the laws of social development and maintained that the essence of every socio-economic phenomenon is determined first and foremost by the point of view of the researcher concerned. In order to systematize and understand the chaotic assortment of isolated facts before them, historians construct, in accordance with the cultural values accepted in the given society, "ideal types", lacking any objective content and thus essentially theoretical, with which they correlate reality. In his research Weber devoted considerable attention to the history of Christianity and the *sociology of religion* ("The Protestant Ethic and the Spirit of Capitalism" and "The Protestant Sects and the Spirit of Capitalism"). Weber held that in the ideology of mediaeval West European Christian sects norms of economic ethics took shape, which gave more graphic expression to the term

"capitalist spirit" than anything else. These were evolved during the 16th and 17th centuries by various movements within *Protestantism*. It was precisely for this reason that Europe became the home of modern capitalism, which Weber declared to be the most perfect form of economic activity. Weber's views were directed against Marxist ideas concerning socio-economic formations.

WELLHAUSEN, Julius (1844-1918), German orientalist and Biblical scholar. In his book "Die Geschichte Israels" (The History of Israel) published in 1878, with reference to a wide range of historical data and detailed analysis of the Hexateuch (the first six Books of the *Bible*), Wellhausen singled out the so-called priestly source that dated from an earlier period than the remaining Books of the *Old Testament*. Through this assertion Wellhausen dealt a shattering blow to the traditional conception of the authorship of the Pentateuch, that had been attributed to *Moses*.

WEREWOLF, a person who, according to folk-tales, has been changed into a wolf by being bewitched, or a person who can allegedly assume the form of a wolf or any other animal at will. It is found in the mythology of many peoples of Europe, Asia, Africa and America. Conceptions of werewolf (Russian "oboroten") are rooted in the distant past and are linked with the belief that the *sorcerer*, *shaman* or mythological hero possesses the capacity to assume the form of any man, animal, plant, even stone.

WESLEY, Charles (1707-1788), younger brother of the founder of the Methodist Church, *John Wesley*, and an active assistant in its creation and development: he was also famous as a hymn-writer.

WESLEY, John (1703-1791), Anglican priest and teacher at Oxford. He founded the Methodist movement (see *Methodists*) within the *Anglican Church* which later developed as an independent body.

WETTER, Gustav (b. 1911), Austrian Roman Catholic philosopher, neo-Thomist, *Jesuit* and anti-communist sovietologist. In his books "Dialectical Materialism: Its History and System in the Soviet Union" (1952) and "Soviet Ideology Today" (1962) he misrepresents the question as to the sources of Marxism and its place in the history of philosophy, provides a distorted picture of the basic content of Marxist-Leninist philosophy, and falsifies contemporary natural-scientific theory from the standpoint of *Neo-Thomism*.

WHITE, Ellen Gould (1827-1916). She was venerated by Seventh Day *Adventists* as a prophetess and the main thinker of that Christian movement. It was she who elaborated the main tenets of the movement's dogma, concerning observance of the *Sabbath*, missionary work etc. Ellen Gould White presented her prescriptions to the members of the Adventist community as divine commands transmitted to her during her visions.

WHITEHEAD, Alfred North (1861-1947), English mathematician, logician and idealist philosopher, who after 1924 lived in the USA. Whitehead elaborated "speculative cosmology", incorporating God in the

latter as the source and basis of the creative character of the world process. Whitehead's philosophy of religion exerted a powerful influence on modern religious conceptions in the United States. His most popular works include "Process and Reality" (1929), "Adventures of Ideas" (1933), and "Modes of Thought" (1938).

WHITSUN, a Christian festival, which in the *Orthodox Church* numbers among the *Twelve Great Feasts*. It is celebrated on the fiftieth day after *Easter* (hence its ancient name, Pentecost). The significance of Whitsun is drawn from the story in the New Testament Book *The Acts of the Apostles* concerning the descent of the Holy Ghost upon the Apostles on the fiftieth day after Christ's Resurrection, as a result of which they "began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). In theology this legend is interpreted as Christ's indication to his Apostles that they should spread the news of *Christianity* to all peoples and in all languages. This festival was already established in the 4th century after the dogma concerning the *Trinity* had been approved. The Whitsun festival incorporated many elements of the Judaic Pentecost and also customs and rituals from popular festivals in those countries where it took root together with Christianity. In mediaeval Russia, for instance, Whitsun became fused with the widely celebrated festivities known as *Semik*. The customs associated with that festival, which could be traced back to the beliefs of the Ancient Slavs who used to venerate plant spirits, have been preserved in Whitsun rituals, although they had nothing to do with the descent of Holy Ghost upon the Apostles. Whitsun appealed to believers first and foremost because it coincided with the end of an important agricultural cycle. The ritual aspect of the festival also proved attractive, for it included, among other things, the remembrance of the dead and decoration of houses with greenery.

WILLIAM OF OCCAM (c. 1285-1349), English philosopher, representative of late *nominalism*. He denied that it was possible to provide rational proof for *religious doctrines*. He assumed that the concept of God as an infinite being could not be substantiated by means of cognition based on human reason. Occam's stress of the irrational aspects of faith and his negation of theological "rationalism" helped to make philosophical and scientific knowledge more independent of theology. Occam opposed the power of the *Papacy* and advocated as a counterweight to the *Pope's* authority the community of the faithful in his critique of the hierarchy in the *Roman Catholic Church* in mediaeval times. *Luther* regarded himself as his follower.

WILSON, Horace Hayman (1786-1860), English Indologist, first translator of the Rig Veda (see the *Vedas*).

WITCH, according to superstitious concepts that are found in *paganism*, a female sorceress, who thanks to her secret links with the "Evil one" is allegedly capable of bringing misfortune down upon people, of harming animals etc. According to popular legend, witches serve the *Devil*. In the Middle Ages, the *Inquisition*

of the Roman Catholic Church persecuted and publicly put to death women suspected of witchcraft.

WITCH-DOCTORING, healing *magic*. Witch-doctoring is a primitive form of religion usually comprising some or all of the following elements: the singling out within the community of special men or women versed in the skills of folk medicine; the blending together of these skills with healing magic and *spells*; the idea that internal diseases are caused by foreign bodies that happen to make their way into the human organism (hence the widespread practice among shamans of "sucking out" the disease from the patient's body). Witch-doctoring is widely used by various types of charlatans anxious to take advantage of men's superstition.

WITCH-DOCTORS, QUACKS ("znakhar", the Russian word for such a doctor, means literally "knowledgeable man"), in Russia, up until the end of the 18th century, quacks or witch-doctors carried out the functions of a physician in outlying areas. Among the broad masses of the people these quacks were believed to heal people "with God's help" and without resorting to "the forces of darkness". It was also believed that in certain cases witch-doctors could "send down" sickness as well. Quacks usually fell into one of two categories: plant-mongers—experts in the healing powers of herbs and roots—and charm-mongers, who could allegedly charm snakes, beasts of prey and weapons. While making use of certain techniques taken from folk medicine, witch-doctors and quacks frequently resorted to superstitious practices, which did not relieve but rather aggravated the condition of their patients.

WOMEN AND RELIGION. The discussion of this question occupies an important place in Marxist atheism, which exposes the essence of religious conceptions of woman, according to which woman is an inferior being, created by God to be ruled over by man. Similar views are characteristic of all modern religions, which are based on the tenets to be found in "holy scriptures". According to the *Bible*, for instance, woman was created by God from the rib of the first man—*Adam*: she was responsible for *original sin*, on account of which Almighty God condemned her to be ruled over by man, predestined to bring forth children in pain. A disdainful attitude to women is to be found in *Buddhism*, *Judaism*, *Hinduism* and other religions. This is particularly evident as regards *Islam*. It is precisely in the light of such conceptions that religion has sanctified and sanctioned the attitude to women, presupposing they should not aspire to equal rights, inherent in the conditions of class-based society with all its antagonisms. Islam laid down that women should live in seclusion, wear traditional veils and accept as natural polygamy. Moslem laws virtually condemn women to a life without rights, even permitting corporal punishment for "disobedience". Christianity narrowed down the range of woman's obligations to managing the household and bringing up children, while not allowing her to take part in public affairs. Women were subjected to various restrictions even when it came to

carrying out religious rituals of worship. In the overwhelming majority of religions women were not allowed to be priests. In the Orthodox Church they were not admitted past the *iconostasis*. Now, in view of changing conditions and the fact that the main body of the faithful is made up of women, certain traditional practices concerning the attitude of religious associations to women are under review. Theologians are trying to move with the "spirit of the times" and in their interpretation of Biblical texts are trying to demonstrate that it was precisely in religion that the real emancipation of women is taking place. In Protestant *denominations* women are being given on an increasingly wide scale the chance of "service in the Church". Yet this does not in any way change the essence of the general dogmatic principles. Only when women set themselves free from religious illusions, will they achieve spiritual or intellectual freedom and be given every chance to develop to the full their own potential and try and become a better person.

WOOD-GOBLIN, in the pre-Christian popular beliefs in many European lands a spirit of the woods personifying the "lord and master" of a copse or wood. The introduction of *Christianity* was not enough to drive out from popular mentality the concept of the wood-goblin, for this figure was closely associated with hunting, farming and everyday domestic needs of the peasants. Christian leaders worked to absorb the idea of a wood-goblin into the concept of an "evil spirit" and the Christian *Devil*, in his turn, acquired many attributes of the wood-goblin.

WORKER-PRIESTS, Roman Catholic priests sent by the bishops into plants and factories in the capacity of workers in order to consolidate the influence of the *Roman Catholic Church* over the masses and to bring back into the bosom of the Church believers among the workers who have abandoned their faith. In 1942 a special seminar was organized to train priests to carry out this mission and in 1944 the first worker-priests began their work. However, the experiment launched by the French bishops did not prove a success, for the vast majority of the worker-priests, when they found themselves in the position of workers, began to support actions in defence of workers' interests and rights and to involve themselves in the trade-union movement and political demonstrations. Worker-priests did not heed the warnings from the Church hierarchy about the inadmissibility of their involvement in the work of trade unions, or in political action. In 1953 the *Vatican* put a stop to the experiment with the worker-priests and called them out of the factories. In 1965 the Vatican officially allowed them to renew their activities subject to control from their bishops, while forbidding them to join trade unions and to involve themselves in politics.

WORLD COUNCIL OF CHURCHES (WCC), the leading organ of the oecumenical movement. The WCC was founded when three Protestant movements came together (the Faith and Order Movement, the Life and Work Movement and the International Missionary Council) at the first WCC Assembly in Amsterdam in

1948. The organizers of the WCC held that through the comparative study of the denominational differences between the various Churches and co-operation in the sphere of their practical activity a united Christian movement could be formed. Subsequent assemblies of the WCC were held in Evanston (USA, 1954), New Delhi (1961), Upsala (1968) and Nairobi (1975). The IV WCC Assembly in Upsala came forward with the slogan of religious "renewal". This trend was carried further at the V Assembly of the WCC in Nairobi and in particular at the oecumenical conference on the theme: "Faith, Science and the Future" in the Massachusetts Institute of Technology (USA, 1979), at which such important world problems of the present day as social and technological progress, ecology, futurology, peace and disarmament were assessed from the standpoint of *fideism*. The international situation which by then had grown far more tense had left its mark on the character of the VI Assembly of the WCC in Vancouver (1983). While taking as the main theme of the Assembly "Jesus Christ – Life of the World", the delegates came out in favour of holding the arms race in check and trying to avert thermonuclear war. By 1988, 306 religious associations from 102 countries had become members of the WCC. According to WCC figures, it brings together 440 million believers. Six religious organizations active in the USSR are among these: the *Russian Orthodox Church*, the *Georgian Orthodox Church*, the *Armenian Apostolic Church*, the Lutheran Churches of Latvia and Estonia and the *Union of Evangelical Christians – Baptists*. The *Roman Catholic Church* and the Unitarians are the only main denominations which have not become full members.

WORLD FELLOWSHIP OF BUDDHISTS (WFB), international religious organization aimed at spreading the teaching of Buddha. It was set up in 1950. Its headquarters is in Bangkok (Thailand); its supreme organ is a General Assembly, and its executive body is known as the Executive Council. It publishes a regular bulletin entitled "W.F.B. Review", and also books and pamphlets on *Buddhism*. Under the influence of the masses of the faithful and progressive elements that are incorporated into the organization, in a number of documents officially issued by the W.F.B. there are to be found ideas advocating the struggle for peace, nuclear disarmament and the resolution of controversial problems between states by means of negotiation.

WORLD MOSLEM CONGRESS (WMC), an international Islamic organization bringing together leading Moslems from many countries. It was founded in 1926 in *Mecca* and its headquarters is in Karachi. It specializes in the elaboration of Islamic social concepts. It was first to come forward with the idea of creating special organizations for interstate co-operation between Moslem countries. It propagates the ideas of turning *Islam* into an independent political force, "opposed to both West and East". It puts out a weekly publication entitled "The Muslim World" and religious literature aimed mainly at popularizing Islamic social ideas. It enjoys the status of a

non-governmental consultative body affiliated to the United Nations.

WORLD OUTLOOK, totality of views and conceptions which determine the individual's attitude to various phenomena, the stand he takes in life and his system of values. The individual's world outlook takes shape on the basis of scientific knowledge particular to a specific historical epoch, and also philosophical, political, economic, ethical, aesthetic and religious views and it is in large measure dependent on obtaining social conditions and class-based relations.

WORLD REASON, a term used by idealist philosophers and theologians to denote the principle that is independent of Nature and Man, which constitutes the essence of the world and of all reality. This concept has been interpreted in various ways. *Heraclitus* and Anaxagoras understood World Reason as what they referred to as "Logos" or "Nous", as the force within the world, which is at one and the same time material and ideal, and which lent the world order and its very foundation. Later World Reason came to be regarded as a purely idealist principle: the totality of comprehensible, other-worldly ideas, the supreme among them being the idea of Good (*Plato*), or as the intelligent, self-contemplating reason (Nous), the prime motive force behind all things (*Aristotle*). Both the Good and Reason are represented by them as God, the ultimate goal of all things. In *Stoicism* divine World Reason (fiery Logos, expediency, law, fate) are identified with Nature (see *Pantheism*). In the works of *Philo of Alexandria* and Plotinus World Reason is interpreted in a predominantly religious sense. For Philo, whose [illegible] were to exert a considerable influence on the evolution of *Christianity*, World Reason is both the Logos of classical philosophy and the Biblical God's word, a creative, divine force. In the Middle Ages World Reason is interpreted in a spirit of Aristotelianism and Neoplatonism: it is regarded as mediator between God and the world. Hegel saw in World Reason the foundation and content of all that is real. In contemporary Western philosophy the idea of World Reason in any of its modifications is usually employed as a means of substantiating *fideism*. In Marxist philosophy the term "World Reason" is a concept subjected to critical analysis.

WORLD RELIGIONS, a term used to refer to *Buddhism*, *Christianity* and *Islam*. World religions appeared at the time of great historical turning-points, the transition from one socio-economic formation to another. World religions took shape at periods when "world empires" were evolving, when there arose "the need to complement the world empire by means of a world religion..." (Frederick Engels, "Ludwig Feuerbach and the End of Classical German Philosophy", in Marx and Engels, *Selected Works* in three volumes, Vol. Three, p. 372). An intrinsic feature of world religions is *proselytism* or propagandist activity, and the propagation of these religions is of a multi-ethnic, cosmopolitan nature. In them is to be found the illusory expression of the idea of equality of all men, which greatly facilitated their spread. In the concrete historical conditions pertaining in individual countries, various trends of these world religions assumed with time national forms.

WORLD SPIRIT, term used by idealist philosophers and theologians to denote a spirit which allegedly actually exists and not only constitutes the essence of the material world but also creates it. Frequently the concept "World Spirit" ("Absolute Idea") and "*World Reason*" are used as identical terms, which within certain limits is justified. While idealist writers lend mystical connotations to the rational aspects of Man's consciousness and activity when describing World Reason, they include emotional-volitional aspects as well in the concept of World Spirit. This means that for idealist writers the concept "World Spirit" combines cognitive, volitional and emotional elements. According to Hegel, for instance, the World Spirit is realized dialectically in the sphere of pure thought (Logic), in Nature (the "other-being" of the World Spirit or Idea), in the human spirit (history, social institutions, individual and social consciousness). In religion, art and philosophy the World Spirit rounds off the circle of its development. Although Hegel identifies the World Spirit with God, he does not depart from a basis of *rationalism*. In personalism (*Nikolai Lossky* et al.) the World Spirit is the perfect individual, some mystical figure assuming the role of mediator between the God who created him and the world. Most religious philosophers refer to this kind of mediator as the *Universal Soul*. In religion the World Spirit is identified with God (cf. the principle stated in the *Gospels* to the effect that "God is spirit"). *Karl Marx* referred to the World Spirit as a "metaphysical spectre".

WORLD UNION OF FREETHINKERS, an international secularistic organization founded in 1880. At the present time it embraces national organizations from ten capitalist countries and has a total membership in excess of 30,000. In seven countries the Union publishes its own periodicals. In accordance with its Charter, the WUF combats religious dogmatism and morality, political *clericalism* and obscurantism and advocates a rationalist view of the world, *freedom of worship* and *separation of State and Church*. The philosophical and political positions of the WUF are of every possible shade. The programme and activity of the Union are subject to bourgeois limitations, abstract humanist ideas and the illusions to which many would-be enlighteners fall prey. The WUF does not take its ideas as far as Marxist *atheism*, although it is not averse to contacts with representatives of that trend.

WORSHIP OF THE SAINTS. See *Saints, worship of*.

WOTAN, the supreme god in Germanic mythology. North counterpart – *Odin*.

WUNDT, Wilhelm (1832-1920), German philosopher and psychologist. In his theoretical constructions he took an idealist stand, but at the same time he was one of the founders of experimental psychology. He collected extensive materials on the history of various peoples' myths and religious beliefs.

WYCLIFFE, John (c. 1330-1384), English theologian, philosopher of bourgeois heretical leanings who was to be influential in helping to pave the way for the *Reformation*. He demanded secularization of the

Church's landed estates and proposed that the head of the Church in England should be the King; he also rejected worship of the saints and certain *sacraments* and rites. Wycliffe attacked the doctrine of transubstantiation (the conversion of the whole substance of bread and wine into the whole substance of the Body and Blood of Christ, with only the accidents, i.e. taste, colour, shape, smell, of the bread and wine remaining) as philosophically inadequate and unsound. His ideas were taken up by the *Lollards*: after the suppression of the peasants' revolt led by Wat Tyler (1381) Wycliffe was condemned by the English Church and in 1415 the Oecumenical Council of Constance decreed that his ashes and his works should be burned.

X

XAVIER, Francis, St. (1506-1552), one of the original *Jesuits*, comrade-in-arms of *Ignatius Loyola*. He was sent by Pope Paul III and the King of Portugal on a missionary voyage to the countries of Eastern and Southern Asia. He was later canonized by the *Roman Catholic Church*.

XENOPHANES OF COLOPHON (c. 570-c. 480 B.C.), early representative of *free-thinking* in Ancient Greece with regard to matters of religion, philosopher and poet. Materialist and dialectical tendencies are clearly visible in his philosophy which is tinged with *pantheism*. According to Xenophanes, the world was not created by gods or God: "From earth all things are and to earth all things return... From earth and water come all of us..." Xenophanes was one of the first thinkers to demythologize Man's picture of the world by providing explanations for natural phenomena that had nothing to do with the supernatural. He held that the numerous gods of the Greeks and other peoples had been invented by men in their own image, in keeping with conventions that varied from one people to another. While rejecting the idea of the existence of many different gods, he held that a unique divine intelligence governed everything.

Y

YAHWEH, JAHWEH, the name for he god of the Jews who figures in the *Old Testament. Judaism* forbids the faithful to mention this name and instead of it they read and say the word 'adonai" ("My Lord"). In literature right up until the 19th century a wrong transcription of this word is encountered, namely, Jehovah. The meaning of the word "Yahweh" remains unclear. It is possible that it is linked with a Hebrew verb meaning to be or to exist. In the Russian translation of the Old Testament, approved by the Holy Synod of the Russian Orthodox Church, the name "Yahweh" is replaced almost everywhere by the word "Lord". It is translated by words with similar meanings in Western languages as well. For the Jews of old Yahweh was initially the god of the tribe of Judah and was regarded not as the only god but one of several. Over a long period of historical development Yahweh changed from being a tribal god into the supreme God, the Creator of Heaven and Earth. According to Jewish teaching, Yahweh is linked with the people of Israel by the "Covenant" between himself and that people.

YAHWISTIC or JAHVISTIC SOURCE (derived from the name 'Yahweh"), one of the assumed sources for the *Pentateuch*, which would appear to date back to the 10th-9th centuries B.C.

YANG CHU (c. 440-360 B.C.), a philosopher of Ancient China, freethinker, atheist and hedonist; an opponent of *Confucius*. He hailed the ideas of self-love (which included a man's love for his own family), the virtues of earthly life, extolling natural passions and pleasures and setting little store by glory and public honour. Starting out from a position of naive materialism, Yang Chu condemned belief in immortality since he considered death something just as natural as life.

YARILO, deity of the Ancient Slavs, who personified waking nature and was the protector of the plant world. Joyful spring-time revels, known as "yarilki", were still held in certain parts of Central Russia right up until the 20th century.

YAROSLAVSKY, Yemelyan (Minei Gubelman, 1878-1943), member of the USSR Academy of Sciences, political journalist. He headed the Union of Militant Atheists of the USSR. In his many articles, brochures and books he opposed conciliatory attitudes to religion or any flirtation with religion and also spoke out against the taking of administrative measures in the struggle against the vestiges of religion. His "Bibliya dlya veruyuschikh i neveruyuschikh" (The Bible for Believers and Non-Believers, 1923-1924) was aimed at undermining the influence of religion.

YEDINOVERTSY, one of the groups within the *Old Believers'*

movement, which came into being as the result of an agreement between the more moderate people in Old Believers' circles who expressed the interests of the representatives of the bourgeoisie, and the official *Russian Orthodox Church*: it was set up in 1800. Members of this group came under the jurisdiction of the *Holy Synod of the Russian Orthodox Church*, although they continued to conduct services in their churches in accordance with their own patterns of worship. In the 19th century many religious communities and monasteries of the Old Believers, including those at the *Preobrazhenskoye* and *Rogozhskoye cemeteries* in Moscow and on the Irgiz River, were forced to join the Yedinovertsy. After the October Revolution most of the communities of Yedinovertsy that had been artificially created by the autocracy broke up.

YESHIVAH (from the Hebrew "yeshibhah" meaning a "sitting", hence an academy), institution for higher Talmudic learning, mainly for the training of *rabbis*. The Yeshivahs first flourished in Babylon, Palestine, Egypt in the period of the compilation of the *Talmud*. In Russia yeshivahs appeared in the 19th century and consisted of two different types: first, local schools that provided a continuation after the *heders* and talmud *torahs* and, secondly, academies for advanced Talmudic studies. The latter were granted the status of an institution of higher learning, with the training period lasting from four to six years. At the present time there is a Yeshivah attached to the Moscow Choral Synagogue.

YINGER, J. Milton (b. 1916), an American sociologist and representative of functionalism in the *sociology of religion*. In his book "The Scientific Study of Religion" (1970) he gives a broad definition of *religion*, describing it as a "system of beliefs and practices by means of which a group of people struggles with the ultimate problems of human life".

YOGA (a Sanskrit word literally meaning a "yoking", "union"), religious, idealist teaching which emerged in Ancient India. Over thousands of years dozens of different schools of Yoga sprang up, but only 19 of these are regarded as independent and original. The philosophical basis of Yoga is the *Samkhya* philosophy which is open to dualistic interpretation. According to the Samkhya teaching, *Prakrti* (material substance or cosmic ground) and *Purusha* (spiritual or conscious element) at one time existed independently of each other, but Purusha let *Avidya* ("non-knowledge", ignorance) occur, as a result of which it fell into fetters (harness or a yoke) of matter and from that time has been unable to come back into its original, independent state. Man, according to the Yoga teaching, is a particular combination or "mixture" of consciousness and matter, soul and body, and Man's task in life is to "liberate" his soul from the "yoke" of matter, i.e. the body. The best-known of the schools of Yoga are four which are not mutually exclusive but rather complement each other. Jnana-yoga (the intellectual method) maintains that as soon as non-knowledge has been overcome and knowledge has been achieved (i.e. the religious-philosophical teaching has been mastered), the soul becomes free. Karma-yoga (ritual yoga or the path of action) de-

mands that Man overcome completely the "vain" interests of life in the name of liberation. Bhakti-yoga (the path of devotion) links liberation with love and devotion to God, to the divine Absolute, leading to inner transformation through grace. Raja-yoga (the path to domination of one's own body) consists of a collection of methods for physical and mental exercises aimed at "liberating" the soul. The tenets of Yoga teachings regarding "purification" for purposes of attaining the "highest truth" are recognized to varying degrees by a number of different Indian religions – *Brahmanism, Jainism, Buddhism, Hinduism* etc. Despite elements of *mysticism*, which are characteristic of yogism, this teaching has accumulated over its long history many rational popular observations in the sphere of physiotherapy, medicine and psychology. The practice of Hatha-yoga (a branch of Raja-yoga) has become the object of research by specialists in the fields of sport and medicine.

YOGI, YOGINI, persons or groups of persons who come together in schools (or Ashrams) and who practise Yoga teaching (Karma-, Jnana-, Bhakti-, Raja-, Hatha-yoga and other varieties). Yogi or yogini (fem.) can be divided into the following categories: professionals (these include religious mystics and ascetics), *fakirs*, who live on charity, and Yoga amateurs.

YOM KIPPUR, the Day of Atonement, a Jewish festival that is celebrated ten days after Jewish New Year, *Rosh Ha-Shanah*. According to Rabbinical teaching, in the course of ten days (referred to as the Days of Repentance) *Yahweh* examines the deeds of all men and prepares his final decision regarding the fate of each individual for the year to come, which he then declares on the Day of Atonement. Allegedly the prayers recited at Rosh Ha-Shanah and at Yom Kippur determine men's prosperity, success and health for the coming year. In order to strengthen their influence over the faithful the *Rabbis* refer to Rosh Ha-Shanah and Yom Kippur as "Days of Judgement". They teach that it is necessary to prepare oneself for these throughout a whole month, observing a *feast* and offering up prayers. The celebration of Yom Kippur is designed to fill the faithful with fear of God and his representatives on Earth.

YURKEVICH, Pamphil (1826-1874), Russian religious philosopher and educationist. He elaborated questions of Christian *anthropology* and in this connection actively opposed the materialist interpretation of the *essence of Man*. Yurkevich took as the basis of his anthropology the Biblical teaching to the effect that the "heart" is the focus of man's whole spiritual life and, according to Yurkevich, it is the prerequisite of all true knowledge. He upheld the principle to the effect that the Spiritual is not dependent on the Material. His ideas exerted a significant influence on *Vladimir Solovyev* and some other representatives of philosophical *idealism* in Russia.

Z

ZAIDIS, a Shi'ite sect, which came into being in the 8th century. Its founder was Zaid ibn Ali, grandson of the Shi'ite martyr *Imam al-Husain*. Zaid led an uprising in Kufa against the Ommayad Caliphate in 740 and was killed. The Zaidis are not so extreme in their irreconcilable hostility to the *Sunni* and they do not reject as unlawful the first three caliphs (Abu-Bekr, Omar and Othman). The philosophical movement of the *Mutazilites* influenced the doctrines of the Zaidis. Unlike the orthodox Sunni and Shi'ites the Zaidis do not recognize the doctrine of *predestination* and they consider the *Koran* not as something eternal and uncreated, but as a work created by *Allah*. In the year 864 the Zaidis set up a theocratic state in the northwest of Iran and in the 10th century they seized power in the mountain regions of Yemen. At the present time Zaidis are to be found in the Yemen Arab Republic, the People's Democratic Republic of Yemen, Saudi Arabia and Iran.

ZAKAT, the compulsory, "cleansing" alms tax, one of the Five Pillars of *Islam* as laid down in the *Koran*. In accordance with the *Sharia*, this alms tax had to be paid by all adult Moslems, possessing a specific minimum of property and it was to be distributed among the poor, orphans and single women. The size of the tax was one-fortieth of a man's income from craft, trade and houses he owned. For farmers and herdsmen the percentage was significantly higher. In feudal Moslem countries Zakat became a compulsory tax which was used mainly to satisfy the needs of the state based on exploitation. When capitalist relations began to develop in many of these countries, the tax system changed and Zakat began to be paid to the religious authorities. In the USSR some of the Moslems pay Zakat in the form of voluntary contributions to the treasury of their *mosque*.

ZARATHUSTRA (Greek name "Zoroaster"), prophet and reformer of the Ancient Iranian religion, that later came to be known as *Zoroastrianism*. Zoroaster is presumed to have lived in the first half of the 6th century B.C. It has been scientifically established that Zoroaster was a real historical figure, who compiled the "Gathas", the oldest part of the "Avesta", the holy book of Zoroastrianism. It is assumed that Zoroaster preached his teachings in Eastern Iran and Central Asia. His teaching was aimed against the power of the tribal leaders, the senior echelons of the *priesthood* and the worship of the old gods of the Indo-Iranians, or "daevas". According to Eastern legends, Zoroaster lived in Bactria under King Vishtaspa: in his early youth he is held to have withdrawn from society onto a high mountain where the god *Ahura Mazda* revealed to him the new teaching. Influenced by the miracles performed by Zoroaster, Vishtaspa

was the first person to embrace his teaching. Later sections of the "Avesta" present Zoroaster as a mythological hero wrestling with demons, resorting not only to words and miracles but also to the sword.

ZAWIYA (also known as tekke, ribhat, khanaqah), refuge, hermit's cell or shelter for a Sufi *dervish*. They were built as a rule near famous tombs, large mosques or caravanserais. They were usually maintained thanks to *waqf* – monies bequeathed by a benefactor – and also by donations from the faithful. Sufi *shaikhs* would establish themselves in zawiyas with their pupils – *murids*.

ZEALOTS (from the Greek "zelos" meaning "zeal"), a socio-political and religious movement which appeared in Judaea in the second half of the 1st century B.C. The Zealots rose up against Roman rule and the local Judaean nobility which had been ready to compromise with Rome. They took an active part in the Jewish revolt of 66-73 and sowed the seeds for the rebellious mood to be found among the early Christians.

ZEN, the Japanese equivalent of the Chinese "ch'an", from the Sanskrit "Dhyana", meaning both in *Hinduism* and in *Buddhism* "concentrated contemplation" or *"meditation"*. Zen Buddhists link "Dhyana" with the practice of "Satori" – a state of unexpected "enlightenment" consisting in the sudden discovery of the wisdom of *Buddha* in man's individual transfigured consciousness. Zen Buddhism emerged in China in the first half of the 6th century. Its appearance was linked with the activity of the first Zen patriarch, Bodidharma, who came to China from India in 520. Zen Buddhism spread to other countries – Vietnam in the form of "Thien", Korea in the form of "Ch'an" and between the 12th and 13th centuries to Japan. There are nearly ten million followers of Zen Buddhism in the world today, most of whom (nearly nine million) live in Japan. Zen Buddhism differs from traditional *Mahayana* Buddhism in that it lends the philosophical basis of the teaching a more pragmatic character, and has a leaning towards *irrationalism* and *mysticism*. In the Zen Buddhist literature reference is made to the following basic features of Zen: (1) the direct communication of the teaching ("from heart to heart"); (2) the direct contact with the spiritual essence of the individual ("the true, universal wisdom of Buddha"); (3) the independence of written signs and forms (letters, words, sentences); (4) the attainment of the perfection of Buddha by turning to the inner world of man. In Japan the following Zen Buddhist sects are to be found: Obaku, Rinzai and Soto. A clear dividing line should be drawn between these and modern modifications – Kojo, "lay" or "non-monastic" Zen Buddhism, that were devised in the 19th century and were widely propagated in the West. There was also Beat-Zen, a distorted form of Zen Buddhist meditation that was practised in conjunction with the use of drugs and other psychedelic substances which were being widely used in the 1950s and 1960s in Western Europe, Canada and the United States. Zen Buddhism is being used as a type of psychotherapy or psychoanalysis: Zen Buddhist meditation was practised by special groups and centres; Christian Zen was one of the fashionable

trends within Roman Catholic modernism. This enthusiasm for Zen Buddhism on the part of Western youth distracts it from efforts to resolve real socio-economic and political problems.

ZENKOVSKY, Vassily (1881-1962), Russian religious philosopher. He was made professor at Kiev University in 1915. In 1919 he emigrated and in 1926 became professor of theology in Paris and chairman of the Russian Student Christian Movement in Exile. In his writings Zenkovsky distorted the history of the development of Marxism and falsified *historical materialism*. Zenkovsky also presented the theory and practice of communist construction in the USSR in a false light.

ZEUS, in the mythology of Ancient Greece, the supreme deity, father of the gods and men, head of the Olympian family of gods. His name means "bright sky". He was the son of *Cronus* and Rhea and belonged to the third generation of gods, which had overthrown the second generation – that of the *Titans* (see *Theogony*). In the course of the history of Ancient Greece the image of Zeus underwent a striking evolution – from a zoomorphic deity, whose most ancient symbols of worship were discovered on the Island of Crete, to the supreme, omnipotent god worshipped throughout Greece in the Hellenistic age. After overthrowing his father Cronus and other Titans in *Tartarus* and establishing himself on Mount Olympus, Zeus gradually transformed the world, engendered other gods, introducing into this world order, laws, sciences, arts, moral standards etc. Zeus, ruler of Olympus, was the father of many heroes (such as Heracles and Perseus) who implemented his divine will and noble designs. At the same time Zeus was a formidable force, meting out punishment. Several times he destroyed the human race in his attempts to create a perfect man. The mythology of Zeus reflected the gradual consolidation of patriarchal power and class differentiation within Greek society. Zeus' counterpart in Roman mythology was *Jupiter*.

ZINOVY OTENSKY (16th century), Russian monk and writer on Church matters, a disciple of *Maximus the Greek*. Zinovy Otensky was the author of polemical writings attacking materialist philosophy: he condemned the *heresy* of *Theodosius Kosoi (the Squint-Eyed)*, defended the doctrines of *Orthodoxy*, and sought to justify serfdom and the monasteries' ownership of landed estates.

ZION, (1) in Russian Orthodox worship, the silver vessel in the form of a Christian Church that is used to store the prosphora (communion bread); (2) the citadel in Jerusalem, where, according to Biblical legend, King David's residence was situated; (3) in the Bible the word "Zion" was used as the name for the temple of the god *Yahweh*, for Jerusalem, and also for the Kingdom of God on Earth and in Heaven; (4) the term can also denote a religious community or its site regarded as chosen by God and under its special protection, or an ideal theocratic community, especially any of the Christian Churches regarded as such a community; (5) in Judaism, Zion can denote the ancient Israelites of the Bible, the modern Jewish nation and

Israel as the national home of the Jewish people.

ZIONISM (derived from the name for Mount Zion in the outskirts of Jerusalem), ideology, policy and system for the organizations of the powerful Jewish middle class, which became closely allied with business and political circles in the West, particularly in the United States. The Zionist movement has an openly anti-Communist and anti-Soviet thrust. The emergence of a political programme for Zionism is linked with the appearance of the brochure, "Judenstaat" (The Jewish State, 1896), by the Austrian journalist of Jewish origin, Theodor Herzl. In 1897 the first Zionist Congress was held in Basle, Switzerland, at which Zionism took shape as a political movement. The Congress set up the World Zionist Organization, to which at the present time political parties from more than 50 countries belong. The Zionists upheld the racialist idea of the "exclusiveness" of the "universal Jewish nation", which was allegedly having to withstand the "innate" anti-semitism of all other peoples. Starting out from these reactionary principles, Zionism came to link the appeal for an "exodus" of Jews from the countries, where they were actually living, with the idea of national unification within their own state. In an attempt to conceal its reactionary essence, Zionism presents itself as the national-liberation movement of the Jews that is allegedly putting into practice the programme of "social justice" as advocated by the Old Testament prophets. In this way Zionists attempt to identify the concepts "Jew" and "Zionist", as well as concepts of ethnic Jew and Jew by religion. Using *Judaism* [illegible] own ends, Zionism still [illegible] undeniable political overtone[illegible] links between Zionism and Jud[illegible] assumed definitive shape back in t[illegible] 1930s. The reactionary implications of this union come particularly clearly to the fore in the annexionist policy of the ruling Zionist circles in Israel.

ZIONISTS, adherents of Zionism.

ZIZANII, Lavrenty (died c. 1633), Byelorussian theologian and teacher. In 1626 Zizanii was given the task by Filaret, *Patriarch* of Moscow, of composing a "Catechism", in which he expressed ideas with a Lutheran flavour. In addition, he attempted to make Christian teaching appear compatible with scientific explanations for natural phenomena, based on experience and observation. This work was pronounced by Moscow theologians (from the so-called "Chamber of Books") to be heretical and it was rejected.

ZIZANII, Stefan (c. 1570-c. 1621), Byelorussian priest and writer. In his sermons and polemical writings ("Catechism" and "Saint Cyril's Story of the *Antichrist*") he condemned the policy of converting Byelorussians to *Roman Catholicism* by force and he came out with harsh criticism of the *Papacy* and the *Jesuits*, declaring them to be servants of the Antichrist; he also held up to shame the arbitrary rule and self-interest of the secular and ecclesiastical feudal lords. Zizanii was excommunicated and declared an outlaw.

ZNANIYE (KNOWLEDGE) SOCIETY, All-Union society, a voluntary public organization in the USSR

set up in 1947 in order to disseminate political and scientific knowledge. The members of its governing body or Board are elected at All-Union congresses for a term of four years. The All-Union society embraces 15 similar societies, one from each Union Republic. Primary organizations of the Society are to be found at factory level and also within white-collar and educational establishments. The Society organizes public lectures, reports, conferences, seminars and consultations within all branches of knowledge. Scientific-atheist propaganda occupies an important place in the work of the society. The society has its own reading-rooms, planetariums, scientific and technical information centres and centres for Marxist atheism. The society engages in publishing activities on a large scale, has its own Znaniye publishing house and puts out a number of journals, such as "Nauka i zhizn" (Science and Life), "Znaniye – sila" (Knowledge Is Strength) and "Nauka i religiya" (Science and Religion).

ZOOLATRY, the worship of animals. The roots of zoolatry can be traced back to (1) hunters' cults with their typical belief in the resurrection of animals after death; (2) *totemism* – belief in animal ancestors symbolizing a clan or family. Traces of animal-based totemism are to be found in the traditions of many peoples: in myths regarding man's animal ancestors; in *taboos* on eating or hunting certain kinds of animals; lastly, in the designations for groups of people (clans, tribes etc.), using names of animals and the like. When primitive-communal relations were breaking down and ancestor worship was evolving, the idea of the transmigration of souls of the dead to animals, birds and reptiles took shape. An important part in the emergence of this idea was that played by the belief that the reverse could also happen, a belief which lived on until the 20th century (e.g. lycanthropy). In the polytheistic *pantheon* of early class society tribal gods were also venerated in the guise of animals, who later were to come to provide sorts of fetishes or symbols, i.e. a revered animal would be linked with an anthropomorphic god, whose hypostasis it had at one time been (for example, the hind of *Artemis*, the jackal of *Anubis*, or *Shiva* depicted with a bull and a cobra, etc.). Traces of zoolatry are well-known in *Christianity* as well (for example, in the frequent representations of Christ as a lamb).

ZOOMORPHISM, the endowment of real or fictitious objects with the external features of animals. In the history of religion zoomorphism usually preceded *anthropomorphism*. Images of spirits and later those of gods were lent zoomorphic features. In Ancient Egypt, for example, the god *Horus* was depicted in the form of a falcon and the goddess *Sekhmet* with a lioness' head etc. The zoomorphism of animistic and theistic images is linked usually with vestiges of *totemism*. Zoomorphism in the sphere of religion can also signify at the same time *zoolatry*.

ZOROASTRIANISM or PARSEEISM, a religion which appeared in the territory of Ancient Iran (or Persia, hence the term Parseeism) in the 7th-6th centuries B.C. It represents a variant of *Maz-*

daism reformed by the prophet *Zarathustra* (whose Greek name was Zoroaster and Middle Persian name – Zardusht). His historical existence at the present time arouses no doubts among scholars. To him is attributed the authorship of the Gathas – the most ancient part of Zoroastrianism's and Mazdaism's holy book – the Avesta or the Zend-Avesta (literally "text with commentaries"). The main idea of Zoroastrianism is that order in the world is dependent upon the struggle between Good and Evil, between light and darkness and between life and death. The embodiment of the positive principle in the Universe is *Ahura Mazda* and that of the evil principle is *Angra Mainyu*. Some trends within Zoroastrianism present both of these as twin sons proceeding from the fundamental principle of all – *Zrvana Akarana*, or limitless time. In this struggle Man is not a toy in the hands of superior forces, but an individual, possessing freedom of choice and capable through his activity of influencing the triumph of universal justice. The Gathas trace the contradiction between the nomads' and farmers' ways of life: the first is criticized and presented as a manifestation of the evil in the world, while the second is praised as a manifestation of good. This representation stems from the wars, lasting many centuries between the farmers of Ancient Iran and the nomadic tribes all around them. The eschatology of Zoroastrianism maintains that the history of the world lasts for 12,000 years of which 3,000 constitute the Golden Age of Ahura Mazda, after which there began 3,000 years of the domination of Angra Mainyu, however the reign of evil [illegible] forever. Zoroastrianism [illegible] life of bliss after death to th[illegible] wers of Ahura Mazda, and [illegible] demnation and all manner of [illegible] ment for those who oppose him [illegible] the Day of Judgement. A characteristic feature of the rituals observed by Zoroastrians is worship of the four elements of the Universe – water, fire, earth and air. The burial ceremony they use to this day is of a highly distinctive variety: corpses are placed on several tiers of a "tower of silence" or "dakhma", where they are eaten by carrion-eating birds; later the bones, stripped of flesh, are thrown into a deep well in the centre of the tower. In this way it is ensured that the "unclean" corpse does not come into contact with any of the "clean" elements. In Zoroastrian temples an eternal flame burns. In the past ideas intrinsic to Zoroastrianism influenced *Manichaeism*, *Mithraism*, *Judaism* and the Christian heresies of the *Paulicians* and the *Cathars*. At the present time Zoroastrianism is to be found mainly in the form of Parseeism, in which concepts of a single omnipotent god have developed and are now to be found side by side with the original dualistic concepts.

ZOSIMA BRADATY (the Bearded), Russian statesman and Church leader in the 15th century, protégé of Ivan III. He was Metropolitan of Moscow in the period 1490-1494. He came to be suspected of heresy as a result of his close association with prominent representatives of the *Novgorod-Moscow heresy*. In 1495 he was stripped of his office and exiled to the Holy Trinity and St. Sergius

Monastery some fifty miles from Moscow.

ZOSIMA SOLOVETSKY, St. (d. 1478), one of the founders of the *Solovetsky Monastery* in the north of Russia. In 1436 he settled on the Solovetsky Island, where with the help of other monks who came out there he erected a church and buildings for a monastery. He was canonized by the Russian Orthodox Church.

ZWINGLI, Ulrich (1484-1531), religious thinker and leader of the Swiss burghers in the age of the *Reformation*. He founded *Zwinglianism*, a radical movement within *Protestantism*. This People's Preacher made public in 1523 his 67 Theses, in which he expounded the principles of the Reformation. The burghers of Zürich reformed the Church in the spirit of these principles. Adherents of *Roman Catholicism* from the Forest Cantons of Switzerland, however, came out against Zwingli and he was killed in a battle with them in 1531.

ZWINGLIANISM, one of the most radical movements of the *Reformation* which was set in motion by *Ulrich Zwingli* in Zürich in 1523. His ideas brought forth a profound reform of the Roman Catholic community in Zürich: monasteries were closed, trading in *indulgences* was banned, icons, statues, crosses, relics, altars, organs and bells were taken out of churches. Services were confined to preaching, prayers and the singing of psalms. Christian *sacraments* were rejected. *Baptism* and the *Eucharist* were viewed by Zwingli as no more than symbolic ceremonies. Baptism was seen to symbolize the acceptance of the new convert into the congregation, while the Eucharist was defined as an act of worship commemorating the death of Jesus Christ, and the bread and the wine were seen as no more than the symbols of his Body and Blood. As regards the organization of the Church, adherents of Zwinglianism consistently implemented principles of self-government for the individual congregation, while pastors were to be elevated or removed from office in accordance with the wishes of the congregation. Zwinglianism did not succeed, however, in gaining a hold throughout Switzerland. Later the Reformation in Switzerland was to follow the path of *Calvinism*.

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